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CATALOGUE RAISONNÉ OF THE
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VOLUME II

CATALOGUE OF THE
ARABIC MANUSCRIPTS
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BY

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TABLE OF CONTENTS

	<i>Page</i>
1. Preface	vii
2. Transliteration Table.. .. .	ix
3. Synopsis of Contents	xi
4. Catalogue	1
5. Alphabetical Index of Titles	531
6. " " " Persons' Names	563
7. Classified Index	601
8. Additions and Corrections	615



PREFACE.

It was stated in Volume I of the "Catalogue Raisonné of the Būhār Library" (Calcutta, 1921) that the cataloguing of the Arabic manuscripts had been begun in 1905 to 1906 by Maulavi Abul Khair Muhammad Yūsuf, and that what Shams-ul-'Ulamā' Dr. Hidāyat Husain was appointed to do was to revise and complete what the other had begun. A comparison of Maulavi Abul Khair Muhammad Yūsuf's and Shams-ul-'Ulamā' Dr. Hidāyat Husain's notices has shown that the Shams-ul-'Ulamā' had much more to do than revise and complete his brother-scholar's work: he had to write a new catalogue. I have therefore omitted Maulavi Abul Khair Muhammad Yūsuf's name from the title-page.

The manuscripts deserving of special mention on account of their excellence in calligraphy and illumination are:—*Man Lā Yahduruhu'l Fakīh* (No. 50), *Dalā'il al-Khairāt* (No. 60), *Munājāt Amir al-Mu'minin* (No. 64), *as-Shahīfat al-Kāmilā* (Nos. 65, 66 and 68), *al-Ikhlāq bi Salih al-'Amāl* (No. 75), *al-Asfār al-Arba'a* (No. 331), *Kalimat Maknūna* (No. 409), and *Diwān 'Alī* (No. 426).

From the point of view of uniqueness or rarity the following manuscripts, among others, deserve special mention:—*Sharh Mishkāt al-Masābih* (No. 35), *Kurb al-Isnad* (No. 49), *Kifāyat al-Athar* (No. 51), *Riyād as-Sālikin* (No. 72), *at-Ta'likāt 'alā'l Hāshiya al-Khidriya* (No. 91), *Nahj al-Mustarshidin* (No. 94), *Anwār al-Malakūt* (No. 95), *at-Takdisāt* (No. 102), *Miftāh as-Sarūr* (No. 128), *Sharh Zubdat al-Uṣūl* (No. 146), *Kanz al-Fawā'id* (No. 181), *Madarik al-Ahkām* (No. 183), *al-Iktifā' fi Faḍl al-Arba'at al-Khulafā'* (No. 200), *Is'af Ikhwān as-Shafā'* (No. 201), *al-'Umda* (No. 203), *Kitāb al-Yaqīn* (No. 204), *al-Kashkūl fi ma' Jarā 'Alā 'Al ar-Rasūl* (No. 205), *Miftāh an-Najā' fi Manāqib 'Al al-'Abā'* (No. 208), *Manāqib Ahl Bait* (No. 210), *Tarājim al-Huffāz* (Nos. 252-253), *Tabaqāt al-Hanbaliya* (No. 265), *Zahr ar-Riyād* (No. 269), *al-Hāshiya 'Alā Hāshiyat al-Khatā'i* (No. 401), *Rasā'il Ibn al-'Amd* (No. 412) and *I'lām Nahj al-Balāgha* (No. 413, II).

The Arabic collection cannot boast of possessing any MS. of an early age, but the following works may be of some interest for the students of Arabic paleography:—

Name.	Date.
<i>Sharh Mishkāt al-Masābih</i> (No. 34)	.. A.H. 802 (I)
<i>Hāshiya 'Alā Sharh Mukhtasar al-Muntabā'</i> (No. 138)	.. .. 845
<i>Az-Zīgh al-Mulakhkhas</i> (No. 347)	.. .. C. 700
<i>Kitāb at-Tahbir</i> (No. 358)	.. .. 808
<i>Sharh Tajrid al-'Aḳā'id</i> (No. 452)	.. .. 899.

Shams-ul-'Ulamā' Dr. Hidāyat Husain has compiled his Catalogue on fuller lines than those of Volume I, devoted to the Persian

manuscripts. Biographies have been given; also references to earlier biographies, and to notices of manuscripts in other collections.

The following are references used: "Asiatic Society Cat." = Shams-ul-'Ulama' Mirza Ashraf 'Ali's Catalogue of the MSS. in the Asiatic Society of Bengal; "Bankipur Cat." = the "Maḥbūb al-Albāb" by Khān Bahādur Maulavi Khudā Baksh; "Rampur List" = the hand-list of the Rampur State collection; "Hyderabad List" = the shorter hand-list of the Hyderabad State collection published in 1900, not the fuller list in two volumes published in 1916.

Our thanks are due to the Government of Bengal for placing the services of Shams-ul-'Ulama' Dr. Hidāyat Husain at our disposal, and to the Government of India for their generous provision of the funds required.

J. A. CHAPMAN.

IMPERIAL LIBRARY, METCALFE HALL,
Calcutta, 17th December, 1923.

SCHEME OF TRANSLITERATION.

ا = 'a, 'i, 'u.

آ = th.

ع = ch.

ر = h.

ز = kh.

ذ = dh.

ش = sh.

س = s.

ض = d.

ط = t.

ك = q.

م = 'a, 'i, 'u.

ن = gh.

ي = k.



SYNOPSIS OF CONTENTS.

	Page
Various Readings and Orthography of the Kur'ān. No. 1	1
Commentaries on the Kur'ān. Nos. 2-12	2
Commentaries on the Kur'ān according to Shī'a School. Nos. 13-20	13
Traditions (Hadith). No. 21-48	21
Shī'a Traditions. Nos. 49-54	48
Prayers. Nos. 55-62	58
Shī'a Prayers. Nos. 63-84	65
Scholastic Theology. Nos. 85-110	94
Polemical Works. Nos. 111-116	123
Asceticism and Sufism. Nos. 117-134	129
The Principle of Jurisprudence. Nos. 135-144	150
The Principle of Jurisprudence according to Shī'a School. Nos. 145-149	163
Statutes of Law (al-Furū')— Hanafī. Nos. 150-170	170
Shāfi'ī. Nos. 171-178	193
Shī'aa. Nos. 179-194	203
HISTORY.	
General History. Nos. 195-197	227
Lives of the Prophets. No. 198	230
Early Caliphs. Nos. 199-201	231
'Alī and his Descendants. Nos. 202-214	233

	<i>Page</i>
Ghazawia. No. 218.	200
Aiyubides. No. 216	201
History of Egypt. Nos. 217-219	202
Appendix to History. No. 220	206
Biography. Nos. 221-276	206
Shifa Biography. Nos. 277-279	207
Chronography and Geography. Nos. 280-282	209
Logic. Nos. 283-311	312
Philosophy. Nos. 312-337	338
Mathematics and Astronomy. Nos. 338-352	370
Astrology. No. 353	387
Alchemy. Nos. 354-356	387
Magic. No. 357	390
Interpretation of Dreams. No. 358	391
Mechanics. No. 359.	399
Medicine. Nos. 360-363	404
Dialectics. Nos. 364-367	410
Lexicography. Nos. 368-373	414
Etymology. Nos. 374-378	418
Syntax. Nos. 379-396	422
Rhetoric. Nos. 397-405	435
Proverbs and Maxims. Nos. 406-410	443
Prose. Nos. 411-425	448
Poetry. Nos. 426-436	461
Fables and Tales. Nos. 437-447	482
Miscellaneous. Nos. 448-466	486
Supplement. No. 1.	525



Various Readings and Orthography of the Kur'ān.

No. 1.

fol. 51; lines 24; size $9\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5\frac{1}{2}$.

كتاب التيسير

KITĀB AT-TAISĪR.

A well-known treatise on the seven principal "Readings" of the text of the Kur'ān, by أبو عمرو عثمان بن سعيد الداني القرطبي Abū 'Amr 'Uthmān bin Sa'īd ad-Dānī al-Qurṭubī. He was born in Denia in Spain in A.H. 371, A.D. 981 and made the pilgrimage to Mecca in A.H. 397, A.D. 1006. He remained four months at Kairawān and a year at Cairo. On his return he settled in his native town and died there in A.H. 444, A.D. 1053. For details of the author's life see al-Maḥḥarī, Vol. I., p. 559; Yāqūt, Vol. II., p. 540; Wüstenfeld, Gesch. No. 197; Nöldeke Gesch. d. Qurān, p. 336; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 407.

Beginning:— الحمد لله المنفرد بالدوام المتطول بالانعام الخ

The author says in the preface that he composed the present short work on the seven "Readings" of the text of the Kur'ān at the request of his friends and pupils, and concerning each reading he quotes two reliable "narrations" of that "Reading." Before dealing with the "Readings" of the text of the Kur'ān, the author gives a short account of the "Seven Readers" of the text of the Kur'ān and some of their pupils.

For chapters of the work see Berlin Cat. No. 579.

For copies see Bodleian Cat. Vol. II., p. 87a; Cairo Cat. Vol. I., pp. 34, 40, 43; Gotha Cat. No. 550; India Office Cat. No. 41; Berlin Cat. Nos. 579-589; Brill's Cat. 188^o, No. 319; Rosen. Marsigli Collection, No. 56; British Mus. Cat. pp. 695, 715, 3785; Br. Mus. Supp. No. 84; Rampur List, p. 46; Hyderabad List, Fann Tajvid Nos. 1 and 26; and Bankipur Cat. p. 95.

Lithographed, Dehli, A.H. 1328.

Headings of chapters are in large character. The last folio has been supplied in a modern hand. Slightly injured by worms.

Written in Naskh. Not dated, apparently 14th century.

Commentaries on the Kur'an.

No. 2.

fol. 452: lines 29; size 14½ × 10; 11 × 7½.

الكشاف عن حقائق التنزيل

AL-KASHSHĀF 'AN HAKĀ'IK AT-TANZIL.

A well-known commentary on the Kur'an, by أبو القاسم محمود بن عمر الزمخشري Abū'l Kāsim Maḥmūd bin 'Umar az-Zamakhshari. He was born at Zamakhshar in Khawārizm in A.H. 467, A.D. 1074. The early part of his life was spent in travelling for the sake of study. He made the pilgrimage to Mecca, and on account of his lengthy sojourn there, he obtained the surname of *Jarallah*, the neighbour of God. He died in the town of Jurjāniya in A.H. 538, A.D. 1143. He was a Mu'tazila and his commentary is full of the doctrines of the sect. For his life see Ibn Khallikān (Teherān edition) Vol. II., p. 197; Mir'at al-Janān, (library copy), Vol. II., fol. 163; Tāj at-Tarājim, p. 53; Nuzhat al-Alibba', p. 469; al-Fawā'id al-Bahiya, p. 87; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 289.

Beginning:—

الحمد لله الذي أنزل القرآن كلما مولفا منظما الخ •

This commentary is well known in the Islamic world and is specially famous for the light that it throws upon the grammatical, rhetorical and philological aspects of the Kur'an. Ibn Khallikan, (Teherān edition), Vol. II., p. 198, says that "az-Zamakhshari began his preface with the words الحمد لله الذي خلق القرآن (praise be to God who *created* the Kur'an). But when his friends said to him, 'if you use the word خلق (*created*), no orthodox Muhammadan will use it', he changed the word خلق (*created*) to جعل which also according to Mu'tazila doctrines, means *created*, though this word has different significations to the orthodox people. Later on this word جعل was replaced by orthodox people to أنزل *revealed*." This work was completed in Rabī' II, A.H. 528, A.D. 1134. See Hājī Khalifa, Vol. V., p. 179.

For copies see Berlin Cat. Nos. 769-87; Paris Cat. Nos. 597-603; Munich Cat. Nos. 84-6; British Mus. Cat. pp. 62-7; British Mus. Supp. No. 104; India Office Cat. Nos. 52-8; Algiers Cat. Nos. 320-5; Aya Sofia Cat. Nos. 242-52; Kopruluzādah Cat. Nos. 134-37; Yeni Jami Cat. Nos. 84-91; Nūri Osmāniya Cat. Nos. 396-414; Cairo Cat. Vol. I., p. 189; Rampur List p. 38; Asiatic

Society's Cat. p. 4; Bankipur Cat. p. 638 and Hyderabad List, Fann Tafsīr, No. 7.

For supercommentaries see *Hajī Khalifa*, Vol. V., pp. 179-198; and Berlin Cat. Nos. 788-799.

This work has been edited by W. N. Lees and Mawlawī Khādim Husain and 'Abd al-Hai, Calcutta, 1856-59. Also printed with the glosses of 'Alī bin Muḥammad al-Jurjānī, Cairo, A.H. 1307.

Fol. 2 has been bound the wrong way round. Injured at the end by damp. Damage by worms commences from fol. 321 and goes on increasing up to the end. On the title page the MS. bears a few seals among which we observe the seals of Shāh Jahān also. The words of the Kur'an are written in red ink, there are gold and coloured lines round the pages and the whole MS. has been bordered with modern paper.

Written in beautiful Naskh. Not dated, apparently 15th century.

No. 3.

fol. 197; lines 21; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

THE SAME.

An incomplete copy of the work noticed above.

It begins with the commentary on سورة الأنفال and ends abruptly with the commentary on the verse وَمِنْ ذُرِّيَّتِهِ نَبِيٍّ.

The words of the Kur'an are in red ink and the first two foll. are ornamented with gold and have a beautiful 'Uwān at the beginning.

Written in fine Naskh. Not dated, apparently 17th century.

No. 4.

fol. 438; lines 27; size $8\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$.

انوار التنزيل واسرار التلويل

ANWĀR AT-TANZĪL WA ASRĀR AT-TA'VIL.

A most popular commentary on the Kur'an by ناصر الدين عبد الله بن عمر بن محمد البيضاوي Nāsir ad-Dīn 'Abdallāh bin 'Umar bin Muḥammad al-Baiḍāwī. He was born at Baiḍā, a little town in Fārs. His father, 'Umar bin Muḥammad, was a grand Kāḍī of that province. He himself held the Office of Kāḍī of Shirāz for a

considerable time. It is regrettable and surprising that there should be so great an uncertainty as regards the date of al-Baidāvi's death, whose name is universally familiar to all students of Arabic literature. According to *Tāj al-'Urūs*, Vol. V., p. 11, and *Iktifā' al-Kunū'*, p. 114, he died in A.H. 691, A.D. 1291; *Mir'at al-Janān* (library copy), Vol. II., fol. 313b, and *Habib as-Siyar*, Vol. III., juz' I, p. 77, place the date one year later, i.e. A.H. 692, A.D. 1292; *Tārīkh-i-Guzīda* (Gibb Memorial edition), p. 118 calls him Nasir ad-Dīn Abū Sa'd (according to *Hājī Khalifa*, Vol. I., p. 469, Abū Sa'id) 'Abdallāh bin Muḥammad bin 'Alī al-Baidāvi; and gives A.H. 695, A.D. 1298, as the date of his death. *Miftāḥ as-Sa'āda*, Vol. I., p. 436 mentioned two dates—A.H. 641, A.D. 1243, and A.H. 685, A.D. 1286; as-Suyūṭī, in *Bughyat al-Wu'at*, p. 286, points to A.H. 685, A.D. 1286, and A.H. 691, A.D. 1291. But in my opinion his death took place in A.H. 685, A.D. 1286, as this date is given by *Miftāḥ as-Sa'āda* (Vol. I., p. 436) on the authority of as-Ṣalāḥ as-Ṣafadī (d. A.H. 764, A.D. 1362) who again bases the authenticity of this date, A.H. 685, A.D. 1286, on the authority of Najm ad-Dīn Sa'id ad Dehli, nearest in point of time to al-Baidāvi. See also *Nuzhat al-Jalīs*, Vol. II., p. 88; *Subḥī*, *Tabakāt al-Kubrā*, Vol. V., p. 59; *Rawḍāt al-Jannāt*, p. 685; *Elliot History of India*, Vol. II., p. 252; *Brockelmann*, *Gesch. d. Arab. Litter.* Vol. I., p. 416; *Rieu*, *Persian Cat.*, Vol. II., p. 823; and *Casiri*, *Eacuria Cat.*, No. 1296.

Beginning:—

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيراً

This commentary is chiefly based on az-Zamakhshari's al-Kashshāf, but in it the author has added much matters in refutation of Mu'tazilite doctrines, and other matters drawn from other sources. It is the favourite commentary of the Sunnis in the east. See *Hājī Khalifa*, Vol. I., p. 469.

For copies, see *Berlin Cat.* Nos. 817-823; *Leyden Cat.* Nos. 1676, 2696; *India Office Cat.* Nos. 70-93; *Madrid Cat.* No. 124; *Munich Cat.* No. 88; *Escuria Cat.* Vol. I., No. 1296; *Rampur List*, pp. 20-22; *Bankipur Cat.*, p. 11; *Asiatic Society's Cat.*, p. 1; and *Hyderabad List*, *Fann Tafseer* Nos. 30-34.

For glosses see *Hājī Khalifa*, Vol. I., p. 473; *Berlin Cat.* Nos. 835-869 and *Rampur List*, pp. 27-30.

The work has been edited by *Fleischer* in 2 Vols., *Leipzig*, 1844-48; and in *Bölak* with the supercommentary by *Shāikhzāda al-Khafāji*, A.H. 1283, A.D. 1866; and in *Constantinople*, A.H. 1303, A.D. 1885 (with the commentary of *Jalālāin* in the margin). It has been lithographed in *Lucknow*, A.H. 1282, A.D. 1865 and in *Bombay* A.H. 1277, A.D. 1860.

D.S. Margoliouth has translated and explained the commentary of al-Baidāvi on Sura II, called Sura al-'Imrān, which is printed under the title of *Chrestomathia Baidawiana*, London, 1894.

The first 3 foll. have been recently added. Gold and blue lines are round the pages with a beautiful *'Uṣṣā* at the beginning. The verses of the *Kur'ān* are in red ink. The first and last foll. bear the seals of Sulaimān Jāh and Amjad 'Alī.

Written in good Naskh. Not dated, apparently 16th century.

No. 5.

foll. 208; lines 25; size 10 × 6; 9 × 4½.

الحاشية على أنوار التنزيل

AL-ḤASHIYA 'ALĀ ANWĀR AT-TANZIL.

A supercommentary to al-Baidāvi's commentary on the *Kur'ān* (see No. 4) by عصام الدين إبراهيم بن محمد بن عرشاء الأسفراييني 'Iṣām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arashāh al-Asfrahāyīnī. He was a professor in the college built by Shābrukh Mirzā in Hirāt during the reign of Sultān Husain Baikarā, A.H. 873-911, A.D. 1468-1505. But owing to some reason or other he gave up the appointment and went to Bukhārā where he died in A.H. 944, A.D. 1537. See Ḥabīb as-Siyar, juz' III, Vol. III., p. 348; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 410.

Beginning:—

الحمد لله الرحمن الرحيم رجاء ان يهدي الى صراط مستقيم قوله الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا النعم *

For copies see Berlin Cat. Nos. 836-7; British Mus. Suppl. No. 117.; India Office Cat. No. 84; Aya Sofia Cat. Nos. 324-34; Rampur List, p. 27; Bankipur Cat., p. 125; Hyderabad List., Fann Tafsir No. 62; and Asiatic Society's Cat., p. 2.

The first 84 foll. are in one hand and the rest in another. The foll. are not in proper order; foll. 33-48 should come after fol. 24, fol. 49 after fol. 32, fol. 196 after fol. 194 and fol. 197 after fol. 195.

Wrongly designated on the title page as *Rawḍat al-Jannat* by Jamāl ad-Dīn al-Karamānī.

Written in ordinary Nasta'liq. Not dated, apparently 18th century.

No. 6.

fol. 402; lines 22; size $9\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{3}{4} \times 3$.

الحاشية على نوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāwī's commentary (see No. 4) of the Kur'an, by ملا عبد الحكيم بن شمس الدين السيالكوتي Mulla 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī. He was born and brought up at Siyālkūt in the Punjab. He was the pupil of Mawlānā Kamāl ad-Dīn al-Kashmīrī and was regarded by his contemporaries as a most sound and perfect scholar. During the time of the Emperor Jahāngir (A.H. 1014-1037, A.D. 1605-1628) he was teaching students in his native land, but in the Emperor Shāh Jahān's reign (A.H. 1037-1069, A.D. 1628-1659) he came to Dehli. The Emperor received him with marked consideration and favour, bestowed on him several villages as *Jā'igīr* and ordered him to teach students and compose books. He died on the 18th Rabi' I, A.H. 1067, A.D. 1656. Āzād Bilgīrāmī in *Subḥat al-Marjān*, p. 66, has enumerated 15 works of this author. See *Khulāṣat al-Aṭhar*, Vol. II., p. 318; *Ḥadā'ik al-Hanafiya*, p. 401; and *Brockelmann, Gesch. d. Arab. Litter.* Vol. II., p. 417.

This copy is defective; two foll. are missing at the beginning. The first line of the MS. runs as follows:—

ف فرق بينهما في اللغة الا انه قد يراد من التنزيل انزال نجما نجما
على سبيل التدرج الخ .

In the preface of the lithographed copy we find that the author dwells upon the benevolence and justice of Shāh Jahān, to whom he dedicated this work.

For copies see India Office Cat. Nos. 90-1; Aya Sofia Cat. Nos. 301-2; Rāghib Cat. Nos. 140-1; Cairo Cat. Vol. I., p. 166; Asiatic Society Cat., p. 2; Rampur List, p. 28; Hyderabad List, Fann Tafsir No. 53.

It has been lithographed, Dehli by Muḥammad 'Abd al-Majid.

Foll. 13-18, should come after fol. 10; and foll. 11 and 12 after fol. 18. Some foll. are missing after fol. 223 and after fol. 395. Two foll. are blank after fol. 12. The words of al-Baiḍāwī are introduced with the word قوله in red ink. Wrongly described on the first fol. as تفسير سورة طلاق. Slightly injured by worms. The MS. ends abruptly with the following words:—

قوله و انه يصح الخ على قوله ان الضلع

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 7.

fol. 593; lines 21; size $11\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4$.

الحاشية على أنوار التنزيل

AL-HĀSHIYĀ 'ALĀ ANWĀR AT-TANZĪL.

A fragment of a supercommentary on al Baiḍāvi's commentary known as *Anwār at-Tanzīl* (see No. 4) by شهاب الدين أحمد بن محمد بن عمر الضفاجي المصري Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī. He first studied under his uncle, Abū Bakr ash-Shanawānī and then became a pupil of Shaikh al-Islām Muḥammad ar-Ramlī and other eminent 'Ulama of his time. After finishing his studies, he proceeded with his parents on a pilgrimage to Meccā. From there he came to Constantinople and soon became a Kāḍī in Romallia. Sultān Murād being convinced of his ability, appointed him a Kāḍī of Salonica. Later on he was given the Kāḍiship of Egypt, but owing to some reason or other he was dismissed from his post. He then undertook a journey to Constantinople. First he went to Damascus and then to Aleppo and from there he arrived at Constantinople. Yāḥā bin Zakariyā, the chief *muftī* of the Capital, refused to receive him, but later on he became favourably disposed towards him and al-Khafājī was again given the Kāḍiship of Egypt. He died on the 12th Ramadān, A.H. 1069, 23rd May, A.D. 1658. For details of the author's life see *Khulāṣat al-Athar*, Vol. I., p. 331; his autobiography at the end of his work, called *Raiḥānat al-ʿAlībbā*, p. 350; Wüstenfeld, *Gesch.* No. 571; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 285.

The MS. is imperfect at the beginning and the first words are :—

عن جرثم انه قيل ان في كلام المصنف رحمه الله اشارة الى ان التسمية
بفاتحة الكتاب من قبيل تسمية المكان الم *

It contains only a portion of the glosses on *Sūrat al-Bakr*. For copies see *Yeni Cat.* Nos. 103-117; *Rāghib Cat.* Nos. 103-110; *Algiers Cat.* Nos. 328-9; *Hyderabad List*, *Fann Tafsir*, No. 35; and *Bankipur Cat.*, p. 473.

This supercommentary is known by the name of 'Ināyat al-Kāḍī wa Kifāyat ar-Rāḍī and is published in 8 Vols. at Balak, Egypt, A.H. 1283, A.D. 1866.

Wrongly designated on the top of the first fol. as حاشية تفسير سورة آل عمران.

Written in ordinary Nasta'liq in different hands. Not dated, apparently 18th century

No. 8.

fol. 30; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

الحاشية على انوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baidāvi's commentary (see No. 4) of Sūrat al-Hamd by ملا حامد بن عبد الرحيم الجسونفوري Mulla Hāmid bin 'Abd ar-Rahīm al-Jawnpūrī. He was an eminent scholar of Jawnpūr. As he could not prosper in his native land, he came to Dehli where he was included by Shāh 'Ālam (A.H. 1173-1202, A.D. 1759-1788) among the learned men of his court. Later on he became a tutor of the prince Abū Naṣr Mu'īn ad-Dīn Muḥammad (Akbar II, A.H. 1221-1253, A.D. 1808-1837). In the last part of his life, he returned to his native place where he died. See Tajallī Nūr, p. 93.

Beginning:—

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله الخ *

The author says in the preface that during his lectures on al-Baidāvi, he found that many commentators of it had not paid sufficient attention to some abstruse passages of the book and had remained very far from grasping the real sense of them. Consequently he had been led to prepare a supercommentary of al-Baidāvi in order to explain the more subtle and difficult points of the said work.

Half of fol. 10a and the whole of fol. 10b are blank. The last six foll. have been replaced, evidently not long ago.

Written in Nasta'liq. Not dated, apparently 18th century.

No. 9.

fol. 406; lines 25; size $14 \times 9\frac{1}{2}$; $10\frac{1}{2} \times 6$.

جامع التفسير

JĀMI' AT-TAFĀSĪR.

A fragment of a commentary on the Qur'ān, imperfect both at the beginning and at the end.

Beginning:—

البلدة اخير بمكة كل شئ فقال ولد كل شئ ابي جميع الاشياء داخله في ربيته الخ *

On fol. 1b سورة القصص commences and its commentary runs as follows:—

هذه السورة مكية كلها قاله الحسن و عطاء و عكرمة و مقاتل فيها من المدني
الذين أنبأهم الكتاب من قبله الى لا ينبغي الجاهلين قول ثولت بين
مكة و الجحفة الخ *

والشمس It ends abruptly with the commentary on the Sūra

and the concluding words of the MS. are :-
و هذان مادتان مختلفان لا تسبق احدهما

A note, in red ink, in a hand differing from that of the MS.
on the top of the first extant fol. of this commentary, calls it جامع
Jāmi' at-Tafsīr known as Tafsīr Shāhī.

There is in the Rampur Library a commentary on the Qur'an
entitled Tafsīr Shāhī. Unfortunately that commentary is also in-
complete and covers the first three chapters. Its author is Ahmad
bin 'Abd Muḥammad bin Sulṭān 'Alī bin Fathallāh al-Badakhshī.
It was written in A.H. 1057, A.D. 1647; as the chronogram شاه
تفسير in the following passages of the preface indicates:—

سميت هذا التفسير بتفسير شاه و شاه تفسير و هما التاربخان الذي نظمتهما

في وزن الرباعي *

تفسير شاه را گفتیم که هو
میی گفت یکی مرا که تاریخ بگو
تفسیر شاه یک مددی کم آمد
گفت این دل من شاه تفسیر بگو

Shāh 'Abd al-'Azīz in his work, *Tuḥfa Ithnā 'Ashariya*, p. 233
also cites Tafsīr Shāhī.

The verses of the Qur'an are sometimes written in red ink,
and sometimes overlined with red ink. In foll. 67-68a, 69-70, and
285b-287 the copyist leaves larger space between the lines than
usual in the MS. One volume of the MS. seems to have been
completed on fol. 26a and another on fol. 260a, because from foll.
27b and 261b the commentary commences with the usual headings
of a new volume. Foll. 26b, 27a, 260b and 261a are blank but
without causing any break in the MS. Slightly injured by worms.

Written in Nasta'liq. Not dated. C. 18th century.

No. 10.

foll. 221; lines 17; size $6 \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

تفسیر سورة یوسف

TAFSĪR SŪRAT YŪSUF.

A commentary on the 12th Sūra of the Qur'an, called Sūra
Yusuf, containing also an account of the prophet Yusuf.

Regarding its author, Dr. Loth, in his Catalogue of the India

Office, No. 114, says, "It is ascribed to the celebrated Ghazālī (d. A.H. 505)." On fol. 135a the author mentions as his own work the *Kitab al-Ahyā'* (admitted on all hands to be a work of al-Ghazālī); so there can be no doubt that the book under notice was, indeed, written by that al-Ghazālī. His full name was حجة

حجّة الاسلام زين الدين ابو حامد محمد بن محمد الغزالي Zain ad-Din Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī. He was born in A.H. 450, A.D. 1059 (not in A.H. 441, A.D. 1040 as given by Huart in his *History of Arabic Literature*, p. 265) at Ghazāla, a dependency of Tūs in Khurāsān. After studying in his native land, he went to Jurjān for further studies and then proceeded to Naisābūr where he sat at the feet of the Imām al-Haramain Abū'l Ma'ālī 'Abd al-Malik al-Juwainī, died, A.H. 478, A.D. 1085 (for his life see De Slane, *Ibn Khallikān*, Vol. II., p. 120), under whose instruction he became a profound scholar. After the death of his master he attached himself to the famous Vizir Nizām al-Mulk (for his life see De Slane, *Ibn Khallikān*, Vol. I., p. 413) who in A.H. 484, A.D. 1091 (not in A.H. 446, A.D. 1054 as written by Huart, p. 265) appointed him as the Principal of the Nizāmiya College at Baghdād. But in the month of Dhū'l Ka'da, A.H. 488, November, A.D. 1095, he gave up all the occupations in which he had been hitherto engaged and gave himself up to asceticism and dervishhood. He then undertook the pilgrimage to Mecca and, on his return, proceeded to Syria and stopped for sometime at Damascus. He then set out for Jerusalem, where he applied himself with ardour to the practices of devotion and visited the holy monuments and venerated spots of that sacred ground. He next passed on to Egypt and remained for some time at Alexandria, and finally returned to his native land, where he died in A.H. 505, A.D. 1111.

The word Ghazālī is also pronounced with double Z as Ghazzālī. De Slane in the translation of *Ibn Khallikān's Biographical Dictionary*, Vol. I., p. 80 says, "*Ghazzālī* is a derivative from *Ghazzāl* (*cotton spinner*), formed after the system generally followed by the people of Khawārizm and Jurjān, who form *Kazzār* (a fuller) from *Kazzāri*; and form *'Affār* (a druggist) from *'Affāri*. Some pronounce Ghazālī with a single Z, deriving it from *Ghazāla*, the name of a village in the dependencies of Tūs; but this pronunciation differs from the one in general use, though as-Sam'ānī has adopted it in his *Ansāb*." For his life, see *Ibn Khallikān* (Teherān edition) Vol. II., p. 37; Subki, *aṭ-Ṭabaqāt al-Kubrā*, Vol. IV., pp. 101-182; Yāqūt, *Mu'jam al-Buldān*, Vol. III., p. 560; Nafahāt al-Uns, p. 422; Gösche, *Ghazzālī's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311; Munk, *Mélanges de philosophie*, p. 336; Schefer *Chrestoma-*

this Persane, Vol. II., p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 419; and Macdonald, Development of Muslem Theology, pp. 215-241.

Beginning:—

الحمد لله الذي شهد المكنونات برحمانيته الحم

In Rampur List, p. 31, this commentary is named ad-Durr al-Baidā.

For copies see India Office Cat. No. 114; Hyderabad List, Fann-Tafsir, No. 6; Rampur List, p. 31.

The verses of the Kur'an are marked partly with red and partly with black ink. Slightly worm-eaten.

Written in Naskh. Not dated, apparently 17th century.

Copyist عمر بن المرحوم المغفور علاء الدين سائق قصبة امن آباد

No. 11.

fol. 102; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

الدور العظيم في فضائل القرآن العظيم

AD-DURR AN-NAẒĪM FĪ FADĀ'IL

AL-KUR'ĀN AL-AẒĪM.

A treatise on the excellence and the mystic virtues of the Kur'an by محمد بن احمد بن سبيل الجوزي المعروف بابن الخشاب Muhammed bin Ahmad bin Suhail al-Jawzi known as Ibn al-Khashhab. He flourished in A.H. 650, A.D. 1252. See Brockelmann, Vol. I., p. 414. In Madinat al-'Ulūm, fol. 181a, this work is attributed to 'Afif ad-Dīn Abū Muhammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 767, A.D. 1365 or A.H. 768, A.D. 1366. See for his life No. 196. But Ellis in his Cat. of the Printed Books, Br. Mus., Vol. II., p. 140 says that it is wrongly ascribed to 'Abdallāh bin As'ad al-Yāfi'ī.

Beginning on fol. 47b:—

الحمد لله الذي اطلع من افق كذابه العزيز الحم

For copies see Berlin Cat. No. 452; Leyden Cat. No. 2195; Paris Cat. No. 643; Derenbourg, No. 1329; and Bankipur Cat. p. 272. See also Hājī Khalīfa, Vol. III., p. 157.

Printed, Cairo 1880; and lithographed, Lucknow, 1886.

The MS. is incomplete and ends abruptly with these words:—

فقيه او واعظ او متكلم قبل قوله و اثر في القلوب كثيرا عظيما قوله تعالى *

Foll. 91-102 are a little defective on account of the pasting of some strips of paper over the writing. Foll. 1-45a contain a commentary in Persian by Burhān bin Shihab ad-Dīn 'Abdallāh al-Jāmī on an-Nasafī's treatise called al-Akā'id. Foll. 45b-46a are blank but without causing any break in the MS. Foll. 46b-47a contain no text but the names of the owners.

Written in Nasta'lik. Not dated. C. 19th century.

No. 12.

fol. 454; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

الاتقان في علوم القرآن

AL-ITKĀN FĪ 'ULŪM AL-KUR'ĀN.

A work on the exegetic Sciences of the Kur'an by *ابو الفضل* Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī. He belonged to a Persian family who had been residing for three hundred years at Suyūṭ in Upper Egypt; but he himself was born at Cairo in A.H. 849, A.D. 1445. He studied under renowned teachers in every branch of Islamic learning. In A.H. 869, A.D. 1464 he went on the pilgrimage to Mecca. On his return, through the influence of his master, 'Alam ad-Dīn Bulḡinī, he was appointed the senior professor of jurisprudence at the Shāikhūniya Madrasa at Cairo. He lost his post in A.H. 906, A.D. 1501. On the death of Ibn Ballān, the successor to his professorial chair, the same appointment was again offered to him, but he refused it. He died in retirement on 18th Jumādā I, A.H. 911, 17th October, A.D. 1505.

as-Suyūṭī most probably wrote a larger number of books than any other Islamic writer. Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., pp. 143-158 contains the names of three hundred and sixteen works written by as-Suyūṭī. Flügel (*Hāji Khalifa* Vol. VI., p. 666) has drawn up a list mentioning five hundred and sixty one of his works.

An autobiography of the author will be found in *Ḥusn al-Muhādḍara*, Vol. I., pp. 153, 203 and Vol. II., p. 65. Also consult *al-Khitāt at-Tawfīkiya al-Jadida*, Vol. XII., p. 105; *at-Ta'liqāt as-Saniya 'Ala'l Fawā'id al-Bahiya*, p. 11; Wüstenfeld, *Gesch.* No. 506; Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 143; and Goldziher, *Sitzungsberichte der Wiener Akademie*, LXIX (1871), p. 28.

Beginning :—

الصدق لله الذي أنزل على عبده الكتاب النجم

This work was completed by the author in A.H. 878, A.D. 1473.

For copies see Berlin Cat. Nos. 423-24; Leyden Cat. No. 1026; Paris Cat. Nos. 656-8; Aya Sofia Cat. No. 63; Algiers Cat. No. 314; Cairo Cat., Vol. I., p. 120; Rampur List, p. 19; Bankipur Cat., p. 9; and Asiatic Society Cat., p. 1.

This work has been edited by Mawlawi Basheerood-Deen and Noorul Haqq, with an analysis by A. Springer in the Bibliotheca Indica, Asiatic Society of Bengal, 1852-54, and also in Cairo, A.H. 1278 (A.D. 1861) and in A.H. 1306 (A.D. 1888).

Foll. 1-9 are somewhat worm-eaten, foll. 2b, and 3b are completely pasted over with thin paper. Marginal corrections are occasional. It has been compared with the original from which it has been copied. Stained with damp.

Written in Naskh. Dated A.H. 1067.

Commentaries upon the Kur'ān according to the Shi'a School.

No. 13.

foll. 309; lines 21; size $10\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

تفسير الامام جعفر الصادق

TAFSIR AL-IMAM J'FAR AS-ŠADIK.

A commentary on the Kur'ān, by محمد بن جعفر الصادق al-Imām Ja'far as-Šadik bin Muhammad al-Bakir bin 'Ali bin al-Husain bin 'Ali. He was born at Madina in A.H. 80, A.D. 699 or A.H. 83, A.D. 702 and died, according to Ibn Kutaiba, Kitāb al-Ma'arif, p. 110, in the same city in the reign of Abū Ja'far al-Manṣūr (A.H. 136-158, A.D. 754-775) in A.H. 146, A.D. 763, or according to other biographers in A.H. 148, A.D. 765. He is reckoned as the sixth Imām and was very famous for his learning. See Kitāb al-Ma'arif, p. 110; Mir'at al-Janān (library copy), Vol. I., fol. 102b; Ibn Khallikān (Teheran edition), Vol. I., p. 112; Khazinat al-Aṣfiyā', Vol. I., p. 37; Safinat al-Awliyā', p. 25; Tarikh Guzida (Gibb Memorial edition), p. 205; and Rawḍat al-A'imma, p. 140.

The commentary is preceded by an introduction, foll. 1 to 9a, treating in general the various useful subjects connected with the meaning of words and with the abrogated and abrogating verses of the Kur'ān.

The introduction begins:—

تفسير الكتاب المجيد المنزل من عند العزيز الحميد على محمد النبي
الرشيد الخ •

The commentary begins on fol. 96 as follows:—

فتحة الكتاب مدنية وهي سبع آيات بسم الله الرحمن الرحيم قال حدثني
أبي عن محمد بن أبي تمير عن النضر بن سويد عن أبي بصير عن أبي
عبد الله الخ •

This commentary is narrated by Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī on the authority of his father and others from the said Imām. an-Nu'mānī was a pupil of Muḥammad bin Ya'qūb al-Kulainī who died in A.H. 328, A.D. 939 or A.H. 329, A.D. 940 (vide *Rawḍāt al-Jannāt*, p. 550) and was a recognised authority on *Hadīth*. He died in Syria. For other particulars of his life see *Āmil al-Āmil*, p. 58; *Muntaha'l Maḳāl*, p. 252; *Shu-Ḍhūr al-Iḳyān*, Vol. II., fol. 17; and *Rawḍāt al-Jannāt*, p. 555.

Dr. Loth in his catalogue of the India Office, No. 50, states that Abū'l Ḥasan 'Alī bin Ibrāhīm (bin Ḥāshim al-Ḳummī), who flourished in the fourth century, is the author of a commentary founded chiefly on the alleged sayings of Imāms Abū Ja'far (Muḥammad Bākir) and Abū 'Abdallāh (Ja'far aṣ-Ṣādiq). The general description of the book, which is given in the said catalogue, shows that the MS. under notice is identical with that of the India Office, and I am of opinion that the narrator of the commentary is Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī and not 'Alī bin Ibrāhīm bin Ḥāshim al-Ḳummī as supposed by the learned doctor. No doubt al-Ḳummī is also an author of a commentary which begins as follows:—

الحمد لله الواحد الأحد الصمد المتقرب الذي لا من شيء ولا من شيء خلق الخ •

But his commentary is not founded on the authority of Imām Ja'far. See *Kaṣḥf al-Hujub*, p. 131. The only commentary which is composed on the sayings of the said Imām is by an-Nu'mānī. See *Kaṣḥf al-Hujub wa'l Astār*, p. 130; and also *Bihār al-Anwār*, Vol. I., p. 7, in which the author, Muḥammad bin Muḥammad at-Taḳī al-Majlisī, has included this whole commentary in the 19th Vol. of the said book which deals with *Kitāb al-Ḳur'ān*.

For copies see India Office Cat. No. 50; and Asiatic Society Cat., p. 2.

This MS. is much worm-eaten and papers have been pasted on many foll. The text of the *Ḳur'ān* is marked with red line.

Written in ordinary Naskh. The Colophon runs thus:—

قد وقع الفراغ من تصويد هذا الكتاب المبارك ضحوة يوم السبت
الخميس عشر من جمادى الآخر ختم الله بالخير والظفر سنة الف وتسعة
عشر من الهجرة على صاحبها السلام على يد الفقير الى رحمة رب الغنى
الرفوف الرحيم محمد قاسم بن شيخ ابراهيم حامد الله على نعمائه و شاكرا
لآلئهِ و صلى الله على رسوله محمد و آله الطيبين الطاهرين و سلم تسليما •

No. 14.

fol. 307; lines 17; size $9\frac{1}{2} \times 64$; $1\frac{1}{2} \times 4$.

تفسير الامام العسكري

TAFSIR AL-IMAM AL-'ASKARĪ.

A commentary on the Qur'ān by محمد بن على بن محمد
الإمام الحسن بن على بن محمد al-Imām al-Hasan bin 'Alī bin Muḥammad al-'Askarī.
He was born at Madīna in A.H. 231, A.D. 845 or A.H. 232, A.D.
846 and died, A.H. 260, A.D. 874. He is considered by the Shī'a
theologians as the *eleventh Imām*. See for his life Ibn Khallikān
(Teheran edition), Vol. I., p. 147, Mir'at al-Jannān (library copy);
Vol. I., fol. 217; Tārīkh Guzīda, p. 207; and Safinat al-Awliyā',
p. 29.

Shī'a scholars differ in opinion about the authorship of the
present commentary. Some authorities consider it to be fraudu-
lently attributed to the said Imām, while trustworthy authorities,
like Abū Ja'far Muḥammad bin 'Alī bin Bābūya al-Kummi, known
as ash-Shaikh as-Ṣadūq, d. A.H. 381, A.D. 991 (see for his life
No. 50) and others believe it to be the work of the said Imām.
al-Majlisi in his famous work Biḥār al-Anwār, Vol. I., p. 9, has also
supported the latter view and said that the commentary is one
of the known and reliable books and that many learned scholars
profusely quoted from it. See also Muntahā'l Maqāl, p. 288; Kashf
al-Hujub Wa'l Astar, p. 129. Shāh 'Abd al-'Azīz ad-Dehlavi, in
Tuhfa Ithnā 'Ashariya, p. 119, considers it to be a spurious work.

The MS. is defective at the beginning and begins abruptly as
follows:—

يحيى على ظهر الأرض وإن السعادة فيه تصدرة لفضله الخ •

The beginning of the commentary of Sūrat al-Hamd on fol.
10a runs thus:—

الحمد لله رب العالمين قال الإمام عليه السلام جاء رجل إلى الرضا عليه السلام
وقال يا ابن رسول الله أخبرني عن قوله تعالى الحمد لله رب العالمين ما
تفسيره الم *

For copies see Hyderabad List, Fann Tafsīr, No. 112.

It has been lithographed in Teheran under the editorship of
Yūsuf bin Ibrāhīm al Kajūrī, A.H. 1268 (A.D. 1851).

The 6 foll. of the MS. at the beginning are much defective.
Two foll. are annexed at the end of the MS., which contain a dis-
cussion about the authorship of the commentary.

Written in fine Naaskh. The colophon runs thus :—

فروغ من كتابة التفسير العزيز اضعف عباده لله المحتاج الى رحمة ربه
محمد بن شيخ احمد بن پير احمد المشهدي غفر ذنوبه وستر عيوبه في غرة
شهر محرم الحرام سنة احدى وخمسين وتسعمائة بدلو الحزن قزوین *

No. 15.

foll. 454 ; lines 33 ; size 14 × 8½ ; 10 × 5½.

معجم البيان لعلوم القرآن

MAJMA' AL-BAYÂN Li 'ULŪM AL-KUR'ÂN.

Vol. I.

The first volume of a commentary on the Kur'an by
أبو علي الفضل بن الحسن بن الفضل الطبرسي Abū 'Alī al-Faḍl bin
al-Hasan bin al-Faḍl at-Tabarsī. He was an eminent and reliable
'Ulama of the Shī'a sect. He went from Maghhad to Sabzāwār
in A.H. 523, A.D. 1128 where he remained till his death in A.H.
548, A.D. 1153. See Muntaha'l Makāl, p. 241 ; Aml al-Āmil, p.
56 ; Shudhūr al-'Iqyān, Vol. I., fol. 534 ; Rawḍat al-Jannāt, p.
512 ; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 405.

Beginning :—

الحمد لله الذي ارتفعت من مطارج الفكر جلالة الم *

Hāji Khalifa, Vol V., p. 400, has wrongly assigned the author-
ship of this book to Abū Ja'far Maḥammad bin al-Hasan bin 'Alī
at-Tusī, who died in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067
(see No. 52) and not in A.H. 561, A.D. 1165 as given by him.

For copies see India Office Cat. Nos. 61-3 ; British Mus.

Cat. p. 671; Bodl. Cat. Vol. I., p. 50; Rampur List, p. 40; Asiatic Society, Govt. Collection No. 889-890; Hyderabad List, Fann Tafsir, Nos. 15-16; and Bankipur Cat., p. 787.

The first two pages of the MS. are decorated with a beautiful 'Unwān at the beginning. Throughout the MS., on the margins, there are gold lines placed between coloured lines. Foll. 2 and 3 are somewhat damaged in the middle. Kur'an verses are written in red ink. This volume ends abruptly with the commentary of the last but a few verses of سورة يوسف. It bears the seal of Wajid 'Ali Shāh.

Written in elegant Naskh. Not dated. C. 18th century.

No. 16.

fol. 453; lines 33; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

THE SAME

Vol. II.

The second volume of the work noticed above. This volume is a commentary on the remaining part of the Kur'an up to the end, by the same author.

Beginning:—

الرسول و الدين آمنوا معه منى نصر الله الى من نصر الله قريب و هذا

• يعيد النجم

The lower part of fol. 1a is blank, as the commentary on Sūra Yūsuf ends here. There are similar blank spaces on foll. 75a, 173b and 262b. On fol. 1b begins the commentary on Sūra ar-Ra'd سورة الرعد with the following line:—

الحمد لله رب العالمين والصلوة والسلام على محمد وآله الطاهرين الأخيار

• سورة الرعد النجم

Foll. 174a, 263a, 356b and 357* are blank. At the end there is an index of all the Sūrah. This volume also has the seal of Wajid 'Ali Shāh, the last King of Ondh.

The two volumes constitute a complete and apparently correct copy of this work. Both the volumes have been lithographed at Teheran.

Written in the same hand and same year as the preceding volume.

No. 17.

fol. 537 ; lines 26 ; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

جوامع الجامع

JAWĀMI' AL-JĀMI'.

A commentary on the Kur'ān by أبو علي الفضل بن الحسن بن الفضل الطبرسي Abū 'Alī al-Faḍl bin al-Ḥasan bin al-Faḍl at-Ṭabarṣī, died, A.H. 548, A.D. 1153. For his life see No. 15.

Beginning :—

الحمد لله الذي أكرمنا بتدبره الكريم ومن علينا بالصنيع المثاني والقرآن العظيم الخ •

The author says in the preface that, after writing Majma' al-Bayān, he read for the first time az-Zamakhsharī's al-Kaashahāf, and took extracts from it, which he published as a separate book under the title al-Kāfi ash-Shāfi. Finally, at the request of his son Abū Naṣr al-Ḥusainī, when the author's age passed 70, he combined the contents of both his works in a more abridged form and named it Jawāmi' al-Jāmi'. Sometimes this work is also designated as Jāmi' al-Jawāmi'. Ḥajī Khalīfa, Vol. V., p. 401, wrongly attributes the work to Abū Ja'far Maḥammad bin al-Ḥasan bin 'Alī at-Tūsī (died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067, see No. 52, and not in A.H. 561, A.D. 1165 as given by Ḥajī Khalīfa).

The author, regarding the period of composition, says in the epilogue as follows :—

هذا آخر كتاب جوامع الجامع والله العمد والشكر على تأييده وتشديده
أولاً وآخر متواليات ومتواترات وكان ابتدائي بتأليفه سنة اثنين وأربعين
وخمسمائة في يوم السبت الثامن عشر من شهر صفر ورواني منه بمعين الله
منه لست بيقين من المحرم الشهر الثاني عشر في مدة شهر العام •

For copies see India Office Cat. No. 64.

It has been lithographed at Teheran.

The verses of the Kur'ān from the beginning up to fol. 13a are written in red ink, and after that they have been written in black ink, but marked with a red line. The MS. contains many marginal notes.

Written in fair Naṣkh. Dated A.H. 1082.

No. 18.

fol. 398; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كنز العرفان في فقه القرآن

KANZ AL-‘IRFÂN FĪ FIKH AL-ḲUR‘ÂN.

A commentary on the Ḳur‘ân by **أبرهید الله مقداد بن جلال** Abū ‘ Abdallāh Mīqdād bin Jalāl ad-Dīn ‘ Abdallāh as-Suyūrī al-Asadī al-Hillī. He was a pupil of ash-Shahīd Muḥammad bin Makki, died, A.H. 786, A.D. 1384. He is the author of many works. He composed his work *Sharḥ Nahj al-Mustarshidin* in A.H. 792, A.D. 1389. The date of his death is not known. See *Aml al-Āmil*, p. 71; *Shudhūr al-‘Iḳyān*, Vol. II., fol. 428; *Rawḍat al-Jānnat*, p. 566; and Brockelmann *Gesch. d. Arab. Litter.*, Vol. II., p. 199.

Beginning :—

الحمد لله الذي أنزل على عبده الكتاب لكل شئ نبينا وجعله لتصديق
نبوته وتأييد رسالته معجزا وبرهانا الحق .

It is a commentary of those verses of the Ḳur‘ân which deal with injunctions and prohibitions. See *Kashf al-Hujub wa‘l Astār*, p. 475.

For copies see Hyderabad List, Fann Tafsīr, No. 93.

The verses of the Ḳur‘ân are marked with red lines. The upper part of each fol. has been pasted over with a different kind of paper. The last fol. has been recently replaced.

Written in fair Nasta‘īk. Not dated. C. 19th century.

No. 19.

fol. 368; lines 20; size $9\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4\frac{1}{2}$.

نور الثقلين

NŪR ATH-THAḲALAIN.

Vol. 1.

The first volume of the commentary on the Ḳur‘ân by **عبد علي بن جمعة العروسی الحویزی** ‘ Abd ‘ Alī bin Jum‘at al-‘Arūsī al-Huwaizī. He was an inhabitant of Shirāz and a pupil of Bahā‘ ad-Dīn al-‘Āmilī (died, A.H. 1030, A.D. 1620). The date of his death is not known. See *Aml al-Āmil*, p. 48; *Shudhūr al-‘Iḳyān*, Vol. II., fol. 353; *Najm as-Samā‘*, p. 98; *Rawḍat al-Jānnat*, p. 358; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 412.

Beginning:—

الحمد لله الذي نزل القرآن على عبده ليكون للعالمين نذيراً •

This work is based on different reliable sources, such as *Tahdhīb al-Aḥkām* by Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī at-Ṭūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067, see No. 52, *Kitāb al-Ihtijāj* by Aḥmad bin 'Alī at-Ṭabarsī, *Majma' al-Bayān* and so on. This commentary is in four volumes and our copy contains the commentary of the Qur'ān from the beginning up to the end of Sūrat al-An'ām.

For copies see India Office Cat. No. 106.

Foll. 11-14 are missing, and fol. 37 has been bound by mistake in a wrong way. There are seals of Amjad 'Alī Shāh and others. Marginal corrections are occasional.

Written in ordinary Naskh. The colophon runs thus:—

تم الجزء الأول من نور الثقلين من تأليف الشيخ الفاضل والمحقق
المدقق الكامل رحمه الله بحرمته النبي شيخ عبد علي بن جمعة العروسي
الصبزي غفر الله له ولوالديه ولجميع المؤمنين والمؤمنات الأحياء منهم
والموات • • • في سنة ست و ستمين بعد الألف من الهجرة النبوية
المصطفوية اللهم اغفر لكتابه وماله •

No. 20.

fol. 395; lines 12; size 9 × 6½; 7 × 4½.

زَيْنِ الْفَتَى فِي تَفْسِيرِ هَلْ أَتَى

ZAIN AL-FATĀ FĪ TAFSĪR HAL ATĀ.

A commentary on the Sura of the Qur'ān, سورة هل أتى, by Abū Muḥammad Aḥmad bin Muḥammad bin 'Alī al-Āṣimī.

It begins abruptly:—

و سماته اصدق السمات و اعلم اركى الاصول الم •

The author says in the preface that after finishing his commentary on the Sūra ar-Raḥmān, he composed the present book at the request of his friends. Foll. 26-13a contain traditions regarding the excellence of 'Alī bin Abī Ṭālib. The work is divided into ten chapters as follows:—

الفصل الاول في ذكر الغزول و عدد آيات السورة و حروفها
و ثلثاتها و ثواب قاريها

Fol. 38a الفصل الثاني في ذكر اعراب هذه السورة و وقوفها

Fol. 41b الفصل الثالث في ذكر بعض فوائد هذه السورة على وجه
الابحار و الاختصار

Fol. 63a الفصل الرابع في ذكر نظم هذه السورة و تلفيق آياتها و خصائصها

Fol. 81a الفصل الخامس في ذكر مشابه المرتضى سلام الله عليه

Fol. 354a الفصل السادس في ذكر اسامي المرتضى سلام الله عليه

الفصل السابع في ذكر خصائص المرتضى سلام الله عليه

الفصل الثامن في ذكر خصائص السبطيين

الفصل التاسع في فضائل اهل البيت و العترة

الفصل العاشر في فضائل الصحابة

The last four chapters do not exist in the present copy. Foll. 386b and 387a are left blank. The latter part of the MS. is worm-eaten.

Written in ordinary Na'kh in different hands. Dated A.H. 1271.

Traditions.

No. 21.

fol. 290 ; lines 7 ; size $7\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

شمائل النبي

SHAMĀ'IL AN-NABĪ.

A collection of Traditions concerning the person, manners and character of the Prophet by *أبو عيسى محمد بن عيسى الترمذی* Abū Isā Muḥammad bin 'Isā at-Tirmidhī. He was born at Bugh near Tirmidh, a small town on the bank of the Oxus in Central Asia. He studied Traditions under al-Bukhārī (died, A.H. 256, A.D. 869) and travelled all over the Islamic countries in search of Traditions. He died in his native land in A.H. 279, A.D. 892. About the pronunciation of the word Tirmidh, Dr. Slane in his translation of Ibn Khallikān, Vol. II., pp. 602 and 679 says: "The word *Tirmidh* is pronounced differently. Some say *Turmidh*, and some *Tirmidh*; the inhabitants themselves pronounce it *Tarmidh*; the pronunciation which was long familiar to us was *Tirmidh*; but persons, who pretend to exactness and possess information on the subject, pronounce it *Turmuḥdh*. Each of these pronunciations has its partisans,

who give reasons in support of their respective opinions." See also Sam'ānī, *Kitāb al-Ansāb* (Gibb Memorial Series), p. 1056 and Yāqūt, *Mu'jam al-Buldān*, Vol. I., p. 843.

For a further account of his life see Ibn Khallikān (Teherān edition), Vol. II., p. 59; adh-Dhahabī, *Tadhkirat al-Huffāz*, Vol. II., p. 207; *Itahāf an-Nubalā'*, p. 380; *Bustān al-Muhādithīn*, p. 108; *al-Hiṭṭa fī Dhikr as-Sihāb as-Sitta*, p. 103; Wüstenfeld *Gesh.* No. 75; and Brockelmann *Gesch. d. Arab. Litter.*, Vol. I., p. 161.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى قال الشيخ أبو عيسى محمد
ابن عيسى ابن سورة الترمذي رحمه الله الع

It is a most reliable work of its kind, and is divided into 55 chapters.

For copies see India Office Cat. No. 133; Berlin Cat. No. 9634; Rampur List, p. 94; Hyderabad List, Fann, *Hadīth*, No. 124; and Asiatic Society Cat. p. 9.

For commentaries see Ḥajī Khalīfa, Vol. IV., p. 70; and Berlin Cat. Nos. 9635-9640.

It has been printed in Cairo, A.H. 1273, 1306 and with an Urdu translation in Calcutta, A.H. 1252. For other editions see Ellis, Cat. of Arabic books, Vol. II., p. 197 and *Iktifa' al-Kunū'*, p. 133.

The first two pages are beautifully decorated with a fine 'Unwān at the beginning. Gold and coloured lines are in the margin. Here and there are some glosses. Vocalised throughout. Headings of chapters are in red ink. A list of contents has been recently added at the beginning.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 22.

fol. 9; lines 4; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

العلية المباركة

AL-HULYAT AL-MUBĀRAKA.

A description of the personal features of the Prophet. It is an extract from the chapter called خلق رسول الله باب ما جاء في خلق رسول الله عليه وسلم of the famous work called *Shamā'il an-Nabī*, by Abū 'Isā Muḥammad bin 'Isā at-Tirmidhī, died, A.H. 279, A.D. 892. See No. 21, for both the author and the entire work.

Beginning on fol. 2a:—

حدثنا سفيان بن ربيع حدثنا جميع بن عمير قال سألت
خالي هند أبي هالة وكان رجلاً عن حلية النبي صلى الله عليه وسلم الخ *

From fol. 4a the description of the personal features of the Prophet begins. It has an interlinear Persian translation.

On fol. 1a the utility of writing out and reciting an account of the personal features of the Prophet, is expounded in Persian. It contains only one Tradition. The title page has several seals, among which we notice the seal of Muhammad Shāh, dated A.H. 1133. The first two foll. are beautifully decorated with two fine 'Umoḥas at the beginning. Gold rules, and coloured lines are found all through.

Written in fine large Naskh. Not dated. C. 17th century. Scribe أبو العلاء.

No. 23.

fol. 723; lines 21; size 10 × 6½; 8½ × 4½.

شرح السنة

SHARH AS-SUNNA.

A large collection of authentic Traditions by أبو محمد الحسين Abū Muhammad al-Husain bin Mas'ūd al-Farrā' al-Baghavī. He was born at Bāghshār, between Hirāt and Merv, and was a pupil of al-Kāfi Husain bin Muhammad. He died in Merv, according to some in A.H. 510, A.D. 1116, and according to others in A.H. 516, A.D. 1122. For details of his life see Ibn Khallikān (Bulāk edition, 1299), Vol. I., p. 182; adh-Dhahabī, Taḏkirat al-Huffāz, Vol. IV., p. 54; Subkī, Tabakāt al-Kubrā, Vol. V., p. 214; Suyūṭī, Tabakāt al-Mufasssīrīn (Meursing edition), p. 12; Bustān al-Muhaddithīn, p. 52; Ithāf an-Nubalā', p. 244; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 363.

Beginning:—

الحمد لله الذي لم يتخذ ولداً ولم يكن له شريك في الملك الخ *

This work is divided into three parts, bound together in one volume. The first part commences on fol. 2b as follows:—

كتاب الإيمان قال الله سبحانه وتعالى عني للمؤمنين الذين الآية *

The second part commences on fol. 241b as follows:—

باب الوتر ثلاث و بضع و أكثر الخ *

The third part begins on fol. 445b as follows:—

بَابُ الْخُلُقِ وَالْتَصْوِيرِ إِلَى

For copies see Berlin Cat. No. 1295; Cairo Cat. Vol. I., p. 357; Yeni Cat. No. 235; Rampur List, p. 90; Asiatic Society Cat. (Govt. Collection) No. 556. See also Hāji Khalifa, Vol. IV., p. 37.

The headings of all the chapters are written in large red or black letters. The beginnings of the separate Traditions are also written in red ink. Fol. 241a and the greater part of fol. 444b and of fol. 445a are blank but without causing an interruption in the book. It is slightly worm-eaten and pasted over in many places.

Written in ordinary Naskh. Dated A.H. 1090 (A.D. 1679).

No. 24.

fol. 207; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الشفاء في حقوق المصطفى

ASH-SHIFĀ' FĪ ḤUQŪK AL-MUṢṬAFA.

A book on Traditions relating the character, the habits and the prerogative of the Prophet by أبو الفضل عيسى بن موسى اليحصبي *Abū'l Faḍl 'Iyād bin Mūsā al-Yaḥṣubī as-Sibtī al-Maliki*. He was born at Sibta (Ceuta) on the 15th Sha'bān in A.H. 476, December 1083. He came to Spain in pursuit of learning and studied at Cordova. He was appointed Qāḍī of his native town. In A.H. 532, A.D. 1137 he was transferred to Grenada in the same capacity, but he did not remain there for long. He died at Morocco on Friday, the 7th Jumādā II (but according to some biographers in Ramadān), A.H. 544, 13th October, A.D. 1149. The word Yaḥṣubī, pronounced also Yaḥṣabī and Yaḥṣībī, means descended from Yaḥṣub (or Yaḥṣab or Yaḥṣīb) bin Mālik, the progenitor of a Himyarite tribe. For further particulars of his life see Ibn Khallikān (Teheran edition), Vol. I., p. 428; adh-Dhahabī; Taḥkīrat al-Huffāz, Vol. IV., p. 99; Bustān al-Muḥadithīn, p. 129; Itāḥaf an-Nubalā', p. 329; Wüstenfeld Gesch. No. 246; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 369.

Beginning:—

الحمد لله المتفرد باسمه التسمي المتخلص بالملك الأعز الحمي إلى

The book contains four parts, each of which is called *Ḳisām*, and is subdivided into several chapters. A list of the *Ḳisams* and chapters is given in Berlin Cat. No. 2559. It is the most authen-

tic and reliable work of its kind. *Hājī Khalifa*, Vol. IV., p. 58 says that "no similar work is composed in Islamic literature."

For copies see Berlin Cat. Nos. 2559-63; Paris Cat. Nos. 1953-6; Br. Mus. Suppl. Cat. No. 159; Munich Cat. No. 447; Cairo Cat. Vol. I., pp. 245, 288; Gotha Cat. No. 719; India Office Cat. No. 163; Leyden Cat. No. 2000; Bankipur Cat. p. 598; Asiatic Society Cat., p. 27; and Hyderabad List, Fann *Hadith*, No. 106.

For commentaries and abridgement, see *Hājī Khalifa*, Vol. IV., pp. 56-62; and Berlin Cat. Nos. 2564-2566.

It has been printed in Constantinople in A.H. 1264 (A.D. 1847); 1290 (A.D. 1873), 1293 (A.D. 1876), in Cairo A.H. 1276 (A.D. 1859), and lithographed in India, A.H. 1287 (A.D. 1870).

The MS. is vocalised from beginning up to middle of fol. 169b. The headings are generally written in red ink. Coloured marginal lines are to be found here and there. It is stained by damp. Foll. 201-207 are bordered with thick paper. Marginal corrections are occasional.

Written in ordinary Naskh. Dated A.H. 1178. Scribe أحمد ساكن رباط قرة باش مدينة مغفرة شرفها الله تعالى

No. 25.

fol. 436; lines 23; size $12\frac{1}{2} \times 6$; $9\frac{1}{4} \times 4\frac{1}{4}$.

شرح الشفا

'SHARH ASH-SHIFĀ'.

A portion of an extensive commentary on 'Iyād bin Mūsā's work called *ash-Shifā'* (see No. 24), by شهاب الدين أحمد بن محمد بن Shihāb ad-Dīn Ahmad bin Muḥammad bin Umar al-Khafājī al-Misrī, died in A.H. 1069, A.D. 1658 (see for his life No. 7). The text of *ash-Shifā'* shows that this copy commences with the commentary of the latter half of the 5th chapter called الباب الثاني فصل وما تدعو ضرورة الحياة له of the 2nd section الباب الثاني of the first part.

It begins abruptly :—

والتفاته لما هو أهم منه ولا يتشبه مزارع تشبهى بفعل من الشهوة الم *

Compare Vol. I., p. 549, line 19th of the printed copy of the same, Constantinople, A.H. 1317. It ends with the commentary of the chapter من الأئمة ومقلدى الأئمة فى الباب الرابع فيما أظهر الله على of the fourth section وجوها كثيرة

المعجزات of the first part. Compare Vol. II., p. 594 of the same edition. This commentary is called *Nasim ar-Riyād*, and was composed in A.H. 1058, A.D. 1648.

For copies see Algiers Cat. Nos. 1673-6; Yeni Cat. Nos. 238-40; Cairo Cat. Vol. I., p. 443; and Bankipur Cat. p. 828.

It was printed in four Vols. in Constantinople in A.H. 1267, and again in A.H. 1317.

From the beginning up to fol. 17, the borders are partly pasted with thick paper. The text of *ash-Shifa'* is overlined with red ink up to fol. 379b.

It is slightly worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

Scribe محب الله

No. 26.

fol. 353; lines 33; size $14\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

جامع الاصول لاحاديث الرسول

JAMI' AL-UṢŪL LI AHĀDĪTH AR-RASŪL.

Vol. I.

The first volume of an extensive collection of Traditions by محمد الدين ابو السعادات مبارك بن ابي الترم محمد بن محمد الشيباني Maj dad-Dīn Abū's Sa'ādāt Mubārak bin Abi'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazari. He was born in A.H. 544, A.D. 1149 in the city called Jazira bin 'Umar, situated on the Tigris, and hence he is surnamed al-Jazari. After passing his early youth in that place he went to Mosul and entered into the service of Mujāhid ad-Dīn Ka'imāz (for his life, see De Slane, Vol. II, p. 516), the Lieutenant-Governor of that place, and was employed by him to write his correspondence. After the imprisonment of Ka'imāz he served 'Izz ad-Dīn Mas'ūd bin Mawdūd, the Lord of Mosul. After that prince's death, his son Nūr ad-Dīn Arsalān Shāh (see De Slane, Vol. I., p. 174) treated Ibn al-Athīr with much consideration and showered his favours upon him. Ibn al-Athīr served him for some time in the capacity of Secretary of State, till a disease prevented him from further fulfilling the duties of his office. He gave up that appointment and confined himself to his house where he wrote many useful books. He died at Mosul on Thursday, the 29th Dhū'l Hijja, A.H. 606, June, A.D. 1209.

There were three persons known by the surname of Ibn al-

Athīr. These three persons were brothers and well-known authors. One of these was our author who was the eldest brother. The second brother was the well-known historian, the author of *al-Kāmil*; his full name was Abū'l Ḥasan 'Alī bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī; he died in Sha'bān A.H. 630, May-June, A.D. 1233 (for his life, see De Slane, *Ibn Khallikān*, Vol. II., p. 288). The third brother was Diyā' ad-Dīn Abū'l Fath Nasrallah bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī, the author of *al-Mathal as-Sa'ir fī Ādab al-Katīb wa'ah Shā'ir*, and died on Monday, the 29th of Rabī' II, A.H. 637, 28th November, A.D. 1239 (for his life, see De Slane, Vol. III., p. 541). For further information about our author, see *Ibn Khallikān* (Teheran edition), Vol. II., p. 12; Subkī, *Tabakāt al-Kubrā*, Vol. V., p. 153; *Nāma-i-Dānishwarān*, p. 634; *al-Fawā'id al-Bahiya*, p. 19; *Itāhaf an-Nubalā'*, p. 343; De Slane, *Translation of Ibn Khallikān*, Vol. II., p. 551; Huart, *History of Arabic Literature*, p. 229; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 357.

Beginning:—

الحمد لله الذي أوضح لمعالم الإسلام سبيلا وجعل السفة على الأحكام دليلا
الهم •

The whole work is divided into three parts, called *ar-Rukn* الركن. The first part or الركن الأول, fol. 1b, deals with miscellaneous subjects concerning the science of Tradition. The second part or الركن الثاني, fol. 16a, contains Traditions arranged in alphabetical order. In this part the author inserts the contents of the six authentic collections of Traditions by al-Bukhārī, at-Tirmidhī, Abū Dā'ūd, an-Nisā'ī, and Ibn Māja. The third part is devoted to biographical notices of Companions of the Prophet and the Traditionists in alphabetical order.

For copies see Berlin Cat. Nos. 1311-14; Paris Cat. Nos. 728-9; Br. Mus. Suppl. Cat. No. 143; Yeni Cat. Nos. 181-93; Cairo Cat. Vol. I., p. 294; Bankipur Cat., p. 143; Asiatic Society Cat., p. 7; and Rampur List, p. 72. See also Ḥājī Khalīfa, Vol. II., p. 501, and *Iktifā' al-Kunū'*, p. 131.

The volume under notice contains the first part and Traditions of the second part up to the letter ز حرف الظاء. Fol. 300b is blank but without causing any break in the MS. Headings of all chapters are in red ink. There are coloured rules in the margin throughout. Foll. 7 to 17 of the MS. are a little damaged in the middle by insects.

Written in ordinary Nasta'lik. Dated A.H. 1115. Scribe امير علي بن حسين علي

No. 27.

fol. 230; lines 27; size $12\frac{3}{4} \times 8\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME.

Vol. II.

This volume contains a portion of the third part and also a portion of the second part of the work, of which the previous book (No. 26) is only the 1st volume. By mistake, the portion which belongs to part III, has been placed at the beginning of this volume and it terminates abruptly on fol. 110b.

Beginning:—

الفن الثاني من الركن الثالث في الاسم والفني والبناء والانتساب والانساب
يشتمل على أربعة ابواب الم *

From fol. 111a, part II, الركن الثاني, commences abruptly as follows:—

ذكره في قوله يبيع على يبيع بعض فلا حاجة الى اعادته الم *

This fol. is very much damaged. It seems to me that many foll. are missing from this volume.

The first volume (No. 26) terminated with letter Z (حرف الظاء), and in the present volume the letter 'ain (حرف العين) commences from fol. 168b. Fol. 43 should come just after fol. 40, fol. 49 after fol. 47, fol. 54 after fol. 52, fol. 53 after fol. 54, and fol. 181 after fol. 174. Worm-eaten.

Written in bad Nasta'lik. Not dated. C. 18th century.

No. 28.

fol. 210; lines 25; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الامول في احاديث الرسول

TAJRĪD AL-UṢŪL FĪ AHĀDĪTH AR-RASŪL.

Vol. I.

An abridgement of Ibn al-Athīr's Jami' al Uṣūl (see No. 26),
شرف الدين هبة الله بن عبد الرحيم بن ابراهيم الجعفي الحموي الشهير by
Sharf ad-Dīn Hibatallāh bin 'Abd ar-Raḥīm bin Ibrāhīm
al-Juhānī al-Ḥamawī, known as Ibn al-Bārizī. He was born in
A.H. 645, A.D. 1247. He remained for a long time the Kādī of
Ḥamāh, and died there in A.H. 738, A.D. 1337. For details of
his life see Subkī, Tabakāt al-Kubrā, Vol. VI, p. 248; Brockel-
mann, Gesch. d. Arab. Litter., Vol. II., p. 116.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على سيد المرسلين الخ *

The author has (following the plan of the original book of which this is an abridgement) arranged all chapters in this book in alphabetical order. He has not quoted the full names of his authorities, but uses abbreviations which are written throughout the book in red ink. These abbreviations are explained on fol. 2a. Foll. 2a to 4a contain lives of al-Bukhārī, Muslim, at-Tirmidhī, Abū Dā'ūd, and an-Nisā'ī, the best known and most reliable authorities of Traditions.

For other copies see Munich Cat. No. 129; Cairo Cat. Vol. I., p. 278; Berlin Cat. No. 1317; Koprūlūzādah Cat. No. 257; Yeni Cat. No. 173; Nūri Osmaniya Cat. No. 714.

A few foll. at the beginning are much injured by insects. The headings of all chapters are written in bold character. This volume ends with those Traditions which come under the heading of حرف الصاد.

This copy seems to be a correct one, as it has been twice collated, once in A.H. 947 (A.D. 1540) with its original (which has been compared with the copy of the jurist Nūr ad-Dīn al-Ḥusain bin'Abī Bakr ar-Ramlī) and again with the said jurist's copy itself, as the Colophon says:—

قوبل وصحح على أصله المنسوخ منه وقوبل الأصل على نسخة شيخنا
الفقيه نور الدين الحسين بن أبي بكر الرملي منع الله بركاته وفرغت المقابلة
فهذا الخميس السادس عشر من ربيع الآخر سنة سبع و أربعين بعد تسعمائة
فالحمد لله على ذلك وقوبل مرة أخرى على نسخة الفقيه العلامة سيدنا الحسين
ابن أبي بكر الرملي رحمه الله *

Written in fine Naskh. Dated A.H. 940. Scribe

أحمد بن محمد بن عبد الله بن محمد بن علي بن سليمان بن
عبد الرحمن بن أحمد بن أسعد المغربي نسبا والشافعي مذهبا *

No. 29.

foll. 169; lines 25; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above commencing with Traditions coming under the letter ض

Beginning :—

• حرف الصاد وفيه كتابان كتاب الضيافة النعم

About one fol. at the end has not been copied, as the following remark of the scribe indicates :—

• سقط من الم المنسوخ قدر ورقة فلذا وجد اصل يتم به

The MS. proper begins from fol. 96. The preceding foll. have been added through a mistake. They (foll. 1 to 8) are pages from the well-known book on Traditions called *aṣ-Ṣaḥiḥ* by Abū'l Ḥasan Muslim bin al-Ḥajjāj al-Ḳushairi an-Naisābūrī, died on the 25th Rajab, A.H. 261, 6th May, A.D. 875. These foll. contain a few chapters of the section of *Kitāb al-Īmān* of the said work. Fol. 1b contains traditions quoted from the middle of a section called *باب الدليل على أن مات على التوحيد دخل الجنة* and these begin with the following :—

ثم قال ثا معاذ بن جبل قلت لبيك يا رسول الله و سعديك قال هل تدري ما حق الله على العباد الحديث •

Compare *Ṣaḥiḥ al-Muslim* (lithographed with the commentary of an-Nawawī, Delhi, A.H. 1280), p. 44. Fol. 8 ends abruptly with traditions of the chapter called *باب بيان الوسوسة في الإيمان* from the said work, with the following words :—

• ليسألنكم الذئس عن كل شى حتى يقولوا الله خلق كل شى فمن خلقه •

Compare *Ṣaḥiḥ al-Muslim*, same edition, p. 79.

Written in ordinary Naskh. Not dated, apparently 16th century.

No. 30.

fol. 109 ; lines 17 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

عشاق الانوار النبوية من صحاح الاخبار الموط

MASHĀRIḤ AL-ANWĀR AN-NABAṢĀVIYA MIN ṢIḤĀḤ
AL-AḤBĀR AL-MUṢṬAFAVIYA.

An authentic collection of Traditions alphabetically arranged by Raḍī ad-Dīn al-Dīn al-Ḥasan bin Muḥammad bin al-Ḥasan al-Ṣafānī al-Hindī. *Raḍī ad-Dīn al-Ḥasan bin Muḥammad bin al-Ḥasan aṣ-Ṣaḡḡānī al-Hindī*. He was born at Lahūr, A.H. 577, A.D. 1181. His pedigree can be traced up to the Caliph 'Umar (A.H. 13-23, A.D. 634-644). He is called *aṣ-Ṣaḡḡānī* as one of his forefathers emigrated from

Saghān, in Māwarā 'an-Nahr (Transoxiana) and settled at Lahūr. From the early part of his life he devoted himself assiduously to the acquisition of learning under his father, and after having completed his studies went to Baghdād in A.H. 615, A.D. 1218. He twice visited India on affairs of state from the Baghdād Court. The first time he visited India was in A.H. 617, A.D. 1220, and after remaining there for seven years returned to Baghdād in A.H. 624, A.D. 1227. The date of his second visit is not known, but he came on the same errand and went back to Baghdād in A.H. 637, A.D. 1239 where he died, A.H. 650, A.D. 1252. His corpse, according to his instruction, was carried to Mecca, and was interred there. See *Tāj at-Tarājim*, p. 17; *I'lām al-Akhyār*, (library copy), fol. 275; *al-Fawā'id al-Bahīya*, p. 29; *Ṣubhat al-Maujān*, p. 28; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 360.

Beginning :—

الحمد لله متبعي الروم و مجرى القلم و ذارى الامم الخ *

This work contains 12 chapters *البراب*, and, according to *Hājī Khalifa*, Vol. V., p. 547, it contains 2246 Traditions. The author instead of giving the full names of al-Bukhārī and Muslim uses the abbreviations *Kh* خ, and *mīm* مم, for them respectively. The letter K ق, after a Tradition indicates that both of them agree about its authenticity.

For copies see Berlin Cat. No. 1322; Paris Cat. No. 737; Br. Mus. Cat., p. 713a; Br. Mus. Suppl. Cat. No. 145; Algiers Cat. No. 476; Yeni Cat. Nos. 280-4; Cairo Cat. Vol. I., p. 308; Upsal. Cat. No. 394; and Rampur List, p. 113.

For commentaries and glosses see *Hājī Khalifa*, Vol. V., p. 547; and Berlin Cat. No. 1327.

It has been lithographed with an Urdu translation, called *Tuhfat al-Akhyār*, Lucknow, A.H. 1319.

Foll. 1 to 13 contain marginal notes, written in a minute character, mostly taken from books not specified. It is vocalized throughout. Worm-eaten. Foll. 95-104 are much damaged; the ink has eaten away the paper in many places. Headings of chapters and abbreviations are in red ink. Coloured lines are in the margin. On the title page it bears the seal of Kādī al-Kudāt Ḥamidallah which has the date A.H. 1208 (A.D. 1793).

Written in ordinary Nasta'lik. Not dated. C. 17th century.

Scribe محبوب علي بن عنایت الله

No. 31.

fol. 217; lines 32; size $14\frac{1}{2} \times 9\frac{1}{2}$; $10\frac{1}{2} \times 7$.

كتاب الترهيب والترهيب

KITĀB AT-TARGHĪB WA'T TARHĪB.

A collection of Traditions from reliable sources by أبو محمد عبد العظيم بن عبد القوي المنذري Abū Muḥammad 'Abd al-'Azīm bin 'Abd al-Kaṣī al-Mundhirī. He was born in Sha'bān, A.H. 581, November, A.D. 1185 in Egypt. He studied at Mecca, Damascus, Harrān, Edessa and Alexandria. For about twenty years, he remained a professor of Traditions in a college called Kāmiliya in Cairo, and he died in that city on the 4th of Dhū'l Ḳa'da, A.H. 656, 3rd November, A.D. 1258. For further particulars of his life see *Fawāt al-Wafayāt* (Bulāk edition, A.H. 1299), Vol. I., p. 296; *adh-Dhahabī*, *Tadhkirat al-Huffāz*, (Hyderabad edition), Vol. IV., p. 228; *Subkī*, *Tabakāt al-Kubrā*, Vol. V., p. 108; *Suyūṭī*, *Ḥusan al-Muḥādara*, Vol. I., p. 163; *Wüstenfeld*, *Gesch.* No. 342; and *Brokelmann*, *Gesch. d. Arab. Litter.*, Vol. I., p. 367.

Beginning:—

الحمد لله المبدى المعيد الغني الحميد ذي العفو الواسع والعقاب الشديد النعم •

In this book Traditions prompting to good actions are placed separately, but side by side with those advising the avoidance of evil. The author wrote this work at the request of some of his friends, after he had written other books on Traditions. This MS. is divided into two parts, bound together. The second part begins on fol. 105b as follows:—

بسم الله الرحمن الرحيم وبه نستعين كتاب الفلاح وما يتعلق به النعم •

For copies see *Berlin Cat.* Nos. 1328-31; *Paris Cat.* Nos. 740-1; *Yeni Cat.* Nos. 175-6; *Cairo Cat.* Vol. I., p. 284; *Rampur List*, p. 70; and *Bankipur Cat.*, p. 97.

Printed in the margin of *Miḥkāt al-Maṣābiḥ* at Dehli, A.H. 1327.

Headings of chapters and the word 'An عن, with which the Traditions begin, are in red ink. The margins of fol. 178a contain in a different hand some Traditions which the copyist has omitted. Throughout the MS. coloured lines are in the margin. From fol. 214a up to the end of the MS., there are short lives of Tradition-

ists in alphabetical order. The first eight foll. are somewhat damaged at the bottom. The MS. is slightly worm-eaten. The second part is in bolder characters than the first one, but is in the same hand.

Written in ordinary Naskh. No dated. C. 18th century.
~~عبد الغنى حاكم قصبة انباله~~ Scribe

No. 32.

foll. 799; lines 15; size $9\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

مشكوة الرصايع

MISHKĀT AL-MAṢĀBĪH.

A very popular collection of Traditions, by ولي الدين محمد Wali ad-Din Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizī. He was an eminent Traditionist and flourished in the first half of the 8th century, Hijra. See *Itahāf an-Nubalā'*, p. 149; *Hajī Khalifa*, Vol. V., p. 567; *Huart*, *History of Arabic Literature*, p. 228; and *Brockelmann*, *Gesch. d. Arab. Litter.*, Vol. II., p. 195.

Beginning:—

الحمد لله نعمده و نستعينه و نستغفره و نعوذ بالله من شوره انفسنا الخ

The work is an enlarged recension of an older book by al-Husain bin Maṣ'ūd al-Farrā' al-Baghavī, died, A.H. 516, A.D. 1122 (see No. 23), entitled *Maṣābīh as-Sunna*. At-Tabrizī completed this work on the last day of Ramadān, A.H. 737, A.D. 1336. See *Hajī Khalifa*, Vol. V., p. 567.

For copies see *Berlin Cat.* No. 1292; *Gotha Cat.* No. 597; *Cairo Cat.*, Vol. I., p. 420; *India Office Cat.* No. 152; *Rampur List*, p. 113; *Hyderabad List*, *Fann Hadīth*, No. 77; *Bankipur Cat.*, p. 711; *Asiatic Society Cat.*, p. 11; and *Calcutta Madrasa Cat.*, p. 7.

For commentaries see *Hajī Khalifa*, Vol. V., pp. 567-572.

It has been repeatedly printed and lithographed in Egypt and India, see *Ellis*, *Catalogue of Arabic Books*, *British Museum*, Vol. II., pp. 124-5. It has been translated into English by Captain A. N. Matthews and printed, *Calcutta*, A.D. 1810.

A table of contents has been added by a modern hand at the beginning of the volume. The headings of all chapters and the word عن with which a tradition commences, are written in red ink. Coloured and gold lines are throughout in the margin. The first two foll. are decorated with a beautiful 'Umayyad at the beginning

The MS. is slightly worm-eaten. The borders of foll. 796-799 have been altogether supplied with a different kind of paper.

Written in a very fine Naskh. Not dated. C. 17th century.

No. 33.

foll. 353; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the above work. It begins in the same manner as the former one. It has a beautiful 'Unwān at the beginning. Headings of chapters and beginnings of all Traditions are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 34.

foll. 440; lines 30; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مشکوة المصابيح

SHARH MISHKĀT AL-MAṢĀBĪH.

A portion of a commentary on Mishkāt al-Maṣābīh (see No. 32) by *Hasain bin 'Abdallāh bin Muḥammad at-Taḥiyibī* *حسن بن عبد الله بن محمد الطيبي*. He was a contemporary of *Walī ad-Dīn Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizī*, the author of *Mishkāt al-Maṣābīh*, and it was at at-Taḥiyibī's suggestion that at-Tabrizī composed his work *Mishkāt al-Maṣābīh*. He died in A.H. 743, A.D. 1342. See *Hājī Khalifa*, Vol. V., p. 567; and *Brockelmann*, *Gesch. d. Arab. Litter.*, Vol. I., p. 384, Vol. II., p. 64.

This portion begins with the commentary on the chapter on marriage *كتاب النكاح* as follows:—

كتاب النكاح هو في اللغة الضم ويطلق على العقد النكاح.

The commentator has adopted several abbreviations for the authorities which he consulted in writing this commentary. The letters *خ* stand for *مع*, شرح السنة for *حن*; معالم السنة for *ن*, نهاية الجزى for *ن*, مفردات الرغب for *غ*, الفائق for *ن*, شفاء النظر for *م*, القاضى البيضاوى for *ق*, الشيم نوبختى for *ا*.

This commentary is called *al-Kaṣṣīf 'an Ḥaḳā'ik as-Sunan*. For copies see *Berlin Cat.* No. 1293; *Paris Cat.* Nos. 751-2;

India Office Cat. No. 157; Raghib Cat. No. 321; Yeni Cat. Nos. 245, 259; Rampur List, p. 103; Hyderabad List, Fann Hadith, No. 82; and Asiatic Society Cat. p. 10.

Lithographed at Dehli.

The text of the Mishkat is introduced with the word *U,5*

The headings of chapters and the abbreviations which the commentator has used for his different authorities are in red ink. The MS. is slightly worm-eaten. The first two fol. are partially pasted with thick paper. The last fol. is a little damaged and also pasted with paper. From the beginning up to fol. 119 the transcript seems to be of the 8th century Hijra. From fol. 120 up to the end the MS. is in a different hand.

Written in Naskh. The date is not very legible. Only the words ثمانمائة and الثنين can be deciphered. Scribe محمد بن محمد
ابن سعيد الله

No. 35.

fol. 215: lines 27: size $14\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكاة المصابيح

SHARH MISHKĀT AL-MASĀBĪH.

A concise commentary of the *Mishkāt al-Maṣābiḥ* (see No. 32) based chiefly on at-Ṭaiyibī's commentary (see No. 34), by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Ali bin Muḥammad bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289. 'Alī al-Kāfī in his commentary of *Mishkāt al-Maṣābiḥ*, Vol. III., p. 17, had denied the authorship of this commentary by as-Saiyid ash-Sharīf al-Jurjānī and gave two reasons in support of his statement. The first reason is that this commentary is not mentioned in the list of the works by al-Jurjānī, and the second is that it is inconceivable that an author of such erudition and distinction could have been satisfied by merely abridging the work of at-Ṭaiyibī without adding any comments of his own. These are the words of 'Alī al-Kāfī:—

و هو يشعر بان خلاصة الطبى حاشية من السيد الشريف على المشكاة
أما هو مشهور بين الناس و هو بعيد جدا اما أولا فلانه غير مذكور فى اسامى
مولفاته و ثانيا انه مع جلالة كيف يختصر كلام الطبى اختصارا مجردا لا يكون
له تصرف فيه ابدا .

I am personally inclined to ascribe the authorship of this commentary to al-Jurjānī, notwithstanding the two above arguments which 'Alī al-Kāri puts forward against such an assumption, for the following reasons:—

as-Sakhāwī in his work *ad-Daw al-Lāmi'* mentions, on the authority of a great-grandson of al-Jurjānī this book among his other works. Then, again, it is not correct to say that the book is a mere abridgement of al-Ṭaiyibī's work. al-Jurjānī has added remarks and comments of his own, though, indeed, their number is small. Further Ḥajī Khalifa, Vol. V., p. 568, remarks that as-Saiyid ash-Sharīf wrote a commentary on al-Mishkāt.

Though the book begins abruptly, its identity has been established by the fact that a passage which the *Mirkāt al-Mafatih* quotes from al-Jurjānī's commentary, Vol. III., p. 16, is also found in this book, on fol. 155b.

The commentary without any preface begins on fol. 4b as follows:—

قوله الحمد لله مطلق يتناول حمد الله تعالى نفسه و ارفع حمد ما كان
من ارفع حامد النعم •

Foll. 1-4a contain a treatise by al-Jurjānī on the science of Tradition and the technical terms used in it. This treatise begins:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و مقاصد
و خاتمة النعم •

In *ad-Daw al-Lāmi'* where the works of al-Jurjānī are enumerated, it has been named as *أصول الحديث في الضلالة للطبي*

For copies see Cairo Cat. Vol. I., p. 332.

All the quotations from the *Mishkāt al-Maṣābiḥ* follow after the word *قوله* which is written in red ink. The MS. is somewhat soiled by damp. Foll. 1-9 and 240-248 have been partially bordered with modern paper. The commentary on the last chapter of the *Mishkāt* باب ثواب هذه الأمة commences on fol. 248b but it ends with the following words:—

اي قال سبع مرات و قيل من كلام النبی على الله عليه وسلم والمراد به
التكثير •

It is noted on the title page that Saiyid Jamāl ad-Dīn is the author of the work.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 36.

fol. 518; lines 27; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكوة المصليح

SHARH MISHKĀT AL-MAṢĀBĪH.

A portion of a commentary on *Mishkāt al-Maṣābīh* (see No. 32) by 'Alī bin Sulṭān Muḥammad al-Kārī al-Harawī. He was born at Hīrāt, but the greater part of his life was spent at Mecca where he studied Traditions and other branches of learning under eminent 'Ulamā', like Aḥmad bin Ḥajar al-Makkī (see No. 44), etc. He is the author of many useful books. He died in Mecca in A.H. 1014, A.D. 1605, and neither in A.H. 1016, A.D. 1607 as given by Ḥājī Khalifa, Vol. II., p. 518 nor in A.H. 1044, A.D. 1634 as in Ḥājī Khalifa, Vol. I., p. 242. For further particulars of his life see *Khulāṣat al-Aṭhar*, Vol. III., p. 185; *at-Ta'līkāt as-Sa'ūiyya*, p. 10; *Hada'ik al-Hanafiyya*, p. 399; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 394.

This portion commences with the commentary of the chapter called *باب قيام شهر رمضان* and begins abruptly as follows:—

فى مثل العشر الخير فذلك مما ينبغي فذلك مما ينبغي ان لا يطرقه
خلاف النعم.

See printed copy of this commentary Vol. II, p. 168. It also ends abruptly with the commentaries on Traditions, imploring the mercy of God and asking forgiveness for sin, as follows:—

هل نغظه وان هم بما فعلنا كتبها الله له سيرة واحدة قال ابن ملك وانما.

This commentary is called *Mirkāt al-Maṣābīh* and is said to have been completed in A.H. 1008, A.D. 1599. See Ḥājī Khalifa, Vol. V., p. 558.

For copies see India Office Cat. Nos. 158-60; Br. Mus. Suppl. Cat. Nos. 140; Algiers Cat. No. 510; Rāghib Cat. Nos. 319-20; Yeni Cat. Nos. 246-54; Cairo Cat. Vol. I., p. 416; Rampur List, p. 110; Hyderabad List, *Fann-Hadith* No. 78; and Bankipur Cat. p. 725.

It was printed in Egypt in five volumes, A.H. 1309.

Foll. 31-40 should go just after fol. 489 and some foll. are missing after fol. 466, 506 and 517. This commentary includes the text of the *Mishkāt*, overlined with red ink. From fol. 499 up to the end of the volume the inner edges are pasted with thick paper, and consequently many words cannot be read. The

MS. is slightly worm-eaten and gold and coloured lines are round each page. Erroneously inscribed on the first fol. *عربی شرح مشکوة عبد الصق*.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 37.

fol. 233; lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

معدة القاري شرح صحيح البخاري

'UMDAT AL-KĀRĪ SHARĤ ṢAḤĪḤ AL-BUKHĀRĪ.

An incomplete volume of an extensive commentary upon Abū Abdallāh Muḥammad bin Ismā'il al-Bukhārī's (died, A.H. 256, A.D. 869) famous work on Traditions called al-Jamī' as-Ṣaḥīḥ by Badr ad-Dīn Abū Muḥammad Maḥmūd bin Aḥmad bin Mūsā al-Aīnī. He was born on the 17th Ramaḍān, A.H. 762, 22nd July, A.D. 1360 at 'Aintāb, on the north of Aleppo, and hence he was surnamed al-'Aīnī. He studied law under his father who was a Kāḍī of 'Aintāb. After the death of his father he visited various Syrian towns, undertook a pilgrimage to Mecca, and returned from there in A.H. 788, A.D. 1386. He settled finally at Cairo and served the Government there in various capacities. In A.H. 829, A.D. 1425 he became the supreme Kāḍī of the Hanafites, and held this appointment for twelve consecutive years. He died on the 4th Dhū'l Hijja, A.H. 855, 29th December, A.D. 1451. For further particulars of his life see Husan al-Muḥādara, Vol. I., p. 218; al-Khiṭaṭ al-Jadida, Vol. VI., p. 10; al-Fawā'id al-Baḥiyya, p. 86; Wüstenfeld, Gesch. No. 489; Encyclopaedia of Islam, p. 213; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 52.

This commentary was published in Constantinople in A.H. 1308 (A.D. 1890) in eleven volumes. The MS. under notice comprises portions of the 2nd and 3rd volumes. It begins abruptly with the commentary on the chapter called *كتاب مواقيت الصلوة*, the first line of the MS. being:—

كتاب في بيان احكام مواقيت الصلوة و لما فرغ من بيان الطهارة بالتوابع *

In the printed copy this chapter occurs on p. 504 of the 2nd volume. Our MS. also ends abruptly at fol. 232 with the following words:—

*لو كانت فرجا لامرهم بالاعادة و حديث **

See Vol. III., p. 17, line 22 of the printed copy.

The commentator commenced his work in A.H. 821, A.D. 1418, and completed it in A.H. 847, A.D. 1443.

For other copies see Berlin Cat. Nos. 1206-9; Paris Cat. Nos. 698-700; Algiers Cat. Nos. 448-458; Raghīb Cat. Nos. 300-5; Yeni Cat. Nos. 213-16; Nūri Osmaniya Cat. Nos. 854-61; Aya Sofia Cat. Nos. 671-8; Rampur List, pp. 97-8; and Hyderabad List, Fann Hadith, No. 32.

For other commentaries on al-Bukhārī see Hājī Khalifa, Vol. II., pp. 512-541; and Berlin Cat. No. 1225.

The last fol. of the MS. has been bound in by mistake. It is a page of some work dealing with the law of inheritance. The text of al-Bukhārī is overlined with red ink. The borders of many foll. have been supplied with thick paper. A line or two at the top of foll. 2b, 4b, 5a, 6a and 7a are unreadable on account of some paper being pasted. The ink is faded on foll. 3a and 232b. The MS. is slightly worm-eaten. By mistake this MS. has been named on the title page *Kitāb Farjārī Sharḥ Ṣaḥīḥ Bukhārī* Seal *کتاب فرجاری شرح صحیح بخاری*. It bears a seal of Aurangzib.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 38.

foll. 342; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

مختصر البخاری

MUKHTAṢAR AL-BUKHĀRĪ.

An abridgement of the famous collection of Traditions, commonly known Ṣaḥīḥ al-Bukhārī.

The name of the author could not be traced.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متشابها مثالي على النبي

المكين الأمين Seal

The author says in the preface that after omitting *isnāds*, he entirely rearranged Ṣaḥīḥ al-Bukhārī on the method of *Mishkāt al Maṣābiḥ* (see No. 32).

All the margins have been bordered with a different kind of paper. The headings of chapters and the beginnings of Traditions are written in red ink. The MS. is slightly worm-eaten.

Written in elegant Naskh. Not dated. C. 16th century.

No. 39.

fol. 495; lines 21; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الجامع الصغير

AL-JĀMI' AṢ-ṢAGHĪR.

A collection of Traditions from authentic sources arranged alphabetically by **أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي** Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي بعث على راس كل مائة سنة من يجدد لهذه الأمة
أمر دينها اللهم

The preface shows that this book is an abridgement of Jāmi' al-Jawāmi' by the same author.

For copies see Berlin Cat. Nos. 1353-60; Paris Cat. No. 766; Yeni Cat. Nos. 194-7; Cairo Cat., Vol. I., p. 321; Br. Mus. Suppl. Cat. Nos. 147-50; Rampur List, p. 76; Bankipur Cat., p. 145; Asiatic Society Cat. p. 7; and Hyderabad List, Fann Ḥadīth, Nos. 85-88.

For commentaries on this work see Ḥājī Khalifa, Vol. II., p. 650 and Berlin Cat. No. 1368.

It was printed in Būlak, A.H. 1286.

The first 200 foll. have been supplied in a modern hand. The headings and the first word of each Tradition are in red ink.

Written in ordinary Naṣḥ. The colophon runs thus:—

تم بحمد الله وعونه وحسن توفيقه على يد العبد الفقير محمد
عبد الرحمن الشهير بالسباعي وذلك في شهر ربيع الأول لخمسة عشر خلت منه
سنة ١٢٤٩ تقرب الله له ولوالديه *

No. 40.

fol. 270; lines 27; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

الخصائص الكبرى

AL-KHAṢĀ'IS AL-KUBRĀ.

A work on the special attributes of the Prophet that distinguished him from all other human beings, by **أبو الفضل جلال الدين عبد الرحمن بن أبي بكر بن محمد السيوطي** Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died on the

18th Jumāda 1, A.H. 911; 17th October, A.D. 1505. For his life see No. 12.

A few pages are missing at the beginning; and the identity of the book is established by a comparison with passages from the printed copy of the same work under the title of *Kifāyat at-Ṭalib al-Labib fi Khasā'is al-Ḥabib*.

It begins abruptly:—

والتصديق والتوحيد في مسلجهم و مجالسهم و مضاجعهم الخ *

For copies see Berlin Cat. No. 2567; Paris Cat. No. 1978; Algiers Cat. No. 1687; Cairo Cat. Vol. I., p. 338; Kopruluzādah Cat. No. 283; and Hyderabad List, Fann Ḥadith, Nos. 268-9.

Printed at Hyderabad, Deccan.

Foll. 756 and 1066 are blank with the remark *يأتى صحيح*

Foll. 109, 127 and 128 are missing. Fol. 110 is placed after fol. 111. Fol. 124 should come just after fol. 121. Fol. 139 is placed after fol. 170 of which again the second page wrongly comes before the first. In foll. 33b and 34 rubrics are omitted. Foll. 35-36 are a little damaged by the pasting of papers. The headings of each chapter and the beginnings of the Traditions are in red ink. Marginal glosses are here and there. A list of the chapters of the book is affixed in a modern hand.

Written in Naskh, but in different hands. Not dated. C. 17th century.

No. 41.

fol. 81; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفوز العظيم في لقاء الكريم

AL-FAUZ AL-'AZĪM FĪ LIQĀ' AL-KARĪM.

A treatise describing the condition of a man after his death, by Abū'l-faḍl Jalāl al-Dīn 'Abd al-Raḥmān bin Abī Bakr bin Muḥammad Faḍl Jalāl ad-Dīn 'Abd al-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي جعل الموت وسيلة إلى لقاءه والصلوة والسلام على سيدنا محمد خاتم أنبيائه الخ *

The preface says that the author has abridged the present book from his more detailed work on the same subject called *Sharḥ as-Sudūr fi Sharḥ Hāl al-Mawtā wa'l Kubūr*.

From colophon, we know that the composition of this work was concluded in A.H. 882, A.D. 1477.

For copy see Cairo Cat. Vol. I., p. 168.

The headings of chapters are written in red ink. The whole MS. has been bordered with modern paper. It is much injured by insects.

Written in bad Naskh. Not dated. C. 18th century.

No. 42.

fol. 228; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

البدور السافرة في امور الآخرة

AL-BUDŪR AS-SĀFIRA FĪ UMŪR AL-ĀKHIRA.

A work describing in detail the nature of a man's existence after he will emerge from his grave, by *ابوالفضل جلال الدين عبدالرحمن بن أبي بكر بن محمد السيوطي* Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Rahmān bin 'Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

- الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور الخ

The author states in the preface that he wrote the present book in fulfilment of the promise which he made in the preface of *Kitāb al-Barzakḥ* of writing a book about man's resurrection, his state in the next life, etc. The book is founded solely upon the *Kur'ān* and Traditions.

For copies see India Office Cat. No. 176; Aya Sofia Cat. No. 1676; Algiers Cat. No. 853; Cairo Cat. Vol. II., p. 146; Hyderabad List, (Library of Fāisūf Jang) No. 514. Also see Ḥājī Khālifa, Vol. II., p. 30.

It was lithographed, India, A.H. 1311.

It is divided into 169 chapters and an epilogue. A list of them is annexed at the beginning of the volume. The headings and the beginning of each Tradition are in red ink.

Written in ordinary Nasta'liq. Dated 16th Rabī' I, A.H. 1312. *سcribe حميد الدين احمد البوهاري البدواني*.

No. 43.

fol. 142; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح البرزخ

SHARḤ AL-BARZAKH.

A book describing the condition of a man in the grave, by an unknown author.

Beginning:—

الحمد لله الذي خلق الموت والحياة للشريعة الهيم •

The author of this book, after following the general custom of Divine praise and asking His blessings for the Prophet, says:—

و بعد فهذا مختصر من كتب الأحاديث الصالح و اقوال اهل الفلاح عبرة
للمصعب و تذكرة لاولى الالباب •

I think that it is most probably an abridgement of as-Suyûtî's work called *Sharh as-Šudûr fi Sharh Ahwâl al-Mawtâ wa'l Kubûr*, as the arrangements and wordings of the chapters generally tally. *Hajî Khalîfa* Vol. II., p. 286 also mentions an abridgement of as-Suyûtî's at *Tadhkira bi Ahwâl al-Mawtâ wa'l Âkhira* by an unknown author. Wrongly designated on the first fol. تفسير آيات
شرح بروزخ ابى سفيان احكام. In the colophon it is named as

Written in Nast'lik. Not dated. C. 19th century. Scribe
بركت الله

No. 44.

fol. 344; lines 28; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الزواج من اقتراف الكبائر

AR-ZAWĀJIR 'AN IQTIRAF AL-KABĀ'IR.

A work describing the grievous sins and founded upon Traditions, by أحمد بن محمد بن على بن حجر الهيتمي المكي *Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī*. He was born in Egypt in A.H. 909, A.D. 1503 according to an-Nūr as-Sāfir (the library copy, fol. 127a). But Rieu in his *Arabic Suppl. Cat.* No. 192, has given two dates, viz. A.H. 907, A.D. 1501, and A.H. 911, A.D. 1505, as the date of his birth. The latter date is given also by Brockelmann in his work *Gesch. d. Arab. Litter.*, Vol. II., p. 388. He studied in Cairo and, after making several pilgrimages to Mecca, he at last settled there in A.H. 940, A.D. 1533. He is called *mufti* of *Ḥijāz*. He died, according to an-Nūr as-Sāfir (the library copy fol. 126b) in A.H. 974, A.D. 1566. But both Rieu (in his *Arabic Suppl. Cat.* p. 117, on the authority of *Kawākib as-Sā'ira*) and Brockelmann (Vol. II., p. 388) fix the year of his death at A.H. 973, A.D. 1565; and *Khulāṣat al-Aṭhar*, Vol. II., p. 427, gives the date of his death as A.H. 994, A.D. 1585. He was given the surname of al-Haitamī from his early dwelling place, Maḥallat Abi'l Haitam, in the Gharbiya province of Egypt. For other particulars of his life see an-Nūr as-Sāfir

(the library copy) foll. 126b-135a; at-Ta'likāt Ala'l Fawā'id al-Bahīya, p. 101; Itahāf an-Nubalā', p. 221; Wüstenfeld, Gesch. No. 529; and Broeckelmann, Gesch. d. Arab. Litter., Vol. II., p. 387. See also the preface of the 1st Vol. of Tuhfat al-Muhtāj, printed at Cairo in A.H. 1282, where a detailed life of al-Haitamī is given.

Beginning:—

الْحَمْدُ لِلَّهِ الَّذِي هَمَىٰ مِنْ لَجْلِ رِافَتِهِ بِعِبَادَةِ الْعَمَلِ

The author says in the preface that he made use of the work of Abū 'Abdallāh adh-Dhahabī (died, A.H. 748, A.D. 1348), called Kitāb al-Kabā'ir wa Bayān al-Mahārim on grievous sins and began to write this work in A.H. 953 (A.D. 1546) in Ummal-Kurā (Mecca). The book consists of an introduction, two parts, and an epilogue. The introduction or المقدمة, beginning on fol. 2a, gives the definition of grievous sins. The first part or الباب الأول beginning on fol. 16b, treats of the "mental sins" الكبائر الباطنية. The second part or الباب الثاني beginning on fol. 77b, deals with the "external sins" الكبائر الظاهرة. The 2nd part is subdivided into separate chapters in the order usually adopted by Shāfi'ī jurists in their law book. The epilogue or الخاتمة deals with four subjects as below:—

- I. Repentance, beginning on fol. 324b.
- II. The day of judgment, beginning on fol. 328a.
- III. Hell, beginning on fol. 335a.
- IV. Paradise, beginning on fol. 338a.

For copies see Cairo Cat. Vol. II., p. 160; India Office Cat. No. 185; and Bankipur Cat., p. 342.

This work was printed at Bēlak, A.H. 1284, and at Cairo, A.H. 1310. The first fol. has a 'Uwāḍ and the space between the lines on the first two pages is gilded. It has gold and coloured lines in the margin. Headings of chapters are in bold letters and marked with red ink. At the end of the MS. some prayers for protection from cholera have been inserted.

Written in minute mixed Nasta'liq and Naskh. Not dated. C. 17th century.

No. 45.

foll. 6; lines 14; size 12 × 6½; 8½ × 4½.

كتاب الأربعين

KITĀB AL-ARBA'ĪN.

A collection of forty Traditions without the Collector's name. Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على رسول
محمد وآله اجمعين قال رسول الله صلى الله عليه وسلم الخ *

These Traditions deal with different religious subjects, such as prayer, reciting the Kur'an, giving alms, etc.

For a copy, see Berlin Cat. No. 1542.

The MS. has been bordered with modern paper. It is damaged on account of ink which has caused foll. to stick to each other. Gold and coloured lines are round each page. Vocalised throughout.

Written in large letter in fine Naskh. Not dated. C. 17th century.

No. 46.

foll. 287; lines 17; size 8 × 5; 6½ × 3¾.

الفتح المبين في شرح الاربعين

AL-FATH AL-MUBĪN FĪ SHARH AL-ARBA'ĪN.

An elaborate commentary upon the forty select Traditions of Yahyā bin Sharaf an-Nawawī (died, A.H. 676, A.D. 1278) by Ahmad bin Muḥammad bin 'Alī bin Hajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذي وفق طائفة من علماء كل عصر للقيام الخ *

The author says in the preface that the forty Traditions which an-Nawawī (died, A.H. 676, A.D. 1277) collected were most authentic and contained much matter about Islam and that he consequently ventured to write a short commentary upon them to elucidate their meanings and to explain in a concise manner the injunctions and prohibitions which they contained.

The first Tradition begins on fol. 24b as follows:—

الحديث الأول ابتدأ به امتداه بالسلف عن سعيد بن يحيى

ابن سعيد الأنصاري عن أمير المؤمنين وهو أول من سمى به من الخلفاء

..... عمر بن الخطاب بن نفيل بن عبد العزى الحديث *

This MS. contains 42 Traditions instead of 40.

For copies see Berlin Cat. Nos. 1493-6; Paris Cat. No. 748; India Office Cat. Nos. 169, 170; Cairo Cat., Vol. I., p. 379; Ram-

pur List, p. 102; Bankipur Cat. p. 375; Hyderabad List, Fann Hadith No. 258; and Asiatic Society Cat. p. 9.

For other commentaries and glosses see Hāji Khalifa, Vol. I., p. 238, Vol. IV., p. 33; and Berlin Cat. Nos. 1488-1504.

The book has been printed in Cairo A.H. 1307 (A.D. 1899) with the glossary of al-Mudābiḥī.

Some foll. are missing after fol. 286. The MS. is pasted here and there with thick paper. The text is written in red ink up to fol. 278b, and afterwards marked with red lines.

Written in different kinds of bad Naskh. Not dated. C. 18th century.

No. 47.

foll. 100; lines 23; size 11×7; 7½×3½.

تذكرة الموضوعات

TADHKIRAT AL-MAWDŪ'ĀT.

A treatise on Traditions falsely attributed to the Prophet, by محمد بن طاهر بن علي الغنّی Muḥammad bin Tāhir bin 'Alī al-Fatānī. He was born at Patan in Gujarāt, A.H. 914, A.D. 1508. After completing the course of education in his native land, he proceeded to Mecca for higher studies. He studied Traditions there with eminent scholars, such as Ibn Hajar al-Haitamī, who died, A.H. 973, A.D. 1565 (see No. 44) and others. He acquired much learning from 'Alī bin Ḥusām ad-Dīn al-Muttaḳī, who died, A.H. 975, A.D. 1567, and also became one of his devoted disciples in the Kādiri and Shādhilī orders. After his return to his native land, he tried his utmost to spread learning and to uproot the doctrines of Muḥammad al-Jawnpūrī who had claimed to be the Mīhdī of his time. These doctrines much prevailed amongst the Buhras, a tribe of Gujrat to which Muḥammad bin Tāhir belonged.

In A.H. 980, A.D. 1572, Akbar (A.H. 963-1014, A.D. 1556-1605) set out to conquer Gujarāt. After its conquest he conferred honour on Muḥammad Tāhir by tying with his own hand the turban on his head, as, he thought, it was incumbent on him (Akbar) to spread the true principles of Islam. When Khān A'zam 'Azīz Muḥammad Kūkaltāsh was appointed governor of Gujarāt he helped Muḥammad Tāhir in uprooting the new doctrines of the said Mīhdī. But when 'Abd ar-Raḥīm Khān Khānān came as governor after the said Khan 'Azam, Muḥammad Tāhir suffered much trouble at the hands of the followers of the Mīhdī, and proceeded to the Court of Akbar in Akbarābād for redress. On his way he was murdered at Ujjain by some followers of the Mīhdī in A.H.

986, A.D. 1578. He is the author of many books. The word *Fatan* is an arabicized form of *Patan*, otherwise called *Naharwāla*. For other particulars of his life see *Akhbar al-Akhyār*, p. 272; *Subḥat al-Marjān*, p. 43; *at-Talīkat as-Saniya*, p. 67; *Abjad al-'Ulām*, p. 895; *Itāḥaf an-Nubalā'*, p. 397; and *Brockelmann*, *Geach. d. Arab. Litter.*, Vol. II., p. 416.

Beginning:—

الحمد لله الذي ميز الخبيث من الطيب و احرز الحديث بالعلماء
القائد الخ *

The author says in the preface that 'Abd ar-Raḥmān bin 'Alī called Ibn al Jauzi, died, A.H. 597, A.D. 1200, had written a book on this subject; but as the latter had included many authentic Traditions in the category of forged ones, he compiled the present book from reliable sources, in order that it might be of some use to the students of Traditions. The book is divided into a prologue and several chapters, a list of which is prefixed at the beginning.

For copies see *Rampūr List*, p. 69; *Asiatic Society's Cat.*, p. 6; *Hyderabad List*, *Fann Hadith*, No. 133.

It has been lithographed in India.

Foll. 2 and 3 of the list should go after fol. 5. The MS. is defective at the end and is worm-eaten. The borders have been supplied with thick modern paper. A few foll. are missing after fol. 1.

Written in bad Naskh. Not dated, apparently 18th century.

No. 48.

foll. 105; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تذكرة الموضوعات

TADHKIRAT AL-MAWDU'ĀT.

A work on spurious Traditions by علي بن سلطان محمد القاري *علي بن سلطان محمد القاري* 'Alī bin Sulṭān Muḥammad al-Ḳārī al-Harawī, died, A.H. 1014, A.D. 1605 (see for his life No. 36).

Beginning:—

الحمد لله الذي أنزل القرآن العظيم القديم الخ *

The author in the first 13 foll. describes the punishment of those who compose spurious Traditions and at the end of the said foll. says that his intention in writing this work is to collect all those sayings which have been wrongly attributed to the Prophet. This work is divided into several chapters called باب, and these

chapters are arranged in alphabetical order. The full title of the work is *التهذيب السنن في تبيين الأحاديث الموضوعات*. See *Hajī Khaltfa*, Vol. VI., p. 472.

For copies see Berlin Cat. No. 1636; Cairo Cat. Vol. I., p. 404; Vol. VII., pp. 122, 401, 514; Aya Sofia Cat. Nos. 938-9; Algiers Cat. No. 552; Bankipur Cat., p. 709; and Hyderabad List, *Fann Hadith*, No. 177.

It was printed in Egypt, A.H. 1289, A.D. 1872 and lithographed at Lahore, A.H. 1302, A.D. 1884.

The headings of chapters are in red ink. Coloured lines are in the margin.

Written in ordinary Naskh. The colophon runs thus:—

تمت الكتاب بعون الملك الوهاب في سنة الف ومائتين واحد
وسبعين هجرة النبي آخر الزمان وكل من عليها فان في بلدة أربك آباد *

Shi'a Traditions.

No. 49.

fol. 164; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

قرب الاسناد

KURB AL-ISNĀD.

A collection of Shi'a Traditions. Biographers differ about its authorship. Some attribute it to *أبو العباس عبد الله بن جعفر بن أبي الحسن* *Abū 'l 'Abbas 'Abdallah bin Ja'far bin al-Husain bin Malik bin Jāmi' al-Himyarī al-Kummī*, and others to his son *أبو جعفر محمد بن عبد الله بن جعفر الحميري التميمي* *Abū Ja'far Muhammad bin 'Abdallah bin Ja'far al-Himyarī al-Kummī*. See *Bihār al-Anwār*, Vol. I., p. 5. The former was the author of several works. He came to Kūfa about A.H. 290, A.D. 902 and many people heard Traditions from him. He is regarded as a trustworthy authority by Shi'a Traditionists. The date of his death is not known. For further details of his life, see Sprenger, *Fihrist Tūsi*, p. 189; *Rijāl an-Najjāshī*, p. 152; *Shudhūr al-'Iqyān*, Vol. I., fol. 360; *Muntaha'l Maqāl*, p. 183; and *Kashf al-Hujub*, p. 411.

The latter, viz. *Abū Ja'far Muhammad bin 'Abdallah* was also a reliable authority on Traditions. The date of his death, also, is not known. See *Rijāl an-Najjāshī*, p. 251; and *Muntaha'l Maqāl*, p. 279. This work is divided into three parts.

The first part beginning on fol. 1 :—

محمدين عبدالله بن جعفر الحميري عن ابيه عن هرون بن مسلم بن مسعدة
ابن صدقة قال وحدثني جعفر عن ابيه قال كان علي يقول في دعائه الم *

It narrates those Traditions which the author has attributed to al-Imâm Ja'far aṣ-Ṣâdiq (died, A.H. 148, A.D. 765), who was the eldest son of al-Imâm Muḥammad al-Bâkir (born, A.H. 57, A.D. 676 and died in A.H. 113, A.D. 731, or A.H. 114, A.D. 732 or A.H. 117 A.D. 735 or A.H. 118, A.D. 736; vide Ibn Khallikân, Teheran edition, Vol. II., p. 23). For the life of al-Imâm Ja'far aṣ-Ṣâdiq see No. 13. This part commences with various kinds of prayers which the Imâm Ja'far has narrated on the authority of his father. Towards the end it deals with miscellaneous religious subjects.

The second part commences with Traditions which al-Imâm Mūsâ Kāẓim has narrated. He was the son of al-Imâm Ja'far aṣ-Ṣâdiq and is considered the seventh Imâm. He was born in Madîna, A.H. 128, A.D. 745 or A.H. 129, A.D. 746; and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. For details of his life see Ibn Khallikân (Teheran edition), Vol. II., p. 256.

The second part beginning on fol. 74b :—

باب قرب الاسناد الى ابي ابراهيم موسى بن جعفر عليهما السلام حدثنا
عبد الله بن الحسن العلوي عن جده علي بن جعفر قالت سألت اخي موسى
ابن جعفر عليه السلام عن الرجل عليه الضائم الضيق لا يدري يجزيه الماء
تعبته الم *

This part begins with matters connected with ablution and prayer without any heading up to fol. 88.

The other chapters are as below :—

fol. 89a.	باب صلوة العريض
" 89a.	باب صلوة الجمعة والعيدين
" 90a.	باب صلوة المسافرين
" 90b.	باب صلوة الجنائز
" 90b.	باب صلوة الكسوف
" 91a.	باب صلوة الضرب
" 91b.	باب التكبير أيام التشريق
" 92a.	باب ما يجب على النساء من الصلوة
" 93b.	باب الزكوة

fol. 94a.	باب الصوم
" 95a.	باب الحج والعمرة
" 99b.	باب الهدي
" 100a.	باب ما يجوز من النكاح
" 101b.	باب الطلاق المبراة
" 103a.	باب الحدود
" 104a.	باب ما يحل من البيوع
" 106b.	باب اللقطة وما يحل منها
" 107b.	باب ما يحل مما يؤكل ويشرب وينتفع به
" 109a.	باب الصيد
" 110a.	باب ما يحل لبسه من الثياب مما تصيبه العجالة وغيرها
" 110b.	باب الوصية
" 111a.	باب ما جاء في الأبرار
" 111b.	باب المكاتب
" 112a.	باب ما يجوز في المساجد
" 112b.	باب ما جاء في الأيمان
" 112b.	باب الضوائف من الغضة وغيرها
" 113a.	باب ما يجوز من الأشياء
" 113b.	باب ما جاء في العقيقة
" 113b.	باب ما جاء في الشهادات

The *third part* narrates the Traditions which the author attributes to al-Imâm 'Alî ar-Ridâ bin Mûsâ al-Kâzim. He was born in Madîna, some say in A.H. 151, A.D. 768; and others in A.H. 153, A.D. 770 and died at Tûs, A.H. 202, A.D. 817 or A.H. 203, A.D. 818. He is considered the *eighth Imâm*. For details of his life, see Ibn Khallikân, Teheran edition, Vol. I., p. 348.

This part beginning on fol. 138a:—

باب قرب الإسناد إلى الرضا عليه السلام ورحمة الله وبركاته حدثني الريان
ابن أبي الصلت قال سمعت الرضا عليه السلام يقول كان رسول الله صلعم الم *

This part deals with different religious subjects without any headings. Foll. 115a, 160, 161b, 162, 163b and 164a contain lacunae.

For copies see Asiatic Society (Gort. Collection) No. 746.

I have seen another copy of this book in the private collection of Shams al-'Ulamā' Naṣir Husain, Lucknow.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 50.

fol. 535; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

من لا يحضره الفقيه

• MAN LĀ YAḤḌURUHU'L FAḲĪH.

One of the four celebrated collections of Shī'a Traditions by

Abū Ja'far Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Kummī aṣ-Ṣaḍūq. In his prime of life, A.H. 355, A.D. 966, he went from Kburāsān to Baghdād, and many learned men of the place became his pupils. Malik Rukn ad-Dīn Daīlamī (A.H. 320-366, A.D. 932-976) had a great regard for our author and used to treat him with great respect. It is said that he was the author of three hundred books. An-Najjāshī, in his Kitāb ar-Rijāl, p. 276, enumerated 193 works of this learned author. He died in Rai, A.H. 381, A.D. 991. For further particulars of his life, see Tūsī's al-Fihrist, p. 304; Muntaha'l Maḳāl, p. 282; Aml al-Āmil, p. 65; Najjāshī, Kitāb ar-Rijāl, p. 276; Rawḍāt al-Jannāt, p. 557; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187.

Beginning:—

اللهم انى احمدك واشكرک و اومن بک و اتوکل علیک
 قال الشيخ السعيد الفقيه ابو جعفر محمد بن علي بن الحسين بن موسى بن
 بابويه القمي مصنف هذا الكتاب قدس الله روحه اما بعد فانه لما سئفتي
 القضاء النجم •

This work is one of the four Canonical Books (al-Kutub al-Arba'a) which are held in the highest veneration by the Shī'a sect. The other three books are (1) al-Kaḍī fī 'Ilm ad-Dīn by Abū Ja'far Muḥammad bin Ya'qūb al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940; (2) al-Istibṣār; and (3) Tahdhīb al-Aḥkam, both by Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī, died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. See for his life No. 52.

It is divided into four parts which are bound together. The first part begins on fol. 2a and deals with ablution and prayer. The second part begins on fol. 211b and treats of legal alms, fasting and pilgrimage. The third and fourth parts treat of civil and

criminal laws. The third part begins on fol. 325b and the fourth part begins on fol. 429b. The number of Traditions which this work contains is 5963. See *Kashf al-Hujub*, p. 563.

For copies see Berlin Cat. Nos. 4782-3; Petersburg Cat. No. 250; Paris Cat. No. 1108; Br. Mus. Cat., p. 415; India Office Cat. No. 289; Bodl. Cat. Vol. II., p. 91; and Bankipur Cat. p. 766.

Lithographed, Lucknow, A.H. 1300-7.

It is a splendid copy. The first fol. of each part has a beautiful 'Unwān, and the fourth part, beginning fol. 429b, besides having the usual 'Unwān on the first fol., has also another 'Unwān on fol. 444a. The tops of several chapters of second, third and fourth parts are thickly gilded. Marks of pause are in gold and the names of the Imāms are either in gold or red letters. Vocalized throughout. On the margins, there are some occasional notes and gold and coloured lines are throughout the MS. It bears the seals of Sulaimān Jah and Amjad 'Ali, etc. The work ends on fol. 516a and foll. 517b-535 contain a treatise by the same author on the *Amāli* of this work. It begins as follows:—

بسم الله الرحمن و به ثقتي بقول محمد بن علي بن الحسين بن
موسى بن بابويه القمي مصنف هذا الكتاب رحمه الله كلما كان في هذا الكتاب
من عمل بن موسى السباطي فقد رويته الخ *

This treatise has also a 'Unwān at the beginning:

Written in a very elegant Naskh. Each part has a separate colophon; the colophon of the 4th part, fol. 515b, runs thus:—

اما بعد فقد وقع الفراغ من اتمام هذا الكتاب المستطاب الموسوم بمن
لا يحضره الفقيه من تصانيف الشيخ السعيد محمد بن علي بن الحسين بن
موسى بن بابويه القمي تغمده الله بغفرانه و اسكنه بجهنمة جفاته حسب
الامر صاحب الاكرم و الوزير المكرم خادم عباد الله و ناصر اوليائه الله حافظ
ارباب الاستحقاق و الاستطاعة معين المأمورين بالعبادة و الطاعة زائر مشاهد
اصحاب الرضا و ساكن تنبيه علي بن موسى الرضا الداخل في زمرة حجاج
بيت الله الحرام و الثابت من جملة زوار سيد الايام عليهم صلوات الله الملك
العلام الاعف القوي خلجي محمد حسين بيك وزير بيكر بيكي المتعهد
الرضوي ابد الله دولته و اجلاله و احسن في الدارين حاله و مآله على
يد احقر عبد الله الملك الصمد محمد صادق بن خلجي محمد الحافظ لصوم
المعتمد الرضوي سلام الله على من حل بها عفى عنها و حل آخر آوان اختتام

كتابته فحوة يوم الأربعاء الواقع فى سبع عشر من شهر الثالى من شهر السفة
الرابعة الداخلة فى العشر السابع من الاشر الواقعة فى المائة الاولى الثالثة
من جملة المئآت الواقعة فى الالف الثانى من الهجرة النبوية على مملجها
وآله سلام الله وعلواته و الحمد لله و على الله على محمد وآله و ختمته عام
١٠٦٤
اسباغ

No. 51.

[coll. 171; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

كفاية الاثر فى النصوص على الائمة الاثني عشر

KIFĀYAT AL-ATHAR FĪ'N NUṢŪṢ AL'AL
A'IMMATA'L ITHNĀ 'ASHAR.

A work dealing with those Traditions which are exclusively applicable to the twelve Imāms and show their superiority over others. With regard to the authorship of the work, reliable authorities differ in their opinions.

(1) Some say that **ابو جعفر محمد بن على بن الحسين بن بابويه** **أبى Ja'far Muḥammad bin 'Alī bin al-Husain bin Bābūya al-Kummi aṣ-Ṣadūq**, died, A.H. 381, A.D. 991 (for his life see No. 50), was the author of the book.

(2) Others consider **محمد بن محمد بن النعمان البغدادي المعروف** **Muḥammad bin Muḥammad bin a-Nu'mān al-Baghdādī**, known as **aṣh-Shaikh al-Mufid**, to be its author. **aṣh-Shaikh al-Mufid** was born in A.H. 336, A.D. 947 or A.H. 338, A.D. 949. While he was young he accompanied his father to Baghdād. He became a great orator and debater. He is a recognised authority among the Imāmites. He died in A.H. 413, A.D. 1022. For further particulars of his life see *Tūsī, al-Fihrist*, p. 314; *Muntaha'l Maḳāl*, p. 291; *Rawḍāt al-Jannāt*, p. 563; and *Brockelmann, Gesch. d. Arab. Litter.*, Vol. I., p. 188.

(3) But according to *Muntaha'l Maḳāl*, p. 224, the real author of the book is **علي بن محمد بن علي الخزاز الرازي القمي** **Alī bin Muḥammad bin 'Alī al-Khazzāz ar-Rāzī al-Kummi**. He was a pupil of **aṣh-Shaikh aṣ-Ṣadūq**, died, A.H. 381, A.D. 991 (see No. 50) and was an undisputable authority in matters connected with religion. He is also the author of *Kitāb al-Idāh fī Uṣūl ad-Dīn*.

This third opinion is corroborated by *Rawḍāt al-Jannāt*, p. 388 and *Kaṣf al-Huḡub*, p. 471. Dr. Ahlwardt in his *Berlin Cat.* No. 9675 has been quite misled about the authorship of this work.

Beginning:—

الحمد لله الواحد القديم الملك العظيم الرحمن الرحيم أما
بعد فإن الذى دعائى الى جمع هذه الاخبار عن الصحابة و العترة الاخبار
فى الفصوص على الأئمة الإبرار الهى •

The author in the preface says that he had found a class of people of ordinary learning who thought that there were no reliable Traditions about the eminence and superiority of the *Imāms*, and consequently he composed the present work from trustworthy sources in order to prove their eminence. The beginning of our copy differs from that of Berlin Cat. in the first few words but after the word *أما بعد* the two copies are identical.

For copies see Berlin Cat. No. 9675; and Asiatic Society, Government Collection, No. 825.

There are lacunae of about a line in foll. 16a, 19b, 22a, 25a, 26b, 42b, 48a, 50a, 53a, 55b, 56b, 59a, 63a, 66b, 68b, 70b, 72a, 73b, 84b, 90a, 95b, 99a, 102b, 114b, 119a, 122b, 123a, 125b, 130b, 137b, 145b, 148b, 151b, 152a, 154b, 158b, 165b and 170.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 52.

foll. 407; lines 25; size 12 × 7; 8½ × 4.

الاستبصار فيما اختلف فيه من الاخبار

AL-ISTIBSĀR FĪMĀ UKHTULIFA FĪHI
MIN AL-AKHBĀR.

One of the four famous collections of the Shī'a Traditions.

This collection was made by أبو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī at-Tūsī. He was born in A.H. 385, A.D. 995, lived chiefly at Baghdad and died in Najaf in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. Ḥājī Khalīfa, Vol. V., p. 401, wrongly assigns A.H. 561 as the date of his death. He was the greatest doctor of the Shī'a sect in his time and was designated by the title of *Shāikh at-Tā'i'a*. He has given his autobiography in Kitāb al-Fihrist, p. 285. Also consult Rijāl Nijjāshī, p. 287; Muntahā'l Maḳāl, p. 269; Rawḍāt al-Jannat, p. 580; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 405.

Beginning:—

الحمد لله ولي العدد و مسكنه و الصلوة على خيرة من خلقه محمد
و آله الطاهرين الهى •

This work is one of the Four Canonical Books (al-Kutub al-Arba'a) of the Shāfi'a Sect. It is divided into three parts. The first and second parts treat of عبادات and the third part, which begins on fol. 219b, deals with معاملات. The first is subdivided into three hundred chapters or أبواب. The second part contains two hundred and seventeen chapters. The third part has three hundred and ninety-eight chapters. All these chapters are arranged according to the system prevalent in books of jurisprudence. The number of Traditions, which the work contains, is five thousand five hundred and eleven. See Kashf al-Ḥujub wa'l Asṭār, p. 42.

For copies see Berlin Cat. Nos. 1272-6; and Bankipur Cat. p. 30.

It has been lithographed, Lucknow, A.H. 1307.

Foll. 1b and 404b are beautifully decorated. Foll. 404b-407 is an appendix in which the author gives his *Isnāds* for Traditions, omitted in the book. The inner margins of foll. 1-9 and 397-407 are pasted over with thick paper. Marginal notes are on the earlier portion of the MS. Gold and coloured lines are in the margins throughout.

Written in good Naskh. The 1st and 2nd parts were copied in A.H. 1046 and the third part in A.H. 1048. Scribe سيد محمد ابن مير مهدي بن مير محمد طاهر المشهدي

No. 53.

fol. 252; lines 23; size 13×6; 10½×m4½.

كتاب الحديث

KITĀB AL-ḤADĪTH.

A portion of a work on Imāmīte Traditions, defective both at the beginning and end. It is most probably a commentary on the famous work of Muḥammad bin Ya'kūb bin Ishāk al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940, which is known al-Kaṣf fi 'Ilm ad-Dīn. It begins abruptly as follows:—

والارض به جبر عن ابى عبد الله عليه السلام قال وجد في حجر ابي
انا الله الخ •

After seven lines a new chapter begins thus:—

باب فضل التبعة والمسجد الحرام ومكة والحرم زيد شرفها كالضمة
عن ابن ابين عن زرارة قال كنت قاعدا الى جذب ابى جعفر عليه السلام الخ •
باب ما يقال الزائر عن اخيه

Written in good Naskh. Not dated. C. 17th century.

حزب البر الكبير

Written in the same hand and in the same year as those of the preceding one.

fol. 176-145

III.

كتاب الفوائد و الصلوة والعوائد

KITĀB AL-FAWĀ'ID WA'Ṣ ṢALĀT WA'L 'AWĀ'ID.

A work on prayers by شهاب الدين أحمد بن عبد اللطيف الشرجي الزبدي الحنفى Shihāb ad-Dīn Aḥmad bin Aḥmad bin 'Abd al-Latīf ash-Sharjī az-Zabīdī al-Ḥanafī. He was born on the 22nd Ramaḍān, A.H. 812, 29th January, A.D. 1410 in Zabīd, studied in Mecca, A.H. 834, A.D. 1431, and died at Zabīd in A.H. 893, A.D. 1488. See Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 190; and Br. Mus. Suppl. No. 672.

Beginning:—

الحمد لله رب العالمين بجميع محامده على أصغ من جميع عوائده النعم

This work contains altogether 100 الفوائد or chapters. See Ḥajī Khalīfa, Vol. IV., p. 482.

For copies see Gotha Cat. No. 1271; Derenbourg, No. 779; Cairo Cat. Vol. II., p. 201, Vol. V., p. 349; and Rampur List, p. 154. In Paris Cat. Nos. 765, 955, 2, Abū'l Ḥasan 'Alī al-'Alavī is mentioned as its author.

Printed Cairo, A.H. 1297, A.D. 1880.

An incomplete list of contents is given in fol. 13 and 14a. Foll. 14b, 15, 16 and 17a are left blank, evidently for writing the contents of the book. The word العوائد and the numbers of the chapters are written in red ink.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 56.

fol. 160; lines 18; size 8×5½; 6×3½.

THE SAME.

Another copy of the work noticed in No. 55, III. It begins on fol. 17b and ends also on fol. 151a as the previous one. Foll. 1-12a contain some Persian letters, Persian verses and several figures of amulets. Foll 12b-14b contain a prayer in the form of a poem called الدعاء الجملوتي.

Beginning:—

بدأت بسم الله روي به اهتدت الى كشف اسرار بداظنها انطوت

Foll. 1-5 and 205-252 have been bordered with thick paper and a portion of fol. 4 has become defective on account of paper pasted over it. Some portions of the text also, from foll. 223 to 252, are similarly defective. Gold rule and coloured margin all throughout. Written in two hands, foll. 1-101 in one hand and the rest in another.

Written in ordinary Naskh. Not dated. Circa 17th century.

No. 54.

fol. 62; lines 30; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

روضة الجنان

RAWDAT AL-JANÂN.

A portion of a work on Imâmilite Traditions. It is imperfect at the beginning and end. On the first fol. it has been named, in a modern hand, كتاب روضة الجنان.

It begins abruptly as follows:—

بسم الله الرحمن الرحيم كتاب الديون والكفالات والحوالات والضمانات والولايات باب الديون واحكامها سهل بن زياد عن جعفر بن محمد العشرى عن ابي القداح عن ابي عبد الله عن آبائه عن ابي علي عليهم السلام قال ايكم و الدين فانه مدله بالظهر ومعه بالليل وقضاء في الدنيا اليكم *

It is divided into the following chapters:—

fol. 1a.	كتاب الديون
" 3b.	باب القرض واحكامه
" 4a.	باب الصلح بين الناس
" 4b.	باب الكفالات والضمانات
" 5a.	باب الحوالات
" 5a.	باب الوكالات
" 5b.	كتاب القضاء والاحكام والمقنين
" 7a.	باب آداب الاحكام
" 7b.	باب كيفية الحكم والقضاء
" 8a.	باب البيهقيين يتقابلان لو يترجم بعضها على بعض وحكم القرعة
" 9b.	باب البيهات
" 10b.	باب من الزيدات في القضايا والاحكام

fol. 22a	كتاب الكاسب
" 26b.	كتاب التجارة
" 29a.	باب عقود البيوع
" 30a.	باب بيع المضمون
" 32b.	باب البيع بالفقد والفسية
" 34b.	باب العيوب الموجبة للرد
" 35b.	باب احتياج الصيوان
" 36b.	باب الاجارات
" 39a.	باب بيع الثمار
	باب بيع الواحد بالاثنتين و اكثر من ذلك و ما يجوز منه
" 40b.	و ما لا يجوز
" 44b.	باب العز و المجازفة
" 47b.	باب بيع الماء و المنع منه
" 48b.	باب لحكام الارضين
" 50a.	باب اجرة السمار و الدلالة
" 50a.	باب القلقى و الصكرة
" 51a.	باب الشفعة
" 51b.	باب الرهن
" 53b.	باب الوديعة
" 54a.	باب العارية
" 54b.	باب الشركة و المضاربة
" 55b.	باب المزاعدة
" 58a.	باب الاجارات
" 60b.	باب من الزيدات

Almost all the borders have been pasted over with a different kind of paper. Headings of chapters are in red ink. Slightly worm-eaten. Lacunae are in foll. 11b, 23b, 24a, 27, 60a and 62b. Fol. 26a is blank but without any break in the MS. At the end of each Tradition, a mark of pause is given in red ink. The name and seal of **مظفر حسين بن مسيح الدوله** are on the first fol. It ends as follows:—

عنه عن ابن محبوب عن خالد بن جرير عن ابي الربيع عن ابي عبد الله عليه السلام في رجل شارك رجلا في جارية فقال له ان ربحت فلک و ان

In Rampur List, p. 157, this prayer is attributed to Hujjat al-Islām Zain ad-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). Lithographed, Cairo, 1865, and also in Bombay with a commentary. Foll. 15-17a contain figures of amulets and several prayers. Foll. 151b-160 contain miscellaneous matters, such as figures of amulets, Persian lines and prescriptions. There are corrections in the margin occasionally.

Written in Naskh. The colophon runs thus:—

أَنَّ الْفَرَاغَ مِنْ كِتَابَةِ هَذَا الْكِتَابِ الْمُبَارَكِ يَوْمَ الْخَمِيسِ السَّادِسِ
وَالْعِشْرِينَ مِنْ شَهْرِ رَجَبِ الْآخِرِ مِنْ سَنَةِ الْفِ وَ مِائَتَيْنِ وَعِشْرِينَ مِنْ عِجْرَتِهِ
عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ يَقْلَمُ الْغَفِيرُ إِلَى رَبِّهِ الْقَدِيرِ رَغْلُجَى بْنُ مُحَمَّدٍ بْنِ عَمْرِو
غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَلِجَمِيعِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ إِنَّهُ قَرِيبٌ مُجِيبٌ
لِدَعَوَاتٍ وَ ذَلِكَ فِي بَدْرِ بَنِي •

No. 57.

fol. 149; lines 13-17; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

fol. 1-101.

I.

الْحَصْنُ الْعَصِيمُ مِنْ كَلَامِ سَيِّدِ الْمُرْسَلِينَ

AL-ḤIṢN AL-ḤAṢĪN MIN KALĀM SĀYID AL-MURSILĪN.

A famous book of prayers by شمس الدين ابو الخير محمد بن Shams ad-Din Abū'l Khair. Muḥammad bin Muḥammad bin al-Jazarī al-Qaraṣhī al-Dimashqī. He was born in Damascus on 25th Ramadān, A.H. 751, 27th November 1350. In A.H. 793, A.D. 1391 he became a Qāḍī there, and died on the 5th Rabī' I, A.H. 833, 3rd December 1429, in Shirāz. For details see aḡh-Shakā'ik an-Nu'māniya, Vol. I., p. 98, Ithāf an-Nubalā', p. 391; Bustān al-Muḥaddithin, p. 79; at-Ta'līkāt as-Saniya, p. 57; Wüstenfeld, Gesch. No. 474; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 201; and Huart, Arabic Literature, p. 356.

One fol. is missing from the beginning. Our copy begins:—

لَفْظَةُ الْمَعْصُومِ الْمَامُونِ بِذَلِكَ فِيهِ الْقَصِيحَةُ وَ اخْرَجَتْهُ مِنَ الْحَادِيثِ
الصَّحِيحَةِ الْحَقُّ •

For copies see India Office Cat. Nos. 345-47; Paris Cat. Nos. 1169-71; Lithman, Princeton University Library List, p. 79; Cairo Cat. Vol. I., p. 336; Munich Cat. No. 130; Bankipur Cat. p. 171; Hyderabad List, Fann Ad'iya, No. 1; and Rampur List, p. 78.

For commentaries, etc., see *Hajī Khalifa* Vol. III., pp. 71-74.

Lithographed, Lucknow, A.H. 1306. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., pp. 228-229.

Foll. 2b-3a contain the names of the works (with their abbreviations) cited in this book. Coloured and gold lines are on each page. Abbreviations are written in red ink throughout the book. Here and there are corrections in the margin. In fol. 101a, the author gives the time and place of its composition, viz. in A.H. 791 at Damascus when it was besieged by Tamerlane. It was composed in order that the author might be saved from the atrocities of Tamerlane by virtue of this work.

Written in fine Naskh. Dated A.H. 921. *سناد بن جمال الافرنسي*.

fol. 102-149.

II.

مفتاح الحصن الحصين

MIFTĀH AL-HISN AL-HASIN

A commentary by ابن الجوزي Ibn al-Jazarī on his own work noticed above. See No. 57-1.

Beginning:—

يقول الفقير الى رحمة الله تعالى محمد بن محمد بن محمد بن الجوزي وفقه الله تعالى لما فيه رشده الحمد لله على ما علم وعلى الله على سيد خلقه الم *

This commentary was composed in A.H. 831, A.D., 1427, after the lapse of forty years at Shirāz. See *Hajī Khalifa*, Vol. III., p. 73.

For a copy see Rampur List, p. 117.

Quotations from the text are headed with the word قوله in red ink. Coloured and gold lines are round each page. Fol. 102b has a beautiful 'Unwān. On the last fol. there are names of two previous owners of the book.

Written in minute Naskh. The colophon runs thus:—

كتبه العبد الاقل عباد بن جمال الافرنسي نأب الله عليه و ثقله ولوالديه في اواسط شعبان المعظم سنة عشرين و تسعمائة حامدا مصليا مسلما *

No. 58.

fol. 63; lines 8; size $10\frac{1}{2} \times 68$; $5\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another imperfect copy of the work noticed in No. 57—1.

Beginning:—

لا اله الا الله عُدَّةٌ للقائه اللهم صل علي سيد الخلق محمد و محمد و آله
سلم الله .

It ends abruptly on fol. 40b as follows:—

اعوذ بك من الظلم او اظلم او اعتدى او اعتدى علي او اكسب خطيئة
او ذنبا لا تغفره .

The prayer containing this line comes under the heading, *لن*.
ابتلى بهم او دين فليقبل الله . See lithographed copy, Lucknow, A.H.
1306, p. 51. Lacunae are numerous. Foll. 41-42 contain نيت .
نماز—آدلى etc. Fol. 43a contains some verses of the Kur'an from
the chapter *آيات الكتاب الاله*. Foll. 44-53a contain verses
of the Kur'an and some prayers, and foll. 54b-63 some other
prayers with a Persian introduction. Foll. 43b, 53b-54a, 59b,
60a, and 61a are blank. Borders are replaced by modern paper.
Written in bad Naskh. Not dated. C. 19th century.

No. 59.

fol. 98; lines 23; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5×3 .

شرح الحصن الحصين

SHARH AL-HISN AL-HAṢIN.

A commentary on al-Jazari's prayer book called *al-Hisn al-Haṣin*, by *م حنفي* Mulla Ḥanafī. His full name, I think, was Mulla Muḥammad al-Ḥanafī at-Tabrizī. He is the author of *Sharḥ ar-Risālat al-Aḥudiyya*, *Risāla fi Hall Ashkāl Ta'rif al-Kaḍiyya*, *Sharḥ Risālat al-Wājib*, and other works. According to Hāji Khalifa, Vol. I, p. 210, he died at Bukhārā in about A.H. 900, A.D. 1494. But according to Brockelmann, Vol. II, p. 217, he flourished in A.H. 950, A.D. 1543. See also Berlin Cat. No. 5296.

Our author should not be confounded with another scholar called Muḥammad al-Hanafī. His full name was Muḥammad bin Ḥamzat al-Hanafī al-'Aintabī. He was the author of a commentary on Tafsīr al-Baidāwī and Glosses on al-Khayālī. He died in A.H. 1111, A.D. 1699. See Silk ad-Durār, Vol. IV., p. 38.

One or two foll. are missing from the beginning of the MS. It begins abruptly as follows:—

• إِنَّمَا نَا آيَةَ اسْتِشَادَا لَدَكِ الْه •

For other commentaries see Ḥajī Khalīfa, Vol. III., pp. 71-74.

The identity of the book has been established by comparing some of the passages of this commentary with the passages of Mullā Hanafī's commentary found in the margin of al-Ḥiṣn al-Ḥaṣīn, lithographed, Najm al-'Ulūm Press, Lucknow, A.H. 1306. Fol. 23b is blank with the remark مصحح البياض. Some foll. are

missing after fol. 30. The three foll. at the beginning are also misplaced. Foll. 18 and 47 as well as the last fol. bear the seal of حامد الله الذنبي, dated A.H. 1208. The book is worm-eaten and pasted with thick paper. Passages of the text are sometimes marked with black lines, but not always. The space for writing the word قوله is blank throughout the book. Erroneously named شرح أسماء الله

Written in Nasta'lik. Not dated. C. 18th century.

No. 60.

foll. 99; lines 12; $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

دلائل الخيرات

DALĀ'IL AL-KHAIRĀT.

A famous book of prayers by ابو عبد الله محمد بن سليمان بن أبي بكر الجوزلي Abū 'Abdallāh Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī. He was an eminent Maghribī saint and was poisoned, from the effect of which he died on the 16th Rabī' I, A.H. 870, 7th November A.D. 1465. For details see *Ithāf an-Nubalā'*, p. 79; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 252.

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ الْعَمَدُ اللَّهُ الَّذِي هَدَانَا لِلْإِيمَانِ وَالْإِسْلَامِ وَالصَّلَاةِ عَلَى مُحَمَّدٍ نَبِيِّهِ الَّذِي اسْتَفَدْنَا بِهِ مِنْ عِبَادَةِ الْأَوْتَلَاءِ وَالْأَعْدَاءِ الْه •

Hāji Khalifa, Vol. III., p. 235, regarding this work, says:—

هذا الكتاب آية من آيات الله في الصلوة على النبي صلى الله عليه
وسلم يواظب بقراءته في المشرق والمغرب سيما في بلادنا الروم *

For copies see Berlin Cat. Nos. 3919-20; Br. Mus. Cat. pp. 94-101; Br. Mus. Suppl. Cat. No. 251; India Office Cat. No. 350; Gotha Cat. No. 897; Cambridge Hand List, p. 72; Cairo Cat. Vol. II., pp. 4-8, 235, Vol. VII., p. 339; Munich Cat. No. 172; Vienna Cat. No. 1706; Paris Cat. Nos. 1180-90; Upsal Cat. Nos. 400-1; Rampur List, p. 150; Bankipur Cat. p. 273; and Asiatic Society Cat. p. 33.

Printed, St. Petersburg, 1842; Cairo, 1287, 1291, 1304, 1305, 1307, 1308. Lithographed, Dehli, 1289; Cawnpur, 1298. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., p. 363.

The headings of foll. 1b, 16b, 26b, 36b, 47b, 58b, 71b, and 83b, are very beautifully decorated. There are marginal notes in Persian. On foll. 14b and 15a are beautiful drawings, representing the Ka'ba and the sacred shrine of the Prophet. All headings are in white ink on gold surface. The word اللهم throughout the book is written in red ink. Each line of the text is separated from the other by a line in gold. Gold and coloured lines are in the margin.

Written in very fine Naskh. Not dated. Circa 17th century.

No. 61.

foll. 96; lines 10; size 8×5; 6×3½.

THE SAME.

Another copy of the book noticed above. Headings of foll. 1b, 15b, 25a, 34b, 44a, 55b, 67a and 78 are decorated. On foll. 13b and 14a are coloured drawings, representing the sacred tomb of the Prophet and the Ka'ba. Coloured lines are round each page. Each line of writing is separated from the next one by four parallel lines. The words محمد and اللهم are written in red ink. Double coloured and gold lines are round each page.

Written in Naskh. The colophon runs thus:—

حروف الكتاب دلائل الخيرات عن يد الضعيف عبد الله بن كرم الله تعز
الله ذنوبه و ستر عيوبه يا الله يا رحمن يا رحيم بذارني بست و شتم ماء ذيقعه
يوم شجبه بانعام رسيد سنة ١٢٧١ هـ *

No. 62.

fol. 106; lines 9; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It has an interlinear Persian translation in red ink. It ends in the middle of fol. 103b. Foll. 103b-106 contain another prayer, which is named as دعا ختم الدلائل i.e. the prayer which one should read after finishing the Dalā'il al-Khairāt. This prayer begins on fol. 103b:—

اللهم اشرح بالصلوة على النبي صلى الله عليه وسلم صدورنا ألم •

Foll. 1b, 2a, 21b, have 'Unicūna. Borders of foll. 1b, 2a, 21b, 22a, 31b, 32a, 52b, 53a, 62b, 63a, 83b, 84a, 97b, 98a, 105b, and 106a are decorated. Foll. 19b and 20a contain coloured drawings representing the sacred tomb of the Prophet and the Ka'ba. On the borders of several fol. and also on the last fol. the name غلام غوث is written as that of the owner of the book. Double coloured and gold lines are in each page.

Written in ordinary Naskh. Not dated. C. 18th century.

Shi'a Prayers.

No. 63.

fol. 54; lines 9; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

كتاب الدعاء

KITAB AD-DU'A'.

A book of prayers attributed, on the title page, to علي بن ابي طالب 'Alī bin Abī Ṭalīb, died, A.H. 40, A.D. 660.

Beginning:—

اللهم بذكرک استفتح منالی و بشکرک استنتجیم سوالي الخ •

The title-page bears names of previous owners of the MS. Corrections in the book are made in red ink. Vocalized throughout. Gold and coloured lines are round each page.

Written in beautiful Naskh. Not dated. C. 17th century.

No 64.

fol. 6; lines 9; size $7 \times 3\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

مُتَاجَاتِ امِيرِ الْمُؤْمِنِينَ

MUNAJĀT AMĪR AL-MU'MINĪN.

A prayer in five-lined stanzas, attributed to 'Alī bin Abī Talīb, d. A.H. 40. A.D. 660.

Beginning:—

يَا سَامِعَ الدُّعَاءِ وَيَا رَافِعَ السَّمَاءِ الْبَيْتِ •

For copies see India Office Cat. No. 371, IV; and Rampur List p. 158.

It has been lithographed together with other prayers in a book called *الصَّحِيفَةُ الْعُلَوِيَّةُ*, Bombay, A.H. 1305.

The 5th line of each stanza is written in bold characters. The first page has a beautiful 'Uncūn. It has minute decorative paintings of nature in gold. The name of the copyist is written as يَانُوتُ الْمُسْتَعَصِي by forgery. The title page has the seal of أحمد شاه بادشاه غازی

Written in beautiful Naskh. Not dated. C. 18th century.

No. 65.

fol. 141; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الصَّحِيفَةُ الْكَامِلَةُ

AṢ-ṢAḤĪFAT AL-KĀMILA.

A book of prayers by أبو الحسن علي بن الحسين بن علي بن أبي Abū'l Ḥasan 'Alī bin al-Ḥusain bin 'Alī bin Abī Talīb, known as Zain al-'Ābidīn. He was born in A.H. 38, A.D. 658, and died in A.H. 94, A.D. 712 or A.H. 99, A.D. 717, or A.H. 92, A.D. 710 at Madīna. He is considered by the Shī'a sect the *fourth* Imām. For details see Ibn Khaliḳān, Vol. I., p. 347; Mir'at al-Janān (library copy) fol. 625; Tarīkh Guzīda, p. 204 and Safinat al-Awlyā', p. 24.

Beginning:—

حَدَّثَنَا السَّيِّدُ الْاَجَلُ نَجْمُ الدِّينِ يَهَاوُ الشَّرَفِ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ

ابن أحمد بن علي بن محمد بن عمر بن يحيى العلوي الحسيني

قال لقيت يحيى بن زيد بن علي عليه السلام بعد قتل أبيه وهو متوجه إلى
خراسان النعم .

Scholars differ as regards the name of the transmitter of this book to posterity. Some say that 'Umais bin al-Mutawakkil bin Hārūn ath-Thakafī was the narrator of this book while others think that 'Umais's father al-Mutawakkil bin Hārūn narrated it. For a full discussion, see *Muntaha'l Maḳāl*, p. 251. See also Tūsī's *al-Fihrist*, p. 262, and *Kashf al-Hujub*, p. 367. This work is also designated as *Ṣaḥīfat as-Sajjādiya*, because as-Sajjād was one of the names of the said Imām.

With regard to the source, origin and number of prayers which the book contains, see *India Office Cat. No. 334*. There is a supplement or *al-maṣnūʿat* which begins on fol. 126b and is divided into two parts. The first part contains seven general prayers. The second part contains seven other prayers for each day of the week.

For copies see *Berlin Cat. No. 3769*; *India Office Cat. No. 334*; *Paris Cat. Nos. 1174-75*; *Cairo Cat. Vol. II, p. 219*; *Br. Mus. Suppl. No. 247*; *Rampur List, p. 154*; *Hyderabad List, Fann ad'īya, No. 13*; and *Bankipur Cat. pp. 455, 458*.

Printed, Calcutta, A.H. 1248; lithographed, Bombay, A.H. 1300. See also Ellis, *Cat. of Arabic Books, Br. Mus. Vol. I, pp. 265-266*.

The first two foll. are splendidly gilded with a beautiful 'Umayyad at the beginning. The headings of all the prayers are also gilded. Vowel-points are to be found throughout. On foll. 8-9, a list of prayers is given. One prayer of the supplement, named *دُعَاءُ نَبِيِّ مُحَمَّدٍ عَلَيْهِ السَّلَام* has been omitted by mistake in the body of the book and consequently it has been copied in the margin of fol. 129a. An interlineary Persian translation is written in red ink. It is noted in the margin of fol. 130a that the Persian translation was completed in A.H. 1101. Many useful notes in Persian are also in the margin. Gold and coloured lines are round each page. Two foll. are also added at the end of the MS. which contain some more prayers, written in a different hand, but not with so much care and labour as the work itself. One fol. is added at the beginning which also contains two prayers.

Written in fine Naskh. Dated A.H. 1094.

No. 66.

fol. 137; lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3 .

THE SAME.

Another copy of the preceding work. It begins and ends as the above one. It is a very beautiful and elegant copy. The heading of the first fol. is decorated. The heading of each prayer is written in white ink on a gold surface. In foll. 1, 2, 7 and 8 the words *قال* and *دعا* are in gold ink. Prayers are written on coloured paper. The first, seventh and thirteenth lines are written in bold characters between gold lines in each page. Vowel-points are throughout.

Written in beautiful Naskh. Not dated. C. 16th century.
Scribe *خواجه محمد شريف شروبي*.

No. 67.

fol. 176; lines 11; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

THE SAME.

Another copy of the previous book. It begins and ends as the two previous MSS. The first two pages are ornamented with a beautiful 'Unwan at the beginning. Gold and coloured lines are round each page. Headings of the prayers are in red ink. Slightly worm-eaten. Vocalised throughout.

Written in Naskh. The colophon runs thus:—

كتبه العبد محمد قاسم بن محمد حسين بتاريخ شهر ربيع الثاني
سنة ١١٠٢ هـ

No. 68.

fol. 103; lines 14; size $6 \times 3\frac{1}{2}$; $3\frac{1}{2} \times 2$.

THE SAME.

*Another, but imperfect, copy of the same. It begins abruptly with the heading of the second prayer as follows:—

وكان من دعائه عليه السلام بعد هذا التصعيد الصلوة على رسول الله صلى
الله عليه وسلم والحمد لله الذي من علينا بمحمد و نبيه الخ *

Fol. 87a contains a note on the utility of the prayer called *دعائه في تمجيد الله*.

Margins of foll. 88a, 98a and 100b contain three prayers. Foll. 100b-102 contain a poem with the following heading:—

من كلام امير المؤمنين ويعسوب الدين اسد الله الغالب علي بن ابي
طالب عليه السلام في المقالجات •

The first couplet of the poem is:—

لك الحمد يا ذا الجود والمجد والعلو تباركت تعطى من تشاء وتمنع

The poem altogether contains 27 lines and is given on p. 120 of the *Ṣaḥifa 'Alaviya*, lithographed, Bombay, A.H. 1305.

For copies of the poem see Berlin Cat. No. 3900, and Rampur List p. 158.

Fol. 103 contains another prayer with the heading اعتصام دعا الصباح.

Headings of prayers are in gold ink. There are marks of pause in gold or red ink. Gold rules and coloured margins throughout. The margins bear corrections. Foll. 2, 5, 10, 13, 17, 22, 26, 29, 42, 45, 49, 54, 58, 61, 64, 71, 74, 77, 82, 85, 88 and 95 are of coloured paper. All the folios of the book are sprinkled with gold. Vowel-points throughout. Fol. 103b has been pasted over with different paper, and hence the name of the copyist and date of transcription cannot be ascertained.

Written in very fine Naskh. C. 16th century.

No. 69.

foll. 12; lines 10; size $4 \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

ادويه ايام سبعة

AD'IYA AIYAM SAB'A.

A treatise containing seven prayers, each of which is fixed for a special day of the week. These seven prayers have been copied from the 2nd part of the supplement of *as-Ṣaḥifat al-Kāmila* (see No. 65) by al-Imām Zain al-'Ābidīn d. A.H. 94, A.D. 712. See No. 65.

The prayer for Sunday begins as follows:—

fol. 2a. بسم الله الذي لا ارجو الا فضله الم

For Monday:—

fol. 3a. الحمد لله الذي لم يشهد احدا حين فطر السموات الم

For Tuesday:—

fol. 5a. حمد لله و الحمد حق كما يستحقه حمدا كثيرا الم

For Wednesday :—

fol. 6b. الحمد لله الذي جعل الليل لباسا و القوم سباتا اللهم

For Thursday :—

fol. 8a. الحمد لله الذي اذهب الاول مظلمة بتدبيره اللهم

For Friday :—

fol. 9b. الحمد لله الذي الاول قبل الانشاء و الاحياء اللهم

For Saturday :—

fol. 11a. بسم الله كلمة المعنصين و مقالة المتحررين اللهم

On the last fol. there is another prayer for *دفع وبا* (driving off cholera). Double gold rules are in the margin. Vowel-points throughout. The heading of each prayer is gilded. Slightly worm-eaten. Fol. 9 should come before fol. 8, fol. 11 after fol. 8. Some foll. are missing after fol. 7.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 70.

fol. 193; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح الصحيفة الكاملة

SHARH AṢ-ṢAḤĪFAT AL-KĀMILA.

A commentary on al-Imām Zain al-'Ābidīn's work on prayers called *aṣ-Ṣaḥīfat al-Kāmila* (see No. 65), by محمد باقر بن محمد محمد Baqir bin Muhammad al-Husaini ad-Damād. He was a native of Astrābād but settled at Isphahan. He studied at Mashhad and became a great scholar in all branches of philosophy and theology. He received the surname of *Damād* from his father who was the *Damād* or son-in-law of the famous *mujtahid* 'Alī bin 'Abd al-'Ālī, and was known as *Damād*. Our author is consequently well-known as *Sa'yid Baqir Damād*. He died at Najaf in A.H. 1040, A.D. 1630 or A.H. 1041, A.D. 1631. For his life see *Nujūm as-Samā'* p. 46; *Shudhūr al-'Iqyān*, Vol. II., fol. 63; and *Rieu, Persian Cat.* Vol. II., p. 825.

Beginning :—

الحمد لله الذي جعل لوح الامر و الخلق صحيفة كتبه و كلمته

و بعد فاقتر الخلق الى شفي الانبياء عبد الضيول الدليل محمد بن محمد

يدعي باقر بن داماد الحسيني اللهم *

Passages of the original text are written in red ink. Foll. 176 to 182a (middle) contain the *ملحقات* or supplement of *as-Sahifat al-Kāmila*. One prayer called *دُعائِهِ فِي الذَّلِيلِ اللَّهُ عَزَّوَجَلَّ* which in other copies occurs after the prayer named *دُعائِهِ فِي* *تسجيد الله عز وجل* has been omitted in this MS. From the middle of fol. 182a to the middle of fol. 190b are written fifteen other prayers. The remaining foll. up to the end of the MS. contain four different prayers named *حزب*. All prayers have vowel-points, and also the commentary up to fol. 5. Foll. 139b and 142a contain big lacunae. The title page bears an undecipherable seal with the date A.H. 1239. Much injured by insects.

Written in good Naskh. Not dated. C. 18th century.

No. 71.

fol. 47; lines 19; size 9×5 ; $6 \times 2\frac{1}{4}$.

THE SAME.

Another incomplete copy of the above commentary. It begins as the previous copy, and ends with the commentary on the thirty-eighth prayer called *دُعائِهِ فِي الاعتذار*. The concluding words are:—

فَيَنْوَهُمْ أَنَّهُ قَوْلُهُ عَلَيْهِ السَّلَامُ فَلَمْ أَوْفِرْهُ خَيْرَ مَثَلٍ عَلَى كَلَامِ أَهْلِ اللُّغَةِ
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ •

Only a few words of the text, which are occasionally marked with red lines over them, are quoted in this copy with the word *قوله* in red ink. Seals of Sulaimān Jāh, Amjad 'Alī and Wajid 'Alī of Lucknow are on the title page and last fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

No. 72.

fol. 502; lines 25; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{1}{4}$. •

رياض السالكين في شرح صحيفه سيد العابدين

RIYAD AS-SĀLIKĪN FĪ SHARH SAHĪFAT SAĪYID
AL-'ĀBIDĪN.

A commentary on al-Imām Zain al-'Ābidīn's famous work on prayers called *as-Sahifat al-Kāmila* (see No. 65) by صدر الدين علي بن

أحمد بن محمد معصوم الحسيني الشيرازي الشهير بالسيد علي خان المدني

Ṣadr ad-Dīn 'Alī bin Aḥmad bin Muḥammad Ma'ṣūm al-Ḥusainī ash-Shīrāzī, known as as-Saiyid 'Alī Khān al-Madānī. He was born on the 15th Jumāda I, A. H. 1052 (A.D. 1642) in Madīna. He received his early education from the learned men of Mecca and Madīna. In A.H. 1066, A.D. 1655, he left Mecca for Golconda, the Deccan (India) to meet his father, who having married the daughter of 'Abdallāh Kuṭub Shāh (A.H. 1020-1083 A.D. 1611-1672), the ruler of the Deccan, had settled there at that time. He arrived at Golconda on Friday the 22nd, Rabi' I, A.H. 1068, A.D. 1657. After the death of Kuṭub Shāh, when Sulṭān Abū'l Hasan (A.H. 1085-1098, A.D. 1672-1687) succeeded him, the family of as-Saiyid 'Alī Khān was maltreated by the new Sulṭān. Accordingly he fled to Aurangzīb (A.H. 1069-1118, A.D. 1659-1707) who was then engaged in the conquest of the Deccan and was then at Burhānpūr. Aurangzīb received him with honour and conferred upon him the *mansab* (i.e. rank) of the command of 1,500 men. When Aurangzīb proceeded to Aurangābād, he was accompanied by as-Saiyid 'Alī Khān, and the latter was left in charge of the place when Aurangzīb went to Aḥmadnagar. Subsequently Aurangzīb placed him in charge of the famous Fort of Berar, named Mahūr, and he was made *dācda* of Burhānpūr thereafter. After some time he took leave of Aurangzīb and proceeded with his whole family on pilgrimage to Mecca and Madīna, whence he also proceeded on a visit to the holy places of Baghdād, Karbalā, Najaf, Tūs, etc. Afterwards he went to Isphahan, and met Sulṭān Ḥusain Ṣafavī (A.H. 1105-1135, A.D. 1694-1722), but as he felt that he was not duly received and respected by the Sulṭān he went to Shīrāz, where he passed the remainder of his life in teaching pupils as a professor of the Madrasa Maṣūriya. He died in A.H. 1117, A.D. 1705, or A.H. 1120, A.D. 1708, and not in A.H. 1104, A.D. 1692, as given by Brockelmann, Vol. II., p. 421, as the present work, according to *Kashf al-Hujub*, p. 300, was completed in A.H. 1106, A.D. 1694. He is the author of many works. Some of them are *Anwār ar-Rabi' fi Anwār al-Baḍ'* (a work on Arabic rhetoric, composed in A.H. 1095), *Sulāfat al-'Asr* (a literary history of his contemporary writers), *Sharḥ al-Irshād* (a commentary on ad-Dawlatābādī's work on syntax called al-Irshād), *Tirāz al-Lughāt* (dictionary of Arabic), *Kitāb Ahwāl as-Shihāba wa'l Ṭabī'in wa'l 'Ulamā'* (a biographical work about the Companions of the Prophet, Followers of those Companions and 'Ulamā'). See *Aml al-Amīl*, p. 51; *Rawḍāl al-Jannāt*, p. 421. *Shudhūr al-Ikṡān*, Vol. I., fol. 402; *Subḥat al-Marjān*, p. 85, and *Nujūm as-Samā'*, p. 176.

Beginning :—

اللم انا نعمدك حمدا توثيقا به صحائف الحسنة صحيفة كاملة ...
 و بعد فيقول العبد الفقير الى ربه الغني على صدر الدين المدني ابن
 احمد نظام الدين الحسيني الحسيني هذا شرح مفيد و مرخ مشيد
 علقته على الصحيفة الكاملة سميت برياض السالكين في شرح صحيفة
 سيد العابدين الخ .

This is a very extensive commentary in fifty-four parts, each called a *rawḍa*. Each *rawḍa* has a new preface. Our copy only contains the commentary on twenty-six *rawḍas*. The 7th and 8th *Rawḍas* have been included in the sixth *Rawḍa*, and likewise the 17th *Rawḍa* in the 16th *Rawḍa* without any separate preface. Most of the *Rawḍas* bear the date of their composition at the end.

Lithographed at Teheran, A.H. 1271.

Passages of the original text are in red ink. The first two pages are illuminated with an 'Uwāḍ' at the beginning. Gold and coloured lines are in the margin. The inner edges of the pages have been supplied with a different kind of paper, and likewise the outer edge of fol. 481-502. Marginal notes are occasional. Each *Rawḍa* has a colophon. From the colophon of the commentary on the preface, fol. 49a, it appears that this portion was written by order of the author. It runs thus:—

نم على يد كاتبه احمد بامر مولفه ادام الله له النعمة القائمة .

The earlier portion (fol. 1-295) of this copy is very correct. It bears corrections and signature of the commentator who revised it himself in A.H. 1098 as the following note on fol. 49a indicates:—

بلغ قراءة و اقبالا بعون الله تعالى و كتب مولفه علي بن احمد الحسيني
 عفا الله عنهم و ذلك لخمس عشرة خلون من ذي القعدة الحرام سنة ١٠٩٨
 والله الحمد .

On fol. 295 the following remark, probably, in the handwriting of the author is found:—

يتلوه في المجدد الثاني شرح دعائه عليه السلام اذا استقال من ذنبه او
 تضرع في طلب العفو من عبده و هو الدعاء السادس عشر من الصحيفة
 الكاملة لسيد العابدين صلوات الله عليه .

From the colophon of the 26th *Rawḍa*, fol. 502b, it appears that it was composed in A.H. 1101.

Written in two different hands of Naskh. The earlier portion was copied by أحمد بن الشيخ محمد بن عبد السجاد and on fol. 168a the date of transcription is given A.H. 1098. The latter portion is not dated. C. 17th Century.

No. 73.

fol. 309; lines 16-20; size 8×6; 5½×4.

مصباح المنهج الكبير

MİSBÂḤ AL-MUTAHAJJID AL-KABİR.

A collection of prayers by أبو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī al-Ṭūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067. See No. 52.

Beginning :—

الحمد لله ولي الحمد و مسبحته سألتم إهدكم الله إن لجمع
عبادات السنة ما يتكرر مؤبداً و ما لا يتكرر و اضيف اليها الادعية المختارة عند كل
عبادة على وجه الاختصار دون التظويل الخ *

The author has abridged this book in a concise form and named it مصباح المنهج الصغير. See Kashf al-Ḥujub, p. 528.

For copies see Berlin Cat. No. 3513; and Asiatic Society Cat. p. 36; also see India Office Cat. No. 371-XI.

Our MS. is divided into two volumes bound together. The first vol. ends on fol. 175b, and the second vol. begins on fol. 176 as follows :—

دعاء ليلة السبت مروي عن علي بن أبي طالب عليه السلام نعلمه من

جبرئيل حيث رآه الخ *

Foll. 1-2, 98-118, 170-176, 202-209 and 304-309 have been recently replaced. The rest of the foll. are in two old hands. From the beginning up to fol. 224a, with the exception of fol. recently added, it is in one hand, and the rest with the same exceptions is in another. Foll. 225-303 are much injured by insects. Marginal corrections are numerous.

Written in Naskh. The colophon runs thus :—

قد فرغ هذا الكتاب بعون الله الملك الوهاب على يد عبد الضعيف غلام
محمد بن الشيخ عبد الحكيم بن الشيخ محمد صادق في يوم السبت الثاني

و العشرين من شهر رجب سنة سبع عشر و مائة بعد الف من الهجرة النبوية
عليه افضل الصلوات و اكمل التحيات *

No. 74.

fol. 307 ; lines 21 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It begins in the same way as the other. A few lines are missing from the end. Headings are in red letters. Foll 303-304 are pasted over at the bottom with thick paper, and consequently the last lines of those foll. cannot be read. Foll. 295-307 are somewhat soiled on account of damp. Double coloured lines are round each page. A list of contents has been added in a different hand at the beginning. Among other seals and signatures, we notice the seal of Muhammad Shāh. Seal

Written in good Naskh. Not dated. C. 17th century.

No. 75.

fol. 524 ; lines 21 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

الاقبال بصالح الامال

AL-IḲBĀL BI ṢĀLIḤ AL-A'MĀL.

A book of pious rites and prayers for individual days throughout the year by أبو القاسم رضي الدين علي بن موسى بن جعفر بن *Abū'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Tā'ūs al-'Alavī al-Ḥasanī*. He was born on Thursday, 15th Muḥarram, A.H. 589 (A.D. 1193), remained for about fifteen years in Baghdād, and then went to Hilla, and from there to Maṣḥhad, after which he returned to Baghdād. He is the author of many books. He died on Monday, 5th Dhū'l Ka'ada A.H. 664 (A.D. 1265). See *Aml al-Āmil*, p. 55; *Rawḍat al-Jannāt*, p. 392; and *Shuḥūr al-'Iḳyān*, vol. I., fol. 513.

Beginning:—

الحمد لله الذي جل جلاله بما وشب لي من القدر و آتاني عليه بلسان
الاعتراف على توفيقني للقدس مجده آمين *

The author, in this book, has given prayers and ceremonies *الاعبادات*, each of which is to be uttered and observed on one parti-

cular day of the year only and not more than once in a year. The colophon indicates that at first the author divided the book into two parts. The first part contained the religious observances for the months of *Dhū'l K'ada* and *Dhū'l Hijja*, and the second part included the ceremonies from the month of *Muharram* up to the month of *Sha'bān*. Subsequently the author changed the order. In the first part (fol. 1-355) he wrote the observances for *Muharram* till *Ramaḍān*, and in the second part (fol. 356-524) from *Shawwāl* up to the end of *Dhū'l Hijja*. See *Kashf al-Hujub*, p. 55.

A list of all the chapters is given on fol. 2b-8a. The ink of the first page is much faded. Fol. 156 and a portion of fol. 356a are blank. The first two pages are decorated with a beautiful 'Uṣūn at the beginning; gold-ruled margins are to be found throughout. Headings are in gold letters. Prayers are vocalised. The name of the book as given on the title page, viz. *تحریر النواذير شرح* *كتاب التنبال لابن مطهر الحلي*, is erroneous. Names of different owners are found on the title page. The title page and the last page bear, among other seals, the seal of *أحمد شاه غازی*. Fol. 355 and 524 indicate that the MS. was compared by *مولانا المرحوم محمد باقر المجلسي*.

Written in beautiful *Naskh* on gold-sprinkled paper. The colophon runs thus:—

قد وقع الفراغ من كتابة هذه النسخة المباركة في يوم حادي عشر من شهر شعبان المبارك سنة ١٠٧٨ على يد اقل العباد الى الله تعالى واحوجهم الى عفوره كلب علي الكاظمي *

No. 76.

fol. 191; lines 21; size $12\frac{1}{2} \times 7$; $9 \times 4\frac{1}{2}$.

THE SAME.

Another but imperfect copy of the previous book. After quoting three lines from the beginning of the preface and after leaving a blank space, it begins abruptly on fol. 2a as follows:—

الملائكة ويستبشرون وتبني بعضها بعضا لما يعطى الله هذه الأمة اذا

انظروا اليهم *

This vol. deals only with the observances of the month of *Ramaḍān*. As the month of *Ramaḍān* is considered very sacred by Muhammadans, some one probably made this copy for his personal use. The first two pages are illuminated. It has a

beautiful 'Uṣṣā at the beginning. Prayers are vocalized. The MS. is somewhat stained with damp. Marginal notes are occasional. The inner edge of the pages is pasted over with thick paper. Headings of chapters are in red ink. On the title page the book is erroneously named *بلد الامين شيخ الطائفة*

Written in beautiful Naskh. Not dated. C. 17th century.

No. 77.

fol. 388; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

مهم الدعوات ومنهم العذابات

MUHAJJ AD-DA'WĀT WA MANHAJ AL-INĀYAT.

A book of prayers by *ابوالقاسم رضي الدين علي بن موسى* Abū'l Kāsim Raḡī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin 'Tā'ūs al-'Alawī al-Ḥasanī, died, A.H. 664, A.D. 1265. See for his life No. 75.

Beginning:—

الحمد لله الذي ابتدأ بالحق ودعا عباده الى معرفته بلسان ذلك

البرهان النجم •

In this work the author has collected all those prayers which are attributed to the Prophet and to the Imāms. Before each prayer, the name of the person, from whom that prayer emanated, is mentioned. See *Kashaf al-Hujub*, p. 572. Hāji Khalifa, Vol. VI., p. 273, names this work as *مهم الدعوات ومنهم العذابات*

All headings are in red ink. Double coloured margins are on the border with a beautiful 'Uṣṣā on the first page. On the margin there are various corrections, and occasionally some notes in Persian. From the colophon, it appears that the author completed this book on Friday, the 7th Jumādā I, A.H. 662, and that he died on Monday, the 5th Dhū'l Kā'ada, A.H. 664. The book is erroneously named on the title-page *مهم الدعوات للشيخ البهائي*. A lacuna occurs on fol. 19a.

Two foll. are added at the end, which also contain some prayers in a different hand.

Written in beautiful Naskh. The colophon runs thus:—

حرره اضعف عباد الله الغني محمد نقي غفر ذنوبه و تسمه في آخر
ربيع الاول من سنة عشرين بعد مائة و الف من الهجرة •

No. 78.

foll. 38; lines 9; size $6 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

كتاب الادعية

KITĀB AL-AD'ĪYA

A collection of different prayers.

foll. 1-14.

I.

سورة الكهف

A chapter of the Qur'an called al-Kahaf.

foll. 14b-15a.

II.

مناجات امام زين العابدين

A prayer ascribed to al-Imām Zain al-'Ābidin, died, A.H. 94, A.D. 712 (see for his life No. 65).

Beginning:—

الهي ياخص صفاتك وبعزجلالك و باعظم اسمائك الم *

foll. 15b-27b.

III.

دعاء دوازده امام

Another prayer by an unknown author.

Beginning:—

اللهم صل على النبي المكي العربي الماشي القرشي المكي المدني
الابطاحي التميمي الم *The heading, in Persian, is in a modern hand. The name given to it is probably due to the fact that it contains the names of the twelve *Imams*.

For copies see India Office Cat. No. 371, XVII; and Munich Cat. No. 187.

foll. 27b-31b.

IV.

الدعاء العديله

A prayer by احمد بن جثن علوية المصفاي Ahmad bin Ja'han 'Alaviyat al-Mufhānī. An-Najjāshī (died, A.H. 405, A.D. 1014), in his work *Kitāb ar-Rijāl*, p. 64, has mentioned the author and this book, and has named it *al-Itikād*. See also *Kashf al-Hujub*, p. 214.

Beginning:—

شهد الله انه لا اله الا هو و الملائكة و اولوالعلم قائما بالقسط الخ *

fol. 31b-36a

V.

دعاء الصباح و المساء

A prayer which ought to be recited in the morning and evening by al-Imām Zain al-'Ābidin. See No. 65, fol. 10a.

Beginning:—

الحمد لله النبي خلق الليل و النهار بقوته الخ *

fol. 36b-38a

VI.

دعائه عليه السلام اذا نظر الى الهلال

A prayer by al-Imām Zain al-'Ābidin for recitation at the time of seeing a new moon. See No. 65, fol. 85a.

Beginning:—

ايها الخلق المطيع الدائب السريع الخ *

We find also this prayer on p. 157 of *as-Sahifat al-'Alaviya* lithographed, Bombay, A.H. 1305.

Foll. 1 and 6 are recently replaced. Gold and coloured lines are on each page with a beautiful 'Unwān on fol. 156. Marks of pause are in gold. The title page contains some of the names of God.

Written in Naskh. The colophon runs thus:—

كتبه ابن حنبل محمد شقيق محمد بن علي الكاتب الشيرازي ١٩٠١ هـ *

No. 79.

fol. 47; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

كتاب الادوية

KITĀB AL-AD'ĪYA.

A treatise containing five different prayers.

fol. 1-24a.

I.

دعاء الجوشن الكبير

DU'A' AL-JAWSHAN AL-KABĪR.

A prayer by al-Imām Zain al-'Ābidin, died, A.H. 94, A.D. 712. See for his life No. 65.

Beginning :—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم يا كريم يا مقسم يا عظيم الم *

For copies see Berlin Cat. No. 3649; Munich Cat. No. 191; India Office Cat. No. 371, III; and Rampur List, p. 144.

We notice this prayer in *as-Sahīfat al-Husainiyya*, pp. 154-182, lithographed in Bombay without any date and in Lucknow with a Persian interlineary translation, A.H. 1288.

fol. 24a-35a.

II.

دعاء الجوشن الصغير

DU'Ā' AL-JAWSHAN AS-SAGHĪR.

A prayer ascribed to *أبو الحسن موسى الكاظم بن جعفر الصادق بن محمد باقر بن علي زين العابدين* *Abū 'l-Hasan Mūsā al-Kāẓim bin Ja'far as-Šādiq bin Muḥammad Bāqir bin 'Alī Zain al-'Ābidīn*. He was born in A.H. 129, A.D. 746 or A.H. 128, A.D. 745, at Madina and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. He is the *seventh* Imām according to Imāmiyya sect. See *Ibn Khallikān*, Vol. II., p. 256; *Safinat al Awliya'*, p. 26; and *Tārīkh Guẓida*, p. 205.

Beginning :—

الهي كم من عدد انتضى على سيف عداوته الم *

For other particulars see India Office Cat. No. 371, III.

For copies see India Office Cat. No. 371, III; and Rampur List, p. 144.

Lithographed, Lucknow, A.H. 1871. For other editions see Ellis, Cat. Vol. II., p. 489.

fol. 35a-39.

III.

دعاء السمات

DU'Ā' AS-SAMĀT.

Another prayer.

Beginning :—

سبحانك يا لا اله الا انت يا حنان يا منان يا بديع السموات و الارض الم *

fol. 40-46a.

IV.

A PRAYER.

Another prayer but without any title.

Beginning:—

اللهم صل وسلم وزد وبارك على النبي الأمي العربي الهاشمي القرشي
العلي المدني النعم *

This prayer is identical with the prayer noticed under the heading دعاء درازده امام. See No. 78, III.

fol. 46b-47a.

V.

دعاء المعراج

DU'Ā' AL-MI'RĀJ.

Another prayer with the above title.

Beginning:—

اللهم اني اسالك يا من اقرله بالعبودية كل معبود النعم *

Six lines are written in Persian before the prayer commences, in which it is stated that the Prophet had taught this prayer to 'Ali bin Abi Talib, d. A.H. 40, A.D. 660, and that its advantages are numerous.

fol. 47a-47b.

VI.

دعاء قضاء الحوائج

DU'Ā' KADĀ' AL-HAWĀ'IJ.

Another prayer with the above title.

Beginning:—

يا سلام المومن المهيمن العزيز الجبار النعم *

This prayer was taught to 'Ali bin Abi Talib by the Prophet and came from the former to Salmān al-Fārisī, d. A.H. 33, A.D. 653.

On the lower margin of fol. 47, a short prayer is written with the following remark:—

نقل من خط الشيخ الهمام يها الملة والدين محمد العاملي ...
مجرب لدفع الامراض و الوجاع يربط على العضد اليمن النعم *

Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān.' Here and there are corrections in the margin. Slightly worm-eaten. On fol. 17-24, the upper edge of the pages is partially supplied with different paper, and wholly so from fol. 25 up to end of the MS.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 80.

fol. 32; lines 11-14; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

كتاب الادعية

KITĀB AL-AD'ĪYA.

A collection of prayers.

Fol. 1b contains a few verses of the Kur'ān.

fol. 2-6a.

I.

A prayer without any name.

Beginning:—

سبحان الله العظيم وبحمده سبحانه من آله ما اقدره الخ *

Marks of pause are in gold. Foll. 2, 3a, 4a, and 6a have gold lines.

fol. 6-11a.

II.

Another Prayer.

Beginning:—

الحمد لله الذي لا اله الا هو الملك الحق المبين الحي القيوم الخ *

In the margin of fol. 11a this prayer has been named دعا. In Persian in a different hand some one has written the manner of its recitation. Foll. 10-15 are coloured paper. See India Office Cat. No. 372, II.

fol. 11-12

III.

Another Prayer.

Beginning:—

يا سلام المومني المبيمين العزيز الجبار المتكبر الطاهر المطهر الخ *

It is also on coloured paper. See No. 79, VI.

fol. 12b-15a.

IV.

Another Prayer.

Beginning:—

رب من ذا الذي دعاك فلم تجبه ومن ذا الذي سالك فلم تعط الخ *

For a copy see India Office Cat. No. 371, VII.

It is written on coloured paper. Fol. 15b is blank. Fol. 16a contains a few verses of the Kur'ān between golden embroidery

with a beautiful 'Uṣṣāḥ. Fol. 17b also contains two verses from the Qur'an and the rest is blank.

fol. 18-20a.

V.

Another Prayer.

Beginning:—

بسم الله السميع البصير الذي ليس كمثلنا وهو بكل شيء عليم اللهم

Fol. 20b contains a prayer with the following remark below it دعائي نور يراى دفع ثوب

fol. 21-23.

VI.

دعاء الجوشن الكبير

DU'Ā' AL-JAWSHAN AL-KABĪR.

A prayer by Zain al-'Ābidin, d. A.H. 94, A.D. 712. See for his life No. 65, and for this prayer No. 79, I.

Beginning:—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم اللهم

It is an incomplete copy. There is a blank space from the middle of fol. 23a to fol. 29a. Foll. 29b-30a contain a short prayer against pain in the eyes, with the history of the origin of this prayer in red ink. Fol. 30b is blank. Fol. 31a, again, contains another short prayer for removing the influence of charms together with an account of the origin of this prayer written in red ink. Fol. 31b is blank. Fol. 32 contains another prayer to undo the influence of incantations. All the prayers are vocalised.

Written in Naskh. Not dated. C. 19th century.

No. 81.

fol. 415; lines 8; $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الادعية

KITĀB AL-AD'ĪYA.

A book containing a collection of prayers.

Foll. 1-73 contain the following sūras of the Qur'an:—

- | | | | |
|------------------|---------------|--------------------|---------------|
| (1) سورة يس | fol. 1-10. | (2) سورة الرحمن | fol. 10b-15. |
| (3) سورة الصافات | fol. 15b-26. | (4) سورة الدخان | fol. 27-30a. |
| (5) سورة الجمعة | fol. 30a-33a. | (6) سورة المنافقون | fol. 33b-35b. |

- (7) سورة الواقعة foll. 35b-40b. (8) سورة الملك foll. 40b-44a.
 (9) سورة الروم foll. 44b-53. (10) سورة العنكبوت foll. 54-65a.
 (11) سورة العنكبوت foll. 65b-70b. (12) سورة النوح foll. 70b-73b.

From fol. 73b, the several prayers begin as follows:—

foll. 73b-79.

I.

دُعَاءُ صَبَاحٍ

DU'Ā' ṢABĀḤ.

A morning prayer, generally attributed to 'Alī bin Abī Ṭalīb, d. A.H. 40, A.D. 660.

Beginning:—

اللهم يا من دلج لسان الصباح بنطق تبلجه ألم *

For copy see India Office Cat. No. 371, IV.

In the margin of fol. 73b and 74a remarks are quoted in Persian on the utility of this prayer, from Muḥammad Bākir bin Muḥammad Mu'min al-Khurasānī's work called *Mafātih an-Najāt*.

foll. 80-146b.

II.

تَعْقِيَّات

TA'KĪBĀT.

A collection of several prayers. The first prayer begins as follows:—

الصمد لله الذي خلق السموات والأرض وجعل الظلمات والنور ألم *

These prayers are taken from Ṣādiq bin Aḥmad's prayer-book called *an-Nukhbā*. In the margin of the MS. the use and merits of most of these prayers are written.

foll. 146b-166b.

III.

Another prayer.

Beginning:—

سُبْحَانَ اللَّهِ وَالصُّمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ ألم *

This prayer is taken from the prayer book of Muḥammad Bākir bin Muḥammad Taqī al-Majlisī (d. A.H. 1110, A.H. 1698), named *Mikbās al-Maṣābiḥ*.

fol. 166b-183.

IV.

دعاء كميل

DU'Ā' KUMAIL.

Another prayer.

It begins on fol. 168b as follows:—

اللهم اني اسالك برحمتك التي وسعت كل شيء •

It has a Persian preface beginning on fol. 166b:—

والله دعائي جامع لأملى است و متضمن جميع مطالب دنيا و آخرت
هست اللهم •

It has also an interlineary Persian translation. Lithographed, Lucknow, A.H. 1288. See also Ellis, Cat. Vol. II., p. 489.

fol. 184a.

V.

دعای خواب بد دیدن

Another prayer for escaping evil dreams.

Beginning:—

عوذ بما عذت به ملائكة الله المقربون اللهم •

Fol. 184a-184b are on متنوع. Fol. 185-188 contain some other prayers with a Persian preface.

fol. 188b-266.

VI.

This portion contains the following prayers, attributed to al-Imām Zain al-'Ābidīn. See No. 65:—

fol. 189-191.	دعائه عليه السلام اذا نظر الى الهلال		
„ 191-196.	في وداع كيد الاعداء	„	„
„ 196b-198.	اذا عرضت له مهمة	„	„
„ 198b-209.	في مكازم الاخلاق	„	„
„ 209b-218.	في ذكر التوبة وطلبها	„	„
„ 218b-222.	في طلب الصوائف	„	„
„ 222b-223.	في الاستغارة	„	„
„ 223b-228.	عند الشدة والجهد	„	„
„ 228b-230b.	في الاشتياق الى طلب المغفرة	„	„
	من الله جل جلاله		

fol. 230a-234.	دعائه عليه السلام من كيد الشيطان		
„ 234a-236.	فى الاستعاذة من المكاره	„	„
„ 236a-239.	اذا سال الله تعالى العافية	„	„
„ 239b-240.	فى الرزق	„	„
„ 240b-242.	فى المعونة على قضاء الدين	„	„
„ 242b-251.	بعد الفراغ من صلوة الليل	„	„
„ 251b-252.	فى الاعتذار من تبعات العباد	„	„
„ 252b-261.	عند ختم القرآن	„	„
„ 261b-264.	اذا اعتدى عليه او رآى من الظالمين ما لا يحب	„	„
„ 264b-266b.	اذا مرض او نزل به كرب او بلية	„	„

All these prayers are found in the work called *الصحيفة* *المسجدية*. See No. 65. The headings of prayers are mostly written in red ink on gold ground. Vocalised through out with an interlineary Persian translation in red ink.

fol. 266b-274a.

VII.

Another Prayer.

It begins on fol. 268a as follows:—

اللهم انى اسالك بكتبك المفضل و ما فيه الم *

This prayer has a Persian preface, and is named in the heading *در بیان اعمال شب قدر*. It has also an interlineary Persian translation written in red ink.

fol. 274a-311.

VIII.

دعاء الجوشن الكبير

A prayer attributed to al-Imām Zain al-'Ābidīn, d. A.H. 94, A.D. 712. See for his life No. 65, and for the prayer No. 79, I. Beginning:—

اللهم انى اسالك باسمك يا الله الم *

fol. 312-331.

IX.

دعاء الجوشن الصغير

A prayer attributed to al-Imām Mūsā al-Kāzīm, d. A.H. 183, A.D. 799. See for his life and the prayer No. 79, II.

Beginning :—

الهي كم من عدد اقتضى على سيف مداونه الهـ •

fol. 331b-333a.

X.

Another prayer.

This prayer is without a title.

Beginning :—

استغفر الله ربي و اتوب اليه •

This prayer is to be recited on the 19th night of a month. It has also an interlineary Persian translation in red ink. At the end of this prayer, the manner of its recitation is indicated in Persian.

fol. 333b-375.

XI.

دفعه سحر

Two prayers for removing the effect of enchantment.

The first prayer begins :—

الهم اني اسالك من يماك الهـ •

The second prayer begins on fol. 338a as follows :—

الهي لا تؤدبني بعقوبتك الهـ •

It has a Persian preface and an interlineary Persian translation in red ink. Though from the title it would seem as if these foll. contain one prayer, yet there are two prayers as mentioned above.

fol. 375b-384.

XII.

زيارة حضرت امير المؤمنين روز عاشورا

A prayer which should be recited on the 10th Muharram at the time of visiting the tomb of 'Ali bin Abi Talib.

Beginning :—

اسلام عليك يا رسول الله السلام عليك يا صفوة الله الهـ •

It has a Persian interlineary translation in red ink. The heading is in Persian.

fol. 384b-410b

XIII.

زيارت حضرت امام حسين

A prayer to be recited when visiting Imam Husain's shrine.

Beginning :—

السلام عليك يا ابا عبد الله السلام عليك يا ابن رسول الله الم *

It has a Persian interlineary translation in red ink. The mode of its recitation has been written in Persian.

fol. 410b-415.

XIV.

زیارت آخر روز عاشوره

Another prayer which should be recited on the 10th day of Muharram.

Beginning :—

السلام عليك يا وارث آدم صفوة الله الم *

There is a Persian interlineary translation in red ink. It has also a Persian preface. Fol. 1a and 2a are splendidly decorated. A list of contents has been added in the beginning. Double coloured lines are in the margin.

Written in fine Naskh. Not dated. C. 18th century.

No. 82.

fol. 118; lines 8-13; size 6×4; 4½×2.

کتاب الادبیه

KITĀB AL-AD'ĪYA.

A collection of various prayers.

Fol. 1-7a Contain a Persian treatise, named at the beginning رساله کرامت وجودیه, attributed to Farid ad-Din Mas'ūd surnamed Ganjshakar. He was a disciple and Khalifa of Kutb ad-Din Bakhtiyār, settled at Ajwadhan, now known as Pakpatan in the province of Multān, and died in A.H. 664, A.D. 1265. See Safinat al-awliya, p. 96; Journal Asiatic Society, Vol. V., p. 635; Thornton's Indian Gazetteer under Pank Putten; and Rien, Persian Cat. Br. Mus. Vol. I., p. 415.

Beginning :—

رساله کرامت وجودیه من کلام حضرت سید فرید شکر گنج قدس الله سره
لعزیز در بیان دم و قدم آفتاب و ماه تعلق بسورخ بینی دارند الم *

At the end of fol. 7a it has been named از حضرت رساله دم و قدم. Fol. 7b is blank. Fol. 8-13 contain an incom-

plete treatise on sexual intercourse, and at the end there are some prescriptions for *امساك*, increasing the sexual power. From fol. 14a different Arabic treatises commence as follows:—

fol. 14-17.

I.

A morning prayer.

Beginning:—

اللهم يا واجب الوجود ويا واهب الخير والجلود اللهم •

The whole prayer is vocalised. Fol. 18a contains two Persian notes with the title (a) ختم حضرت پير دستگير (b) طريق ختم حضرت خواجه حبيب الله نوسهري قدس الله تعالى سره.

fol. 18b-42.

II.

A collection of prayers without any name.

Beginning:—

استغفر الله العظيم الذي لا اله الا هو الحي القيوم اللهم •

It has a Persian interlineary translation. The words الله - الله and الصلاة are written in red ink throughout the book. Fol. 42b contains another short prayer. Fol. 43 contains a prayer with the remark دعاء حضرت اغوث الاعظم كه هر روز مي خواند. Fol. 44-46a contain another prayer with the following heading مذاجات بعد اوردان فتحيه. Fol. 46a has another prayer with instructions in Persian. Fol. 47 has a diagram with the remark دعاء رجال الغيب. Fol. 48 has دعاء رجال الغيب with instructions in Persian. Fol. 49a contains دعاء قنوت.

fol. 49b-56.

III.

دعاء امير المؤمنين

A prayer attributed to 'Ali bin 'Abi Talib, d. A.H. 40, A.D.

600.

Beginning:—

يا سامع الدعاء ويا رافع السماء البديت •

See for this prayer No. 64. It has an interlineary Persian translation. In some places red ink is used, and in others black. The 5th line is in red ink. In the margins there are Persian lines in praise of 'Ali bin Abi Talib. Many words on the borders of foll. 51-53 have been cut away at the time of binding.

foll. 57-67.

IV.

دعاء سربانی

A mystic poem with the above title.
It begins on fol. 59a:—

انا الموجود فاطلبني تجدني فان تطلب سألني لم تجدني

For a copy see India Office Cat. No. 372, IV.

Foll. 57-58 contain a Persian poem with the heading اسناد دعاء سربانی which begins:—

چنین گفتند ما را اهل اسناد بروج پاک ایشان نور حق باد

After each Arabic line, a Persian translation in poetry is given. In the margin opposite each line writing in red ink indicates the use of the line and also the number of times it should be recited. On fol. 67a there is one couplet without translation. Some foll. are missing after fol. 67. Fol. 68a contains a poem and two figures of amulets.

foll. 68b-70.

V.

مناجات

A prayer in verse called مناجات.
Beginning:—

خد باطقتک یا الهی من له زاد فلیل البیت •

It has a Persian translation in verse.

foll. 71-79a.

VI

دردون کبریت احمر

Another Prayer.

Beginning:—

اللهم لجعل افضل ملوانک عددًا الهم •

Fol. 79b contains two verses. Fol. 80a has a note with the headings طریق حضرت نقشبند ابن است. Fol. 81b contains some lines and a prescription for gonorrhoea. Foll. 82-85 give some lines of the famous poem known as القصيدة الغوثية.

Beginning:--

و اظلمتني على سر قديم و قلدي و اعطاني سوالي

These lines are on coloured paper.

For copies see Rampur List, p. 154.

fol. 86-99.

VII.

اوراد اسبوع

Seven prayers, one for each day of the week, by *محي الدين* *Muḥī ad-Dīn* *أبو محمد عبد القادر بن أبي صالح موسى الجيلي البغدادي* *Abū Muhammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baḡhdādī*, died, A.H. 561, A.D. 1166. See for his life No. 119.

Beginning:—

هو الذي لا اله الا هو الجميل الرحمن الرحيم الم *

The prayers are as follows:—

fol. 86a.	روز يوم الأحد
„ 88a.	الاثنين „ „
„ 89b.	الثلاثاء „ „
„ 90b.	الأربعاء „ „
„ 91b.	الخميس „ „
„ 93a.	الجمعة „ „
„ 98a.	السبت „ „

For copies see Berlin Cat. No. 3771.

Foll. 100-101 quote verses from the Qur'an.

Foll. 102-107 contain two *شجرة* in Persian, and the last one, which begins on fol. 104a, bears the title *شجرة طيبة تذكير*. Foll. 107b-109 contain another prayer with the following heading in Persian:—

دعا روايت است از حضرت ابي عبدل رضى الله عنه *

Foll. 110-111 contains seven *كلمه*, and also mention an 8th one, named *كلمه هشتم استغفار*, which has been omitted in copying. Foll. 112-114a give some Urdu verses in praise of 'Alī bin Abī Ṭālib. Foll. 114b-115a are blank. Fol. 115b contains the dates of birth and death of the twelve *Imāms* and others. Fol. 116a contains the names of the *Sūras* which ought to be recited at the time of seeing a new moon. Fol. 116b contains two figures of

amulets. Fol. 117 contains the first four verses of a prayer which begins as follows:—

الهي عبدك العاصي انا
مقرا بالذنوب وقد دعا

Fol. 118 should go before fol. 44. Pages in the inner edge are pasted over with thick paper.

Written in different hands. Not dated. C. 18th century.

No. 83.

fol. 8; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

كتاب الزيارتين

KITĀB AZ-ZIYĀRATAIN.

fol. 1-4b.

I.

كتاب زيارة النبي

A collection of prayers to be recited at the time of visiting the sacred tomb of the Prophet. The author is unknown.

It begins abruptly without any preface as follows:—

اول ما يدخل من باب السلام يقدم رجلاه اليمنى و ياخر رجلاه الشمال النعم .

For a copy see Berlin Cat. No. 4078, I.

Gold and coloured lines are round each page. It has a beautiful 'Uṣṣān at the beginning. Headings of prayers are in red ink. Vocalised throughout.

Written in beautiful Naskh. Not dated. C. 16th century.

fol. 4b-8.

II.

كتاب زيارة اهل البقيع

A collection of prayers to be recited at the tombs of illustrious persons buried in the cemetery of Madina, by an unknown author.

Beginning:—

السلام عليك يا سيدنا عثمان النعم .

The different prayers to be recited for different persons are as follows:—

fol. 4b.

زيارة سيدنا عثمان بن عفان

„ 5a.

زيارة فاطمة بنت اسد

„ 5a.

زيارة حليمة مرضعة النبي صلعم

fol. 5a.	زيارة سيدنا ابراهيم
„ 5b.	زيارة سيدنا نافع
„ 5b.	زيارة سيدنا مالك
„ 6a.	زيارة سيدنا عقيل
„ 6a.	زيارة ارواح النبي صلعم
„ 6b.	زيارة بنات النبي صلعم
„ 6b.	زيارة سيدنا عباس
	زيارة سيدنا حسن و زين العابدين و محمد الباقر و جعفر
„ 7a.	الصادق عليهم السلام
„ 7a.	زيارة عمات النبي صلعم
„ 7b.	زيارة سيدنا اسمعيل بن جعفر الصادق
„ 7b.	زيارة سيدنا حمزة عم النبي صلعم
„ 8a.	زيارة الشهداء

The headings are in red letters. Prayers are vocalised. Fol. 4b contains a beautiful 'Unwān. Gold and coloured lines are round each page.

Written in the same manner as the above.

No. 84.

fol. 24 ; lines 18 ; size 9 × 6 ; 6½ × 4.

fol. 1-12a.

I.

اربعين سورة

ARBA'IN SŪRA.

A collection of forty chapters or سورة from the Old Testament. Beginning :—

هذه نائدة جليله و موعظة بليغة و هي اربعون سورة منقضة من التوراة

الهم •

At the end of these chapters there is another prayer with the heading دعاء موسى عليه السلام. All the headings are in red ink. Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwān.

Written in Naskh. Not dated. C. 17th century.

fol. 125-24.

II.

معنف ادریس

SHĤAF IDRIS.

The Arabic version of the book of Enoch, the prophet.

Beginning:—

الحمد لله على ملوته و نعمته الم *

It contains 28 chapters each called معنف. The heading of each معنف is in red ink. It has a beautiful 'Unwān at the beginning and gold-coloured lines are throughout the book. The fly-leaf bears the seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated, A.H. 1277. Slightly worm-eaten.

Written in the same hand and same year as those of the above.

Scholastic Theology.

No. 85.

fol. 197; lines 17; size $7\frac{1}{4} \times 3\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

كنوز الجواهر

KUNŪZ AL-JAWĀHIR.

A work on scholastic theology preceded by a discourse on medical science. The name of the author is not mentioned in the book itself or its preface. On the title-page, some one has named the book Kunūz al-Jawāhir and Kunūz aṣ-Ṣiḥḥa, and has given Fakhr ad-Dīn ar-Rāzī as the name of the author. Fakhr ad-Dīn ar-Rāzī was a well-known author, whose full name was محمد بن فخر الدين Fakhr ad-Dīn Muḥammad bin 'Umar ar-Rāzī, and who died, A.H. 606, A.D. 1209. See for his life No. 317.

But from the perusal of the following passages of fol. 192a, it appears that the author flourished during the reign of the Caliph Muktaṣibillāh (A.H. 530-555, A.D. 1136-1160):—

فيجب ان يكون الخليفة عالما فاضلا كريما جوادا ويكون من
عنصر رسول الله صلى الله عليه وسلم كما اتفق في عصرنا لخليفةنا الامام
المقتفي بالله استجماع الشرائط و الزوائد و اللواحق كلها في ذاته حتى سابق
الخلفاء و سبقهم بكمال صفاته متع الله المسلمين بطول بقائه ونور حياته *

So, I think, ar-Rāzī cannot have been the author.

The first fol. is defective, and begins as follows :—

الحمد لله ... والعصاة - العلى العظيم ... و بعد فلن الله ذخركل من
فضيلة انخذها الى نيل منازلهم وسيلة وقد سميت الكتاب كنوز
الجواهر على سبيل الشرح والتوفيق الم *

The chapters are as follows :—

- fol. 3a. المقالة الاولى في الطب وفيها خمسة ابواب
- الباب الاول في تشريح البدان و كيفية خلق الانسان
- .. 3a. وفيه ثلاثة فصول
- .. 3a. الفصل الاول في كيفية خلق الانسان
- .. 8a. الفصل الثاني في تشريح البدان
- .. 10b. الفصل الثالث في كيفية هيئة الاعضاء
- الباب الثاني في تشريح العظم والاعصاب والعروق وفيه اربعة
- .. 14a. فصول
- .. 14a. الفصل الاول في عدد العضلات و كيفية وضعها
- .. 15b. الفصل الثاني في تشريح العظام
- .. 18a. الفصل الثالث في تشريح الاعصاب
- .. 19b. الفصل الرابع في العروق والشرايين
- الباب الثالث في النبض وكمياته و كيفياته وفيه ثلاثة
- .. 24a. فصول
- .. 24a. الفصل الاول في بيان النبض
- .. 25b. الفصل الثاني في كمياته و كيفياته
- .. 27b. الفصل الثالث في حقيقة النبض و اشارته
- الباب الرابع في الاداء والادوية وفيه فصلان
- .. 29b. الفصل الاول في الامراض الجسمانية و ادويتها
- .. 45b. الفصل الثاني في الامراض الروحانية و ادويتها
- الباب الخامس في حفظ الصحة وفيه فصلان
- .. 67a. الفصل الاول في ظاهر حفظ الصحة الجسمانية
- .. 70a. الفصل الثاني في حفظ حقيقة صحة الروحانية
- .. 72b. المقالة الثانية في الالهيات وفيه ستة ابواب
- .. 72b. الباب الاول في ذات الله تعالى وفيه فصلان

- fol. 72b. الفصل الاول في توحيد ذاته
 „ 75b. الفصل الثاني في وحدة ذاته تعالى
 „ 80a. الباب الثاني في تشريح صفاته
 „ 80a. الفصل الاول في تشريح الاسامي والصفات
 „ 85b. الفصل الثاني في زيادة التحقيق في بيان الصفات
 „ 89a. الباب الثالث في امر الله تعالى وفيه فصلان
 „ 89a. الفصل الاول في ظاهر الامر
 „ 91a. الفصل الثاني في تحقيق الامر
 „ 94a. الباب الرابع في فعله وخلقه وفيه فصلان
 „ 94a. الفصل الاول في ظاهر افعاله
 „ 97b. الفصل الثاني في حقائق افعاله
 „ 100b. الباب الخامس في ترتيب الموجودات عن الله وفيه ثلاثة
 „ 100b. فصل
 „ 106b. الفصل الاول في كيفية خلق العالم وابتدائه
 „ 106b. الفصل الثاني في بيان الاخبار الواردة في لفظ
 „ 109a. الاول
 „ 109a. الفصل الثالث في كيفية خلق آدم
 „ 115b. الباب السادس في بيان السر الالهي الجاري في جميع
 „ 115b. الموجودات
 „ 128b. المقالة الثالثة في النبوات وفيها سبعة ابواب
 „ 128b. الباب الاول في النبوة والرسالة وفيه اربعة فصول
 „ 128b. الفصل الاول في بيان النبوة والرسالة وماهيتهما
 „ 131a. الفصل الثاني في حقيقة النبوة والرسالة
 „ 134a. الفصل الثالث في مراتب الانبياء والرسول
 „ 139a. الفصل الرابع في تفضيل نبينا عليه السلام
 „ 147a. الباب الثاني في الوحي وفيه فصلان
 „ 147a. الفصل الاول في ظاهر الوحي وبيانه
 „ 150b. الفصل الثاني في حقيقة الوحي ومراتبه
 „ 155a. الباب الثالث في المعجزة والكرامة وفيه ثلاث فصول
 „ 155a. الفصل الاول في المعجزة وحقيقتها

	الفصل الثاني في مراتب المعجزات والعلمة
fol. 159b.	في ظهور كل معجزة في وقت من الأوقات
„ 163b.	الفصل الثالث في الكرامة
„ 167a.	الباب الرابع في الرويا وفيه فصلان
„ 167a.	الفصل الأول في ماهية الرويا
„ 168b.	الفصل الثاني في مراتب الرويا
„ 173b.	الباب الخامس في الشريعة وفيه فصلان
„ 173b.	الفصل الأول في بيان الشريعة و ماهيتها
„ 176a.	الفصل الثاني في تفصيل الشرائع
	الباب السادس في دعوة الانبياء و كيفيةها وفيها بيان
„ 178a.	الفرقة الناجية وفيه ثلاث فصول
„ 178b.	الفصل الأول في ماهية دعوة الرسل وكيفيةها
	الفصل الثاني في كيفية دعوة رسولنا و نبينا حيدنا
„ 180b.	محمد عليه السلام
„ 183a.	الفصل الثالث في بيان الفرقة الناجية
„ 188a.	الباب السابع في بيان الخلافة وفيه ثلاثة فصول
„ 188a.	الفصل الأول في ائبدات الخلافة
„ 190a.	الفصل الثاني في شرائط الخلافة
„ 192b.	الفصل الثالث في اخص الخلفاء

Haji Khalifa, Vol. V., p. 259, mentions Kunūz al-Jawāhir, but without quoting the beginning or giving the author's name.

Headings of chapters are in red ink. Marginal corrections are occasional. Foll. 196 and 197 are pages from the *jadwal* which the author had written for this book. It has several seals and names of previous owners, among them is also a seal of Jahāngir. Worm-eaten. The MS. ends with the following line:—

و جرت الخلافة فيهم بطناً بعد بطن طورا بعد طور الى انتهائها الى اعمالهم
وانצלهم مولانا الامام المقتضى بالله وقد ذكرنا اساميهم في الجدول ليكون اخف
و اقرب اسهل بعون الله تعالى وحده .

Written in Naskh. Not dated. C. 17th century.

* No. 86.

fol. 95; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

إعلام الهدى و عقيدة ارباب التقى

I'LĀM AL-HUDĀ WA 'AKĪDAT ARBĀB AT-TUĀ.

A treatise on the fundamental articles of the Muhammadan faith, called the '*Ak̄ā'id*', by شهاب الدين عمر بن محمد السهروردي Shihab ad-Dīn 'Umar bin Muḥammad as-Suhrawardī. He was born, A.H. 539, A.D. 1144, studied under his uncle Abū'n Najīb Abū'l Khair who died in A.H. 563, A.D. 1168 (vide de Slane, Translation of Abn Khallikān, Vol. II., p. 150), and also sat at the feet of as-Saiyid Muḥī ad-Dīn 'Abd al-Qādir al-Jilānī al-Ḥasanī al-Ḥusainī died, A.H. 561, A.D. 1165 (see No. 119). He also met with other learned men of his time and acquired considerable proficiency in the sciences of jurisprudence and controversy. He was an eminent ḡū'ī and died at Baghdād in Muḥarram, A.H. 632, September 1234. Brockelmann, Vol. I., p. 440, has erroneously named him 'Umar bin 'Abdallāh as-Suhrawardī. Suhrawardī means belonging to Suhraward which is a village near Zanjan in Persian 'Irāk. For details of his life see de Slane Translation of Ibn Khallikān, Vol. II., p. 382, Nafahāt al-Uns, p. 544; Safinat al-awliyā', p. 112; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 440.

Beginning on fol. 135:—

الحمد لله الذي رفع تشارة النعمة عن بصائر أهل الوداد الخ *

For the chapters of the work, see Berlin Cat. No. 1742.

The book was composed in Mecca. See Ḥajī Khalifa, Vol. I., p. 361.

For copies see Berlin Cat. No. 1742; and Cairo Cat. Vol. VII., p. 554.

Foll. 1-9 contain a short dissertation on the unity of God, without giving its author's name.

Beginning:—

الحمد لله بلوى الامم والمنعبد بعد العدم والصلوة على رسوله المبعوث الى

الجن و الانس و العرب و العجم الخ *

For copy of this treatise see Berlin Cat. No. 2475.

Foll. 11-12 contain an account of the author of I'lām al-Hudā from Nafahāt al-Uns in the handwriting of Sadr ad-Dīn al-Buhārī, the donor of the Bohar Library. A list of the chapters of I'lām al-Hudā is also added at the end of the volume in his handwriting.

Written in ordinary Nasta'lik. Dated A.H. 1306. Scribe
حبيب الدين

No. 87.

fol. 242; lines 23; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 2$.

شرح تجريد العقائد

SHARH TAJRĪD AL-'AKĀ'ID.

A commentary upon the theological treatise of Nasīr al-Dīn Abū Ja'far Muḥammad bin Muḥammad at-Ṭūsī (d. A.H. 672, A.D. 1273), entitled *Tajrīd al-Kalām*, by جمال الدين حسن بن يوسف بن علي بن الطبري Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī. He was born on the 20th Ramaḍān A.H. 648 (A.D. 1250), at Hilla. He studied religious subjects under his father, and philosophy, logic, etc., under Nasīr ad-Dīn Abū Ja'far Muḥammad bin Muḥammad at-Ṭūsī. He was the greatest Shī'a doctor of his time, and was commonly designated as al-'Allāma. His works chiefly dealing with religious subjects, are often referred to as authorities of undisputed merit. Muḥammad bin al-Ḥasan al-Hurr al-'Āmilī in his work *Aml al-Āmil*, p. 40 enumerated no less than 69 works of this learned author. He died on the 11th Muḥarram, A.H. 726, (A.D. 1325). See Ḥabīb as-Siyar, Vol. III., p. 112; *Aml al-Āmil*, p. 40; *Muntaha'l Maḳāl*, p. 105; *Kiṣaṣ al-'Ulamā'*, p. 145; *Rawḍāt al-Jannāt*, p. 171; and Brockelmann, *Gesch. der Arab. Litter.* Vol. II., p. 164.

Beginning:—

الحمد لله القاهر سلطانه العظيم شانه الواضح برهانه الخ *

The full name of this commentary is *Kaṣḥf al-Murād fī Sharḥ Tajrīd al-I'tikād*. The author completed it on the 16th Rabī, I, A.H. 694 (A.D. 1294). See *Kaṣḥf al-Hujab wa'l Astār*, p. 469; and Ḥājī Khalīfa, Vol. II., p. 194.

For copies see India Office Cat. No. 471, XIV; and Bankipur Cat. p. 402.

It has been lithographed, Teheran, A.H. 1310.

The text is introduced with the word قال, and the commentary begins with the word انزل, both written in red ink. Foll. 1-40, 44, 45 and 236-242 have been bordered with thick paper.

From foll. 2-9, 11-13 and 15, one side has been pasted over with thin paper. Much injured by insects.

Written in ordinary Naskḥ. Not dated. C. 18th century.

No. 88.

fol. 336; lines 21; size 8×5 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية الجديدة المصروفة

AL-HĀSHIYAT AL-JADĪDAT AṢ-ṢADARIYA.

A supercommentary on Kūshji's commentary upon Naṣīr ad-Dīn at-Tūsī's theological treatise entitled *Tajrid al-'Aḩā'id*, by Mir Ṣadr ad-Dīn Muḩammad bin Mir Ghayāth ad-Dīn Maṣṣūr aṣh-Shīrāzī. He was born in Shīrāz, A.H. 828, A.D. 1424, and was an eminent philosopher and theologian of his time. He was slain by the Bāyandārī Turkomans in A.H. 903, A.D. 1497, and not in A.H. 930 (A.D. 1523) as given by Ḩāji Khalīfa, Vol. II., p. 200. See *at-Ta'likāt as-Saniya*, p. 39; *Rawḩāt al-Jannāt* p. 135; and *Brockelmann, Gesch. d. Arab. Litter.* Vol. II., p. 204. He is often confounded with Mullā Ṣadr ad-Dīn Muḩammad bin Ibrāhīm aṣh-Shīrāzī (a pupil of Mullā Bakīr Damād) died in A.H. 1050, A.D. 1640.

Beginning:—

صدر كلام ارباب التجريد و ختم مقال اصحاب التوحيد الخ.

It was dedicated to the Ottoman Sultān Bayazīd Khān II, (A.H. 886-918, A.D. 1481-1512) and it is the second commentary by aṣh-Shīrāzī on Kūshji's commentary, and was written in reply to the second commentary (الحاشية الجديدة الجاليد) of Jalāl ad-Dīn Muḩammad bin As'ad ad-Dawwānī, d. A.H. 908, A.D. 1502 (see for his life No. 98). See Ḩāji Khalīfa, Vol. II., p. 200.

For copies see Munich Cat. No. 295; India Office Cat. No. 424; and Rampur List, p. 494.

Foll. 1-38 have been supplied in a modern hand; also foll. 78-84 are written differently from the rest. The top borders of foll. 77-85 have been largely pasted over with modern papers. Foll. 39-40 have been bordered with different paper. On foll. 41-106 the lower borders have been pasted over with different paper. Blank spaces left in the MS. for the insertion of the word *قوله* in red ink have not been filled in.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 89.

fol. 38; lines 28; size $7 \times 4\frac{1}{2}$; 5×3 .

حاشية الخضرى على شرح التجريد

HĀSHIYAT AL-KHIDRĪ 'ALĀ SHARH AT-TAJRĪD.

A supercommentary on the commentary of Kūshjī upon Naṣīr ad-Dīn aṭ-Ṭūsī's treatise on scholastic theology entitled *Tajrīd al-Kalām*, by شمس الدين محمد بن احمد الخضرى Shams ad-Dīn Muḥammad bin Ahmad al-Khidrī. He was a pupil of Ṣadr ad-Dīn Muḥammad bin Ghayāth ad-Dīn Maṣṣūr, died, A.H. 903, A.D. 1497 and not of Sa'd ad-Dīn as supposed by Hājī Khalifa, Vol. II., p. 269. He flourished during the reign of Shāh Ismā'il Safavide (A.H. 907-930, A.D. 1502-1524). He is the author of many works. The date of his death is not known. Brockelmann, Vol. I., p. 511 has wrongly named him Ahmad bin Muḥammad al-Hafarī. The word al-Khidrī has been spelt as al-Khafarī by Loth, in the India Office Cat. No. 416; and as al-Khudrī by Ahlward, Berlin Cat. No. 1762. I have followed Flügel transliteration in Hājī Khalifa, Vol. II., p. 203. See Rawḍat al-Jannāt, p. 135; and Kashf al-Hujub, p. 179.

Beginning:—

الحمد لله رب العالمين والصلوة على سيد المرسلين وآله الطيبين الطاهرين
فيقول الفقير الى الله الغني محمد بن احمد الخضرى هذه تعليقات انعمت
منى الم *

The author wrote the glosses only on the third part, المقصد
في اثبات of the commentary treating of metaphysics الثالث
الصانع وصفاته.

For copies see Berlin Cat. No. 1762; India Office Cat. No.
416; and Hyderabad List, Fann Kalām, No. 37.

Blank spaces left in the MS. for the insertion of the word قوله
in red ink have not been filled in. Fol. 37-38 contain quotations
from different authors on various problems connected with theo-
logy. On the top of the first fol. the MS. bears the seal of Hakim
Mas'ūh ad-Dawla 'Alī Ḥasan Khān, with the date A.H. 1264.
Slightly worm-eaten.

Written in Nasta'lik. Not dated, C. 17th century.

No. 90.

fol. 73; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

التعليقات على الحاشية الخضرية على شرح التجريد

AT-TA'LĪKĀT 'ALĀ'L ḤASHIYAT AL-KHIDRIYA

'ALĀ SHARḤ AT-TAJRĪD.

Annotations by عبد الرزاق بن علي بن الحسين اللاهجي 'Abd ar-Razzāk bin 'Alī bin al-Ḥusain al-Lāhijī on al-Khidrī's supercommentary on Kūshjī's commentary on the book of scholastic theology called Tajrid al-Kalām. Al-Lāhijī was a pupil of Sadr ad-Dīn ash-Shirāzī, and a professor in the College at Kum. His poetical name was Faiyād, and he was the author of a large *diwān*. He died about A.H. 1050, A.D. 1640. See *Rawḍāt al-Jannāt*, p. 362; *Kiṣaṣ al-'Ulamā'*, p. 109; *Nujūm as-Samā'*, p. 88; and *Kaṣḥf al-Ḥujub wa'l Aṣṭār*, p. 173.

Beginning:—

الحمد لصانع السموات العلى وخالق الارضين السفلى الم *

In this work the author wrote glosses on the supercommentary of al-Khidrī which deals with the third chapter *المقصود الثالث* relating to divinity of Sharḥ at-Tajrid.

For copies see Hyderabad List, *Fann Kalām*, p. 6, Nos. 37 and 38, where the book is called *Shawāriḥ al-Iḥām fī Sharḥ Tajrid al-Kalām*.

The quotations from the commentary are marked with red ink up to fol. 17a. The rest are without any marks. Gaps of about $\frac{1}{4}$ th of an inch in length occur between the passages of the glosses and the supercommentary. Foll. 59-68 are a little damaged by insects, and pasted over with thin paper. Fol. 62 should go before fol. 61; fol. 65 should come after fol. 58, and some foll. are missing after fol. 62. According to a note on fol. 1, the MS. belonged to Ḥakīm Muzaḥfar Ḥusain, son of Masīb ad-Dawla. This note is dated 26th December 1869. The title page also contains the names and seals of previous owners.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 91.

fol. 42; lines 20; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

التعليقات على الحاشية الضمنية على شرح التجرید
AT-TA'LĪKĀT AL'L HĀSHIYA AL-ḲIDRĪYA
'ALĀ SHARḤ AT-TAJRĪD.

Annotations by ميرزا ابراهيم بن ملا صدر الدين محمد بن ابراهيم الشيرازي
Mirzā Ibrāhīm bin Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī on al-Ḳidrī's supercommentary on Kāshjī's commentary on at-Ṭūsī's work on scholastic theology entitled Tajrīd al-Kalām. Mirzā Ibrāhīm was a pupil of his father, the well-known philosopher of his time. His views in respect of Sufism were quite contrary to those of his father who was a great supporter of Sufi doctrines. He is also the author of a Persian commentary on the Kur'ān, called 'Urwat at-Wuthkā. He died in the reign of Shāh 'Abbās II, A.H. 1052-1077, A.D. 1642-1667, in A.H. 1070, A.D. 1659. See Rawḍāt al-Jannāt, p. 331; Kīyās al-'Ulamā', p. 122; and Nujūm as-Samā', p. 88.

Beginning:—

يا هو يا لا اله الا هو يا من لا هو الا هو و لا يعلم ما هو الا هو الت *

In this work the author annotates only the third chapter on divinity called المبدأ الثالث في اثبات الصانع ومغائته. The quotations from the supercommentary are marked with a gap of about $\frac{1}{4}$ inch in length, which, evidently, the copyist left blank in order to write the word قوله in red ink. Marginal notes are here and there. The inner edge of each fol. is supplied with a different paper. Worm-eaten in places, some of which have been pasted with thick paper. Written in ordinary Naskh. Not dated. C. 18th century.

No. 92.

fol. 197; lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

حاشية ميرزا جان على الحاشية القديمة

HĀSHIYA MĪRZĀ JĀN ALĀ'L HĀSHIYAT AL-ḲADĪMA.

Glosses on ad-Dawwānī's supercommentary on Kāshjī's commentary on Naṣīr ad-Dīn at-Ṭūsī's theological treatise entitled Tajrīd al-Kalām, by ميرزا جان حبيب الله الشيرازي Mirzā Jān Ḥabīb-allāh ash-Shīrāzī. He was an eminent philosopher of his time. In

the later part of his life he went from Shirāz to Bukhārā. He died in A.H. 994; A.D. 1586. See *Rawdāt al-Jannāt*, p. 205; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 144.

Beginning:—

قال المصنف أما بعد حمد واجب الوجود على نعمائه لا يعبد أن يقال
في ترك الموصوف ههنا إيماء لطيف إلخ •

This glossary is very popular among scholars. It deals only with the 2nd chapter, called *المقصد الثاني في الجواهر والأعراض* of ad-Dawwānī's work.

For copies see Berlin Cat., No. 1761; India Office Cat. No. 421; Bankipur Cat. p. 178; Rampūr List, p. 294; and Hyderabad List, Fann Kalām, No. 8.

The quotations from the text, *Tajrid al-'Aḳā'id*, commence with the word *قال المصنف*—those quotations which refer to Kūshjī's commentary begin with *قال الشارح*, and those from *الحاشية* *القديمة* are headed by *قوله*. The words *قال* and *قوله* are in red ink. From the beginning up to fol. 88b, there are numerous marginal notes. Slightly worm-eaten.

Written in clear but coarse Nasta'liq. Dated A.H. 1081.

No. 93.

fol. 59; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

منهيات على الحاشية القديمة

MINHIYĀT 'ALA'L ḤASHIYAT AL-ḲADĪMA.

Notes on the glosses of Mirzā Jān to ad-Dawwānī's super-commentary on Kūshjī's commentary on aṭ-Ṭūsī's theological treatise, called *Tajrid al-Kalām*. The name of the author of the Notes is not mentioned, but as fol. 28a says that the writer of these notes was a pupil of ad-Dawwānī, and as the word *Minhiya* or *Minhiyat* is a technical word in India used for the glosses and notes which an author writes upon his own work, I am of opinion that the author of these notes is ميرزا جان حبيب الله الشيرازي Mirzā Jān Ḥabīb-allāh aḡh-Shirāzi, died, A.H. 994, A.D. 1586. For his life, see No. 93.

The work begins abruptly:—

قوله و ذلك قد يتوهم أن المتعبر في اتعل التفضيل الزيادة إلخ •

It contains a short explanation of some of the difficult passages of *الحاشية على الحاشية القديمة* by Mirzā Jān.

Written in ordinary *Nasta'lik*. Dated A.H. 1312.

No. 94.

fol. 26; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

نهج المسترشدين

NAHJ AL-MUSTARSHIDĪN.

A short treatise on the Fundamental Principles of the Shī'a Creed by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. See for his life No. 87.

Beginning:—

الحمد لله المنقذ من العيرة والضلال المرشد الى سبيل الصواب في المعاش والمآل النعم *

The author wrote this treatise at the request of his son. It is divided into the following chapters, called *تصل*:—

fol. 1a.	الفصل الأول في تقسيم المعلومات
„ 2a.	الفصل الثاني في اقسام الممكنات
„ 2a.	الفصل الثالث في احكام المعلومات
„ 3a.	الفصل الرابع في احكام الموجودات
„ 9b.	الفصل الخامس في اثبات واجب الوجود
„ 12a.	الفصل السادس في احكام الصفات
„ 13a.	الفصل السابع في ما يستحيل عليه تعالى
„ 14b.	الفصل الثامن في العدل
„ 16a.	الفصل التاسع في فروع العدل
„ 17b.	الفصل العاشر في النبوة
„ 19a.	الفصل الحادي عشر في الامامة
„ 22a.	الفصل الثاني عشر في الامر بالمعروف
„ 22b.	الفصل الثالث عشر في المعاد

At the end of the work the author names his other three works on scholastic theology as follows:—

و ليس هذا آخر ما نورد في هذه المقدمة ومن أراد التطويل فعليه
بتأليف المسمى بذهبية المرام في علم الكلام ومن أراد التوسط فعليه بتأليفنا
منتهى الأصول والمفاهيم وغيرهما من كتبنا *

See also *Kashf al-Hujub*, p. 597.

Headings of chapters are in red ink. Foll. 12 and 13 are in different hands. The title page contains some lines of as-Sayid Murṭadā and others.

At the end it has a seal containing the following words:—

الموصول بآل الفبي على بن حسن بن حسين بن على

One side of the border has been changed with thick paper. Marginal notes are here and there. Slightly worm-eaten.

Written in fine Naakh. Not dated. C. 17th century.

Scribe عياض الدين على بن جلال الدين محمد بن غيث الدين على

No. 95.

fol. 144; lines 13-17; size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

انوار الملوك في شرح الياقوت

ANWĀR AL-MALAKŪT FĪ SHARḤ AL-YĀQŪT.

A commentary on Abū Ishāq Ibrāhīm Naw Bakht's treatise on scholastic theology, called al-Yāqūt, by جمال الدين حسن بن جمال ad-Din Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī, died, A.H. 726, A.D. 1326. For details of his life, see No. 87.

Beginning:—

الحمد لله ذي القدرة القاهرة والعزة الباهرة الم *

The book is divided into 15 sections called المقصد each of which is subdivided into several chapters. The sections are as follows:—

fol. 2b.

المقصد الأول في النظر وما يتصل به

„ 12b.

المقصد الثاني في الجوهر والعرض

fol. 20b.	المقصد الثالث فى احكام الجواهر و الاعراض
„ 36a.	المقصد الرابع فى الموجودات
„ 45a.	المقصد الخامس فى اثبات الصانع
„ 73a.	المقصد السادس فى استداد صفاته الى وجوده تعالى
„ 77a.	المقصد السابع فى العدل
„ 87a.	المقصد الثامن فى الآلام و الاعراض
„ 98a.	المقصد التاسع فى افعال الملوك
„ 107b.	المقصد العاشر فى التكليف
„ 111b.	المقصد الحادى عشر فى اللطف
„ 117a.	المقصد الثانى عشر فى اعتراضات الخصوم فى التوحيد و العدل و الجواب عنها
„ 120b.	المقصد الثالث عشر فى الوعد و الوعيد
„ 125a.	المقصد الرابع عشر فى الغيبة
„ 131b.	المقصد الخامس عشر فى الامامة

According to the Colophon the original text was composed in A.H. 684, A.D. 1285. It runs thus:—

و فرغ المصنف ادام الله ايامه من تصنيفه فى جمادى الآخرة سنة اربع و ثمانين و ستمائة و الصلوة على محمد و اهل بيته و سلم تسليما كثيرا *

See *Kashf al-Hujub wa'l Astār*, p. 70.

The original text and the commentary begin with *قال* and *اقول*, respectively, in red ink. Foll. 1-118 and 142-144 have been recently replaced. Only foll. 119-141 are in an old hand. Lacunae are on foll. 37b, 42a, 46, 47a, 48a, 49-52, 55a, 56b, 57a, 70b, 72b, 92a, 109 and 113b. Headings of chapters are in red ink.

Written in *Naskh*. Not dated. C. 16th century.

No. 96.

fol. 306; lines 27; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

المجلى عمارة المنجى

AL-MUJLĪ MIR'AT AL-MUNJĪ.

A commentary by محمد بن على بن ابى جمهور الاحساى
Muḥammad bin 'Alī bin 'Abī Jamhūr al-Ihsā'ī on his own treatise

on scholastic theology called *Masālik al-Afhām*. al-Iḥṣā'ī was a pupil of 'Alī bin Hilāl al-Jazā'irī. He proceeded to Mashhad in A.H. 878, A.D. 1473, and remained there for some time. He is the author of many works. For his life, see *Amī al-Āmil*, p. 61; *Rawḍāt al-Jannāt*, p. 523; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 200.

Beginning:—

اللهم يا ذا المنّ الجسيم و الطول العظيم و الشان القويم الخ *

The author had written another commentary on his treatise *Masālik al-Afhām* and named it *حاشية من الظلام*; but when in A.H. 894, A.D. 1488, he visited 'Irāk, many students read with him this commentary, in which he had treated many theological matters cursorily. On his explaining those theological matters, the students requested him to write those points in detail; and in compliance with their request he wrote the present work. Many points in this book have been explained according to the views of the Sufis. Consequently many 'Ulamā of the Imamiya sect held that it was not a reliable book. See *Kaṣḥf al-Ḥujub*, p. 488 and *Rawḍāt al-Jannāt*, p. 525. This commentary was completed at Mashhad in the last part of Jumādā II, A.H. 895, A.D. 1489. See *Kaṣḥf al-Ḥujub*, p. 488.

Quotations from the original text are introduced with the word *قوله*, and those from the first commentary with the word *قال*, and the passages of the second commentary with *اقول*. The first page is illuminated. Gold and coloured lines are on each page. On foll. 1-23 and 273-306 the borders have been altogether changed with thick paper. Foll. 24-60, 245, 246 and 260-265 have been partially changed. Between foll. 221-222, 224 and 225 some foll. are missing, and four blank leaves have been inserted for this purpose. It is worm-eaten, and foll. 297-305 are much damaged whilst many words are unreadable on account of pasting.

Written in fine Nasta'liq. The colophon runs thus:—

وكان الفراغ من كتابة هذا الكتاب المستطاب في اول الربيع من شهر سنة
لربع و ستين و تسعمائة و قد نقلته من نسخة نقلت عن المصنف و قرأت عليه
... و قد كنت في محروسة هند ... في ظلال معدلة السلطان الاعظم ... ظل الله
سمى خليل الله مخاطب بخطب شاه ... و انا العبد المفتقر الى الفيض
القدسى قاسم الطيبي في شهر رجب سنة ١٠٢٣ *

No. 97.

fol. 351; lines 23; size $9\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

حاشية شرح المواقف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawākif by حسن جلی بن محمد شاذل بن محمد الغفاری Hasan Chalabī bin Muḥammad Shāh bin Muḥammad al-Fanārī. He was born in A.H. 840, A.D. 1436, studied with Mullā Khwarū and others, served for some time as a professor in Ḥalabīya College at Adrianople, and also as a professor in İznik College at Constantinople. He died in A.H. 886, A.D. 1481. Hasan Chalabī must not be confounded with Akhī Chalabī Yūsuf bin Junaid at-Tuḡātī, died, A.H. 905, A.D. 1499. For details see ash-Shaḡḡ'ik an-Nu'māniya, Vol. I., p. 287; al-Fawa'id al-Bahīya, pp. 30, 94; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 229.

Beginning:—

الحمد لله الذى توليت الفهم فى كبرياء ذاته و تعجيرات الوهام فى عظمة صفاته الخ •

For copies see Berlin Cat. Nos. 1807-9; India*Office Cat. Nos. 446-7; Casiri, Nos. 1495; 1532; Yeni Cat. Nos. 738-40; Rampur List, p. 29; and List of Arabic and Persian MSS. Asiatic Society of Bengal, 1908, No. 321.

For other glosses and supercommentaries, see Hājī Khalifa, Vol. VI., pp. 236-241; and Berlin Catalogue, No. 1812.

Printed at Cairo in A.H. 1272.

Quotations from Sharḥ al-Mawākif are headed with the word قول in red ink. It is worm-eaten but mended with thin paper. The inner edges of all fol. are changed with a different paper. The first fol. has been supplied by a different hand.

Written in ordinary Nasta'liq. The colophon runs thus:—

اتفق القراخ من تعليق تكملة هذه النسخة المباركة فى يوم الحد خامس
عشرين شهر رجب المرجب عام ست و تسعين و تسعمائة الهجرة النبوية على
ساكنها السلام على يد فقير رحمة ربه البازي محمد ابو السعود الجمال المصرى
الانصارى •

No. 98.

fol. 145; lines 17; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

حاشية شرح المواقف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawākif by میر محمد زاہد Mir Muḥammad Zahid bin محمد اسلم الحنفی الہروی الکابلی Muḥammad Aslam al-Hasanī al-Harawī al-Kābulī. He was born in India, and studied under his father and other scholars. He went to Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659) who made him one of his officials and sent him to write the account of Kabul in A.H. 1064, A.D. 1653. After the death of that monarch, he also served Aurangzib (A.H. 1069-1119, A.D. 1659-1670) and died in A.H. 1101, A.D. 1689. For details of his life see Subḥat al-Marjān, p. 67; Ma'athir al-Kirām, p. 206; and Hādā'ik al-Hanafīya, p. 428.

Beginning:—

نعتدک یا من قصرت عن وصف کماله السنة العلماء الاعلام الخ *

This work deals with the supercommentary on the first part of the second chapter of Sharḥ al-Mawākif on Universal matters (الامور العامة). The author dedicated it to Emperor Aurangzib.

For copies see India Office Cat. Nos. 451-2; Rampur List, pp. 292-3; Hyderabad List, Fann Kalām, No. 34; and Bankipur Cat. p. 726.

This supercommentary is very popular in India and several scholars wrote glosses on it. In the Rampur List, pp. 290-2, eighteen glosses are mentioned.

Fol. 142-5 are in different hands. Quotations from شرح المواقف are introduced with the word قوله, in red ink. Much injured by insects. Marginal glosses are numerous. It bears a seal, dated A.H. 1277.

Written in Nasta'liq. Not dated. C. 18th century.

No. 99.

fol. 231; lines 17-31; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

Foll. 1-67.

I.

شرح العقائد العنصرية

SHARH AL-'AKĀ'ID AL-'AḌUDIYA.

A commentary on Aḍud ad-Dīn al-Ījī's treatise on theology, called al-'Akā'id al-'Aḍudiya, by جلال الدين محمد بن اسعد الصديقي Jalāl ad-Dīn Muḥammad bin As'ad as-Ṣiddiqī ad-Dawwānī. He was born in A.H. 830, A.D. 1427 at Dawwān, in the district of Kāzarūn where his father was a kādī. He lived in Shīrāz as Kādī of Fārs and as a professor of the Madrasat al-Aitām. He died in A.H. 907 or 908, A.D. 1501 or 1502. See Ḥabīb as-Siyar, Vol. III., Juz IV., p. 111; at-Ta'likāt as-Saniya, p. 39; Rieu, Persian Cat. Vol. II., p. 4426; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 217.

Beginning:—

يا من وقفنا لتحقيق العقائد السلامية الم *

According to Ḥājī Khalifa, Vol. IV., p. 217, this commentary is the last work of ad-Dawwānī who completed it in Rabi' I, A.H. 905 (A.D. 1499).

For copies see Berlin Cat. No. 1999; Leyden Cat. No. 2026; India Office Cat. Nos. 455-8; Derenbourg, No. 706; Ramuūr List, p. 309; Bankipur Cat. p. 397; and Hyderabad List, Fann Kalām, No. 22.

For glosses and supercommentary see Ḥājī Khalifa, Vol. IV., p. 217; and Berlin Cat. No. 1999.

It has been printed with a supercommentary in the margin at Constantinople, A.H. 1232, A.D. 1817, at Cairo, A.H. 1296, A.D. 1879; at St. Petersburg A.H. 1313 and at Dehli A.H. 1289. See Ellis, Cat. of Arabic books in the British Mus. Vol. I., p. 473.

The original text is written in red ink. It contains profuse notes in the margin, and many slips and leaves have been inserted, containing many notes from different works mostly specified where the note ends.

Written in fine Nasta'liq. The colophon runs thus:—

ثم تسويد هذه النسخة المعجينة الغريبة الرسالة البديعة المنيعة الموسومة
بشرح العقائد العنصرية الجلالية في الليلة الثامنة عشر من شهر ذي القعدة
المنظم في سلك شهر سنة الف وتسعين وأربع من السنين الهجرية في

بلدة بلخ حميت عن الآفات من الغرة الى السلم على يد العبد الجانى سائى
ابن محمد امين السائى عفى الله تعالى عنهما سيئاتهما الاول و الثانى *

Foll. 67b-68 contain lives of the Prophet and his four immediate successors in Persian; some lines from the *Mathnavi* of Mawlānā Jalāl ad-Dīn ar-Rūmī, d. A.H. 672, A.D. 1273, and so on. Fol. 69 contains the meaning of the word نديم from Jāmī' Rashīdī in a few words and the rest of the fol. is blank.

Foll. 70-73.

II.

الفوائد الخاقانية

AL-FAWĀ'ID AL-KHĀKĀNĪYA.

A short treatise on divine existence by مولانا حسن
Abū Naṣr bin Mawlānā Ḥasan.
Beginning:—

ببطلان الملك ذى المجد و الجود المتصف بعمل الخ *

This treatise was written at the request of Sayyid Subhān Kuli Muḥammad Bahādur Khān. In the course of his discussion the author quotes the name of al-Qarābaghī, who died about A.H. 1034, A.D. 1624 (see No. 99 IV), as his authority. This gives a rough idea of the time of the composition of the book. The lower part of fol. 72b, about one-third of it, is blank.

Written in Nasta'lik. Not dated. C. 17th century.

Foll. 74-75a contain Arabic and Persian quotations from different authors.

Foll. 75b-76.

III.

العقائد العنيدية

AL-'AKĀ'ID AL-'AḌUDĪYA.

A short dissertation on theology by عضد الدين عبد الرحمن بن
Aḍud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin 'Abd al-Ghaffār al-Ījī ash-Shāfi'ī. He was born after A.H. 680, A.D. 1281 at Īj, a dependency of Shīrāz, and studied with Taj ad-Dīn al-Hanakī, a pupil of al-Qāḍī Nāsir ad-Dīn al-Balḍāwī (died A.H. 685, A.D. 1286). He was a great doctor of law and a Qāḍī. He died in A.H. 756, A.D. 1355, at the fort of Diraimiyān, where he was imprisoned by the ruler of Kirmān. See *Tabakāt al-Kubrā*, Vol. VI., p. 108; *Ḥabīb as-Siyar*, Vol. III.,

Juz' I, p. 125; Wüstenfeld Gesch. No. 417; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 208.

Beginning:—

الحمد لله على نواله و الصلوة على نبيه و آله النعم

Hāji Khalifa, Vol. IV., p. 217, says that it is a very useful treatise, and that it was the last composition of al-Kāḍi 'Aḍud ad-Dīn al-Ījī. For commentaries, etc., see the same Vol., pp. 217-219, and Berlin Cat. No. 1999. The margin of fol. 75b contains a short note from the commentary of Mukhtaṣar al-Wikāya on the six known creeds such as al-Khārijī, Rāfiḍī, etc. The margin of fol. 76 contains a short life of Ash'arī from Kitāb al-Ansāb of as-Sam'ānī, died, A.H. 562, A.D. 1167. Foll. 77-80a contain Arabic and Persian quotations from different authors.

Written in Naskh. Dated A.H. 1098.

Foll. 80-231.

IV.

الحاشية الخانقاعية

AL-HĀSHIYAT AL-KHĀNKAHIYA.

A supercommentary to ad-Dawwānī's commentary (see No. 99, I) on Aḍud ad-Dīn al-Ījī's treatise on theology called al-'Aḳā'id al-Aḍudiya (see No. 99, III) by يوسف بن محمد جان القرباغی Yūsuf bin Muḥammad Jān al-Qarābāghī al-Muḥammad ash-Shāhī. He was born at Qarābāgh, a village of Hamadān, and he was one of the eminent scholars of his time. He died about A.H. 1034, A.D. 1624. See Khulāṣat al-Aṯhar, Vol. IV., page 510. Hāji Khalifa, Vol. IV., p. 217, says that Qarābāghī died about A.H. 1030, A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد لمن لم يضرنا بما عصينا الله

The author dedicated this work to the famous saint Abū Ḥamid Khallilallāh, whom he visited in his *Khānḳāh* or monastery at Samarkand, and hence the book is called al-Hāshiyat al-Khānkaḥiyya. The following remark of the colophon هذا اول ما عتقته على shows that this supercommentary was the first work of al-Qarābāghī, while the commentary was the last composition of ad-Dawwānī. It was composed, according to the note on the last fol. in the beginning of Rabi' I, A.H. 999, A.D. 1590, al-Qarābāghī, besides this supercommentary mentioned above, wrote another supercommentary on the same work, in which he

answered various questions which al-Khalkhālī (d. A.H. 1014, A.D. 1605) put about al-Karābaghī's first supercommentary. The second supercommentary is called *تنقيح الحواشي في إزالة الغواشي*. See *Hāji Khalifa*, Vol. IV., p. 217.

For copies see India Office Cat. No. 459; and Hyderabad List, Fann Kalām, No. 22.

It has been lithographed with marginal notes by Muḥammad Rāqim Sahibzāda, Lucknow, A.D. 1875, and also at Dehli in A.H. 1289.

The quotations from the commentary are introduced with the word *قوله*. Profuse notes are in the margin. Many slips of paper, containing notes, are inserted in the book.

Written in good Nasta'liq. The colophon runs thus:—

قد اخدمتم تسويد هذه الحاشية الموسومة بالخاتمة على يد اضعف
عباد الله الباقي ابن مولا محمد امين الموسوم بالساقى في اليوم العشرين من
شهر شعبان المعظم المنتظم في سلک شهر سنة الف و خمس و تسعين من
السنين الهجرية على صاحبها افضل الصلوة و التحية *

No. 100.

fol. 62; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

حاشية شرح العقائد الجلالية

HĀSHIYA SHARH AL-'AKĀ'ID AL-JALĀLIYA.

An incomplete copy of a supercommentary on ad-Dawwānī's commentary (see No. 99) on al-'Akā'id of Aḍud ad-Din al-Ījī (see No. 99, III). The name of the author of the supercommentary is not mentioned anywhere in the body of the text. On the title page, in an old hand, the name of the author is written as al-Khaṭīb (الخطيب). On fol. 50b the author refers to another work of himself, called *حاشية شرح المواقف*, a supercommentary to as-Saiyid ash-Sharīf al-Jurjānī's commentary on Aḍud ad-Din al-Ījī's al-Mawākif, a famous work on scholastic theology. As Mawlā Muḥī ad-Din Muḥammad bin al-Khaṭīb is the only supercommentator of *المواقف* who bears the appellation al-Khaṭīb, I am inclined to think that the writer of this supercommentary may be the same scholar. He wrote several supercommentaries on famous works and died in A.H. 901, A.D. 1495. See *Hāji Khalifa*, Vol. VI., p. 238.

Beginning:—

بسم الله الرحمن الرحيم وعلى الله على سيدنا محمد وآله وسلم قوله هو
انسان بعثه الله الى انخلق فيه ان الضمير راجع الى النبي المذكور الخ *

ad-Dawwānī is quoted as الشارح العلامة. Quotations from the commentary are headed with the word قوله in red ink. The greater part of fol. 60a is blank. Marginal notes are in the earlier portion of the MS. It is incomplete at the end. Outer edges from fol. 15 up to the end of the MS. are changed with thick paper. The inner edges of all the foll. are also supplied with the same kind of paper. Slightly worm-eaten.

Written in Nasta'lik. Not dated. C. 17th century.

No. 101.

fol. 132; lines 15; size 10 × 6½; 7¼ × 3½.

التقريبات

AT-TAKVĪMĀT.

A work on scholastic theology by محمد باقر بن محمد الحسينى
Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmad,
died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:—

تقدست يا من الانوار ظلالك الخ *

In this work the author discusses the glorification and sanctity of God, and proves the origin of all existence to be in God. It is sometimes designated by the name Takvīm al-Īmān. The work is divided into five parts, each called a فصل, and subdivided into many chapters called تقريبات. Detached paragraphs are introduced with the word تصحيح.

For copies see India Office Cat. No. 581, III and IV.

Our copy is defective at the end, as the fifth part is absent from it. It contains the preface which is not found in the India Office copy. See India Office Cat. No. 581, III. Fol. 4a is blank. It has glosses here and there. Borders have been supplied with modern paper. Coloured lines in the margin. Foll. 111–132 are stained with damp. The title page contains some quotations from a book (not specified) about جعل مركب and جعل بسيط.

Written in Nasta'lik. Not dated. C. 18th century.

No. 102.

fol. 111 ; lines 15 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

التقديرات

AT-TAKDĪSĀT.

A work on scholastic theology, in which the unity and sanctity of God are proved by philosophical discussion, by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

يا هو يا من هو يا من لا هو الا هو اله *

The author, in this work, in addition to philosophical discussion, gives in places appropriate quotations from the Qur'an, marked with a red line. Borders have been supplied with modern paper. Coloured lines in the margin. The MS., as noted at the end, was from a copy which had been copied from the original.

Written in Nasta'liq. Not dated. C. 18th century.

No. 103.

fol. 24 ; lines 27 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

نبراس الضياء

NIBRĀS AḌ-DIYĀ'.

A treatise on the meaning of the word al-Badā' البدء by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

بصانك اللهم وبصدقك تعالى جدك وتعظم مجدك اله *

For copies see Rampur List, p. 323.

At the end of the work one fol. is added which contains a philosophical discussion about the creation of the world. Foll. 1-9, 11-14 and 23-24 have been supplied in a different hand.

Written in Nasta'liq. Not dated. C. 18th century.

No. 104.

fol. 199; lines 15; size $10\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مظهر النور

MAZHAR AN-NŪR.

A work on scholastic theology by **قمر الدين بن منيب الله بن** **Kamr ad-Dīn bin Muniballāh bin 'Ināyatallāh al-Husaini al-Aurangābādī**. He was born in A.H. 1123, A.D. 1711 at Aurangābād. He studied in India all branches of learning, and became a disciple of his father in the Naqshbandī order. On the 20th Jumāda I, A.H. 1174, A.D. 1760, he started for Madīna with his two sons, Nūr al-Hudā and Nūr 'Alī, and arrived there on the 17th Dhū'l Ka'da of the same year. From there he proceeded on pilgrimage to Mecca, and arrived there on the 4th of Dhū'l Hijja. He then returned to his native land. He died on the 2nd Rabī' I, A.H. 1193, A.D. 1779. For details see Ḥadā'ik al-Hanafiya, p. 452.

Beginning:—

لله نور السموات و الأرض مثل نوره كمشكاة فيها مصباح المصباح في زجاجة النور.

The work is divided into 7 sections, each called **المظهر**, which are again subdivided into chapters, called **النور** and hence the book is named **مظهر النور**.

The chapters are as follows:—

- | | |
|-----------|--|
| | المظهر الاول لانوار هي كالصبح صادق يتقدم ظهورها |
| fol. 22a. | على طلوع المقصود |
| „ 34b. | المظهر الثاني لانوار تمشي فيها آراء المشائين |
| „ 75a. | المظهر الثالث لانوار يهتدي اليها المتكلمون |
| „ 99a. | المظهر الرابع في انوار اشرقت بها قلوب الاشراقين |
| „ 111b. | المظهر الخامس لانوار حقة شرح الله بها صدور الصوفية الصافية |
| „ 147b. | المظهر السادس لانوار ثابتة يبرجم بها شياطين الشكوك |
| „ 147b. | والاوهام حيث يلتقي السمع و اكثرهم كاذبون |
| „ 168b. | المظهر السابع لانوار تكشف بها توحد الموجود عند |
| „ 168b. | الغائلين بوحدة الوجود |

The author composed this work in A.H. 1164, A.D. 1750. Many marginal notes on foll. 1-6a. Slips of notes inserted between foll. 3-5. Headings of chapters in red ink. Many borders have been changed to thicker paper. Worm-eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 105.

foll. 160; lines 15; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

بحر المذاهب

BAHR AL-MADHĀHIB.

A work on scholastic theology by عبد الوهاب القدرائي الفنوجي

'Abd al-Wahhāb al-Kudwā'i al-Kannaujī. He was an eminent scholar of his time and flourished during the reign of Farrukh Siyar (A.H. 1124-1131, A.D. 1713-1719). He is also the author of *Kitāb as-Salāt* (on jurisprudence) and *Miftāh as-Sarf* (on grammar). He received the title of *Nawwāb Mun'im Khān* from the Mogul Court. See *Hada'ik al-Hanafiya*, p. 454; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 417.

Our copy is incomplete, both at the beginning and at the end. It begins abruptly as follows:—

اساس الشرائع و الاحكام و مقاييس قواعد عقائد الاسلام النعم

The preface shows that the book was completed in A.H. 1125, A.D. 1713. The author dedicated this work to the Emperor Farrukh Siyar.

For copies see Berlin. Cat. No. 1851 and Rampur List, p. 284.

Fol. 1 contains the list of books which the author consulted in composing this work.

The work is divided into (1) a prologue المقدمة; (2) four sections الفنون, each subdivided into several chapters; and (3) an epilogue الخاتمة.

Rubrics of the prologue and of the first section run as follows:—

المقدمة في حد العلم و موضوعه و غايته و تعريفات

fol 2a.

موضوعات مسائل هذا الفن

„ 34a.

الفن الاول في مذهب اهل السنة و الجماعة

The rubrics of all the other sections and of the epilogue are omitted. Lacunae are numerous after fol. 114.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 106.

fol. 23; lines 22; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

رسالة القرا باغی

RISĀLAT AL-KARĀBĀGHĪ.

A short treatise on scholastic theology by يوسف بن محمد جان القرا باغی Yūsuf bin Muḥammad Jān al-Qarābāghī al-Muḥammad ash-Shāhī, died, about A.H. 1034, A.D. 1624. See for his life No. 99, IV.

Beginning:—

كيف نحمدك يا من هو الحمد والعائد والمحمود الخ •

Many foll. are missing. Fol. 21 should come before fol. 20, and fol. 11 should go after fol. 13. Occasional notes in the margin. Injured by insects.

Written in Nasta'liq. Not dated. C. 13th century.

No. 107.

fol. 310; lines 17-25; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية الخيالي

HĀSHIYAT AL-KHAYĀLĪ.

Glosses on al-Khayālī's supercommentary on al-Taftāzānī's commentary on Nasafī's treatise on theology, called al-'Akā'id an-Nasafīya, by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Hakim bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1087, A.D. 1658. See No. 6.

A few foll. of the beginning are missing. It begins abruptly as follows:—

التحضير في الصحاح التحضير العالم المتقن و نقل عنه التحضير العالم
البلغ في العلم الخ •

The author dedicated this work to the Emperor Shāh Jahān, A.H. 1037-1068, A.D. 1628-1658. This gloss is called Zubdat al-Afkār.

For other glosses on al-Khayālī's supercommentary see Hājī Khalifa, Vol. IV., p. 225; and Berlin Cat. No. 1972.

For copies see India Office Cat. Nos. 397-8; Gotha Cat. No. 675; Bankipur Cat. p. 170; Hyderabad List, Fann Kalām, No. 31; and Asiatic Society Cat. p. 25.

Printed in Constantinople, 1820 and 1841; Cairo, A.H. 1297, A.D. 1880; lithographed at Dehli, 1870, and at Lucknow, 1891.

Fol. 19b and the lower part of fol. 44b, 46b, 51b, 107b, 172b and 183b are blank, but without any break in the MS. About two lines at the bottom of fol. 153b and 154b are unreadable on account of pasted paper. Slightly worm-eaten.

Written in different hands of Nasta'lik. Not dated. C. 19th century.

No. 108.

fol. 144; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

كتاب العلو

KITĀB AL-'ULUV.

A treatise about the locality of God on 'Arsh. The name of the author is not mentioned in the text. On the title page, under the name of the work ('Arsh al-'Ulā), the author's name is given as adh-Dhahabī. But a careful reading of the book itself shows that it was not composed by adh-Dhahabī, as on fol. 127a the author of the treatise says:—

« انتهى عليه الخطيب في تاريخه و الذهبى وغيرهما »

al-Khaṭīb in his history and adh-Dhahabī and others have praised him—.”

According to Ḥajī Khalifa, Vol. V., p. 115, three persons had written on the subject of the locality of God on 'Arsh. One of them was Ibn abī Shaiḥa Muḥammad bin 'Uthmān, died, c. A.H. 235, A.D. 849. The second was Ibn Taimiyya, died, A.H. 728, A.D. 1328; and the third was adh-Dhahabī, died, A.H. 748, A.D. 1348. As adh-Dhahabī is quoted as an authority in the body of the text, as mentioned above, it is evident that the book under consideration is a composition of later date. The name of the author could not be traced, but the following passage on fol. 104a:—

و نحن بذلك معتنصرون و بما كان عليه أحمد بن حنبل نصر الله وجهه
قائلون و لمن خالف قوله مجانبون لأنه الإمام الغافل و الرئيس الكامل الذي
إبلى الله به الحق عند ظهور الضلال و أرفع به المنماج و تبع به المبتدعين اله
shows that the writer of the book was a follower of al-Imām Aḥmad bin Muḥammad bin Ḥanbal, died, A.H. 241, A.D. 855.

Beginning:—

الحمد لله الذي ارتفع على عرشه في السماء و جلا باليقين قلوب صفوة
المغيار اله

The MS. after praising God and invoking His blessings on the Prophet, his descendants and companions, abruptly passes to the subject matter, i.e. the Localisation of God on the 'Arsh, without a preliminary discourse.

The work is divided into two chapters. The first chapter or فصل begins on fol. 2a as follows:—

فصل في الدليل على ان الله تعالى فوق العرش فوق المخلوقات مباني
لها ليس مدخل في شئ منها وعلى ان علمه في كل مكان بالكتاب والسنة
واما جمع الصحابة والتابعين الخ *

The second chapter, فصل, commences on fol. 48a and runs thus:—

فصل وهذه جملة من اقوال التابعين وهو اول وقت سمعت مقالة من
انكر ان الله تعالى فوق العرش الخ *

The work ends with a quotation from the Ghunya of the most eminent saint, Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baghdādī, died, A.H. 501, A.D. 1165 (see for his life No. 119) and the concluding words of the text are as follows:—

سمعت شيخنا ابو الحسن البويني يقول سمعت الشيخ عز الدين بن
عبد السلام بمصر يقول ما نعرف احدا كراماته متواترة الا الشيخ عبد القادر
رضي الله عنه قد عنت العلماء كذا في كراماته وفضائله ومكاشفاته المدهشة
مات احدى وستين وخمسمائة *

Written in ordinary modern Naṣḥ. The colophon runs thus:—

بلغت مقابلة بالامل في يوم الخميس شهر محرم سنة ثمان وثمانين
ومائتين بعد الف من الهجرة الحمد لله رب العالمين والصلوة على محمد
وآله لجمعين *

No. 109.

fol. 22; lines 21; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة في اثبات الواجب

RISĀLA FĪ IṬḤĀT AL-WĀJIB.

A treatise proving the existence of God by جلال الدين محمد بن
Jalāl ad-Dīn Muḥammad bin As'ad as-
صديقي الدواني

Šid-ḥikī ad-Dawwānī, died, A.H. 907, A.D. 151 or A.H. 908, A.D. 1502. See No. 99, I.

Beginning:—

سبعانك سبعانك ما اعظم شاكك و اظهر برهانك انت الشاهد في

العين النجم •

The author wrote two treatises on this subject, one is called al-Ḳadima, and the other is known as al-Jadida. The former (i.e. al-Ḳadima) constitutes the MS. under review. The author says in the preface that he composed this treatise "in the two shortest days of the summer." وقد كتبت في يومين من انصرایام الصيف.

See Hāji Khalifa, Vol. III., p. 360.

For copies see Berlin Cat. Nos. 2328-30; Leyden Cat. No. 1575; Caiseri No. 1834; Aya Sofia Cat. No. 2275; Nur Usmāniya Cat. No. 2089; Cairo Cat. Vol. VII., p. 377; and Rampur List, p. 301.

For commentaries and supercommentaries on this treatise see Hāji Khalifa, Vol. III., p. 360.

Fol. 1 has been pasted over with thin paper. The outer margins of foll. 2, 21 and 22, and the inner margin of all the other foll. have been changed. It bears a forged seal of 'Ālamgīr.

Written in fine Naskh. Not dated. C. 17th century.

No. 110.

foll. 36; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

شرح رسالة اثبات الواجب

SHARH RISĀLA IṬHĀT AL-WĀJIB.

A commentary on ad-Dawwānī's treatise on Divine Existence, called Risāla fi Iṭhāt al-Wājib (see No. 109), by ملا محمد الحنفی Mulla Muḥammad al-Hanafī, died, about A.H. 900 A.D. 1494. (see No. 59). Our copy is without a preface, and begins abruptly as follows:—

والآخر ليس كذلك منهم من زعم ان جميع براهين هذا المطلب يتوقف

على ابطال الدور والتسلسل النجم •

According to Hāji Khalifa, Vol. III., p. 360 and Berlin Cat. No. 2331, the work has a preface which begins thus:—

الحمد لمن قدس حذابه عن ان يكون شريعة لكل ولاد النجم •

For copies see Berlin Cat. Nos. 2331-2.

Quotations from the text are preceded by a gap of about $\frac{1}{4}$ in of an inch, which the copyist intended to fill in with the word *قوله* in red ink. The inner edge of each fol. is bordered with thick paper. Fol. 36 contains notes from a work of as-Saiyid ash-Sharif al-Jurjānī, died, A.H. 816, A.D. 1413, on cause and effects. See for his life No. 288.

Written in ordinary Naskh. Not dated. C. 18th century.

Polemical Works.

No. III.

fol. 109; lines 22; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

التويعم الانور لدفع به الامور

AT-TAWDĪH AL-ANWAR LI DAF' SHUBH AL-A'WAR.

A polemical work, describing the doctrines of the Caliphateship, etc., according to the Shī'a sect, by نجم الدين خضر بن محمد بن علي الرازي Najm ad-Dīn Khidr bin Muḥammad bin 'Alī ar-Rāzī. He was an eminent Shī'a scholar, and passed most of his life at Mashhad. He flourished in A.H. 840, A.D. 1436. See Kashf al-Hujub, p. 145; and Brookelmann, Gesch. d. Arab. Litter. Vol. II., p. 199.

The first fol. is missing. Our copy begins as follows:—

اما بعد فيقول العبد المفتقر الى الله الغنى المتوكل بالكتاب المبين و
الائمة المعصومين الخ *

The author says in the preface that in A.H. 839, A.D. 1435 when he arrived at the Zainiya Madrasa at Hilla, a friend (the space for writing his name is blank) showed him a treatise by Yūsuf bin al-Makhzūm al-Manṣūrī, in which the excellence and leadership of the descendants of the Prophet were refuted. The friend requested him to write a refutation of this work, and in compliance with his request the author wrote the present treatise. The quotations from the work of Yūsuf begin with the word قال, and the refutations commence with the word قلت—both these words are in red ink. The author addresses Yūsuf bin al-Makhzūm in very contemptuous terms, such as *قال الامور الشانى و الزينى الجانى* or *قال الامور*. According to Kashf al-Hujub, p. 146, this work was composed in A.H. 840, A.D. 1436.

For copies see Berlin Cat. No. 9668; and Bankipore Cat. p. 115.

Our copy is defective and ends abruptly with quotations from the 5th chapter of Yūsuf's work.

Written in various hands of Naskh. Not dated. C. 18th century.

No. 112.

fol. 157; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الصوامع المهرقة فى دفع الصواعق المهرقة

AṢ-ṢAWĀRIM AL-MUHRIKA FĪ DAF' AṢ-ṢAWĀ'IK
AL-MUHRIKA.

A treatise in refutation of Ibn Hajar al-Haitami's work on the Sunnī doctrines of the Caliphate, called aṣ-Ṣawā'ik al-Muhrika, by القاضى نور الله بن السيد شريف الحسينى المرحشى الشومبرى al-Kāḍī Nūrallāh bin as-Saiyid Sharif al-Husainī al-Mar'ashī ash-Shū'tarī. He was born in A.H. 956, A.D. 1549. He left his native place for India, and settled at Lahore, where he attracted the notice of Ḥakim Abū'l Fath (d. A.H. 997, A.D. 1588), and through his presentation to the Emperor Akbar (A.H. 963-1014, 1556-1605) he was appointed Kāḍī of Lahore. He was flogged to death in A.H. 1019, A.D. 1610 by order of the Emperor Jahāngīr (A.H. 1014-1037, A.D. 1605-1628) for religious opinions which the Emperor considered heterodox. He is regarded as ash-Shahīd al-Thālith by the Shī'a sect, to which he belonged, and is buried at Agra. For details of his life see Aml al-Āmil, p. 73; Rawḍat al-Jannāt p. 222; Badā'unī, Muntakhab al-Tawārīkh, Vol. III., p. 137; and Shuḥḥūr al-Ikḃān, Vol. II., fol. 256.

Beginning:—

الحمد لله على ما حفر عنا حجارة ابن حجر ومير نزل صواعقه رمادا بلا

اتى النجم •

Quotations from the original text are introduced with the word قولہ, and the refutation commences with انزل. This work is mentioned in Aml al-Āmil, p. 73 and in Rawḍat al-Jannāt, p. 223.

Written in ordinary Naskh. Dated A.H. 1237. Scribe محمد

No. 113.

THE SAME.

fol. 66; lines 15; size $8 \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

An incomplete copy of the work noticed above. It begins as the preceding copy. Many foll. are missing. The words قولہ and

اقول are in red ink. Borders are supplied with a different kind of paper. Coloured lines in the margin.

Written in Naskh. Not dated. C. 17th century.

No. 114.

fol. 155; lines 19; size $12\frac{1}{2} \times 8$; $9 \times 4\frac{1}{2}$.

معائب النواصب

MASĀ'IB AN-NAWĀSIB.

A work in refutation of Ashraf Mu'in ad-Dīn Mirzā Makhdūm al-Hasanī ash-Shīrāzī's book, called an-Nawāḥid fi Radd ar-Rawāfiḍ,

by القاضى نور الله بن السيد شريف الحسينى الميرضى الشوشترى al-Kāḍī Nūrallāh bin as-Sayid Sharīf al-Husainī al-Mar'ashī ash-Shūstārī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:—

نحمدك يا من جعلنا من الفرقة الناجية الامامية الاثني عشرية الخ

In this work the author has refuted all the arguments of an-Nawāḥid fi Radd ar-Rawāfiḍ by Makhdūm al-Hasanī ash-Shīrāzī against the Imamīya sect. See Kashf al-Hujub, p. 525.

The work is preceded by eight preliminary discourses, each called a المقدمة. They have the following headings:—

- | | |
|-----------|--|
| fol. 2a. | المقدمة الاولى فى شرح حال صاحب النواقض على ما هي عليه |
| „ 5b. | المقدمة الثانية فى تحقيق معنى اليمان |
| „ 10a. | المقدمة الثالثة فى تحقيق الفرقة الناجية |
| „ 16a. | المقدمة الرابعة فى انه بمجرد الصحابة لا يتحكم الحكم باليمان والعدالة |
| fol. 21b. | المقدمة الخامسة فى بيان القدح الجذالى على احاديثهم |
| „ 25b. | المقدمة السادسة فى وجه استدلالنا بالاحاديث الواردة من طريق الجمهور فى شان مولانا و سيدنا امير المؤمنين و اولاده و الطعن على اغياره |
| „ 62a. | المقدمة السابعة فى ان مذهب الامامية مذهب اهل البيت عليهم السلام |
| „ 31b. | المقدمة الثامنة فى جواز اللعن على من يستحقه و ترتب الثواب عليه |

From fol. 36b, the refutation of the work *an-Nawākiḍ fi Radd ar-Rawāfiḍ* commences. The chapters, each of which is termed *al-Jund* الجند, are arranged as follows:—

الجند الأول في آيات التي ذكرها صاحب الفواقض
في الفصل الأول من كذبه وزعم دلائلها على فضل
fol. 36b. الصحابة عموما

الجند الثاني في الأحاديث التي ذكرها صاحب الفواقض
في الفروع الثلثي من كذبه مزوية عن طريق
,, 46b. الجمهور في فضل الصحابة عموما أو خصوصا
الجند الثالث في رد الأدلة استدلل بها صاحب الفواقض
على حقيقة خلافة الثلاثة على أحكام دين الله بعد
,, 58b. وفات رسول الله

This chapter is subdivided into 15 sections, called *ay-Ṣuṣuṣ* (الصفوف).

الجند الرابع في بيان تهافة ما نسبته صاحب الفواقض
fol. 93a. إلى أصحابنا من الهفوات

This chapter is also subdivided into 33 sections, called *at-Tawā'if* (الطوائف).

الجند الخامس في دفع ما نسبته صاحب الفواقض
fol. 144a. إلى أصحابنا من سوء العادات

This chapter is likewise subdivided into 7 sections, called *Rāyāt* (رايات).

الجند السادس في بيان ما وعدنا ذكره من بعض
fol. 151a. كفریات قتهائهم

For the life of the author of *an-Nawākiḍ fi Radd ar-Rawāfiḍ* (died, about A.H. 995, A.D. 1587) see Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 442.

Passages from *an-Nawākiḍ* are generally quoted with the words *أقول*, and the refutation begins with the word *قال صاحب الفواقض*.

Written in ordinary *Naskh*. Not dated. C. 19th century.

No. 115.

fol. 407; lines 31; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

احقاق الحق

IHKĀK AL-HAKK.

A polemical work directed against the Sunnī doctrines of the Caliphateship, Imāmat, etc., by نور الله بن السيد الشريف al-Kāḍi Nūrallāh bin as-Sayid ash-Sharīf al-Husainī al-Mar'ashī ash-Shūstārī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:—

الحمد لله الذي جعل مقام شيعة الحق عليا وصيرهم مع نبيه ابراهيم في ذلك اسم سينا الم *

The author says in the preface that he wrote the work in refutation of Faḍl bin Rūzbahān's book, called *Ibtāl Nahj al-Bāṭil*, itself written in refutation of *Kaḥf al-Hakḥ wa Nahj as-Sidk* by Jamāl ad-Dīn bin Yūsuf bin 'Alī bin al Muṭahhar al-Hillī, d. A.H. 726, A.D. 1326 (see for his life No. 87). The work was completed in Agra, A.H. 1014, A.D. 1605. See *Kaḥf al-Hujub*, p. 27.

For copies see Rampur List, p. 281; Asiatic Society Cat. p. 23; and Bānkipūr Cat. p. 27.

Quotations from *Kaḥf al-Hakḥ*, and from *Ibtāl Nahj al-Bāṭil*, and the author's own remarks begin with the words قال النصف , قال الحق and قال اقول respectively. The words قال and اقول are in red ink. Passages quoted from *Kaḥf al-Hakḥ* and *Ibtāl Nahj al-Bāṭil*, are given in full.

The first fol. has a beautiful 'Unwān at the beginning. Gold and coloured lines in the margin. There are marginal glosses here and there. The inner edge of each fol. has been supplied in modern paper. The MS. is stained with damp. The title page contains the names of several previous owners, which are obliterated.

Written in elegant Naskh. The Colophon runs thus:—

قد وقع الفراغ من تسويد هذا الكتاب المستطاب وقت الضحى من يوم الخميس الثامن عشر من شهر محرم الحرام من تسع و سبعين و الف من الهجرة النبوية ... على يد العبد الضعيف ... على بن باقر الداء مولاي عقر الله ذنوبه لحكم الاشرف الاقدس خالي بن خالي نواب ابراهيم خالي ونقد الله

Sayyid Hamid

تعالى لبدا وبهذا الى مثل هذا برحمتك يا ارحم الراحمين وعلى الله وعلى
 محمد وآله الطاهرين *

No. 116.

fol. 239 ; lines 17 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

جلاء جلاء النظر في دفع شبهات ابن حجر

JALĀ' JALĀ' AN-NAẒAR FĪ DAF' SHUBHĀT IBN ḤAJAR.

A work by an unknown author in refutation of those of the views of Ibn Ḥajar al-Ḥaitamī (see for his life No. 44), expressed in al-Fatawā al-Ḥadithiyya, which are a refutation of the well-known pantheistic doctrines of the Sufis.

Beginning :—

الحمد لله الذي أبرز الحقائق الآلية و الصور التوحيدية من وجوده
 المحض المجرد لهم *

The refutation is preceded by four prologues, مقدمة, which run as follows :—

- المقدمة الأولى قد قال النبي صلى الله عليه وسلم من
 fol. 4b. انعش حقاً بلسانه جربى له اجرة الحديث
 .. 7a. المقدمة الثانية قد قال الله تعالى فى المتشبهات لهم
 المقدمة الثالثة قد صح عن ابن عباس رضي ان النبي
 .. 12b. صلى الله عليه وسلم دعا له بقوله الحديث
 .. 13a. المقدمة الرابعة اعلم ان قوله تعالى وما يعلم تأويله الا الله آية

The work ends with an epilogue, خاتمة, which begins on fol. 227b. Fol. 124b is blank, with the remark صحيح البيهقي. Our copy is imperfect at the end, and the last line runs as follows :—

و كلام العارفين بالله كى توافق الامر المشروع فلن كل علم لا يشهد له *

Slightly worm-eaten. There are lacunae in fol. 3b-5a.
 Written in bad Nasta'liq. Not dated. C, 18th century

Asceticism and Sufism.

No. 117.

fol. 947; lines 25; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

احياء علوم الدين

IHYĀ' 'ULŪM AD-DĪN.

A famous work on ethics by **أبو حامد زين الدين** *Hujjat al-Islām Zain ad-Dīn Abū Ḥamīd Muḥammad bin Muḥammad al-Ghazālī*, born, A.H. 450, A.D. 1059 and died, A.H. 505, A.D. 1111. See for his life No. 10.

Beginning:—

أحمد الله تعالى أولا حمدا كثيرا متوايلا الخ *

The work is divided into four parts as follows:—

fol. 2b.	ربع العبادات
„ 190b.	ربع العادات
„ 403b.	ربع المملكات
„ 629b.	ربع المنجيات

Each part or ربع, is divided into ten books or كتب, which are again subdivided into smaller chapters or ابواب.

For copies see Berlin Cat. Nos. 1679–1706; India Office Cat. Nos. 602–10; Br. Mus. Suppl. Cat. Nos. 173–4; Cairo Cat. Vol. II., p. 62; Vienna Cat. No. 1656; Leyden Cat. No. 2146; Algiers Cat. Nos. 554–8; Yeni Cat. Nos. 693–5; Rampur List, p. 325; Bankipur Cat. pp. 13–4; Hyderabad List, Fann Taṣawwuf, Nos. 1–3; and Asiatic Society Cat. p. 61. Also see Z.D.M.G., Vol. VII, p. 172; Carra de Vaux, C.R. Congrès Sc Intern. des Catholiques, 1891; 2nd Sect., p. 209; Abhandlungen der Berliner Akademie, 1858, p. 253; and Ḥajī Khalifa, Vol. I., p. 180.

It was printed at Bulāḳ, A.H. 1289; Cairo, A.H. 1306, lithographed, Lucknow, 1864. For other editions see Ellis, Cat. of Arabic Books, Br. Mus. Vol. II., p. 220.

Muḥammad bin Muḥammad bin al-Ḥusain al-Murtada, died, A.H. 1205, A.D. 1790, wrote a commentary on the work in thirteen Vols. which were printed at Fez, A.H. 1302–4. For other commentaries and abridgements see Ḥajī Khalifa, Vol. I., pp. 180–183.

Translated in Urdu under the title of *Madhāk al-'Ārifin*, and the translation is lithographed, Lucknow, A.H. 1331.

The first two foll. are decorated with a beautiful 'Usūn at the beginning. A few foll. are missing after fol. 2. The heading of each part or ربع is decorated, and the headings of books and chapters are in gold and coloured ink. Gold and coloured lines are round each page. The last fol. has been supplied in a modern hand, and also some parts of foll. 915-916. From fol. 915 to the end the MS. is slightly worm-eaten. Borders of many foll. have been partly or wholly supplied in modern paper.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 118.

foll. 119; lines 9; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$

سر العالمين و كشف ما فى الدارين

SIRR AL-'ĀLAMAIN WA KASHF MĀ FĪD DĀRAIN.

A collection of precepts bearing on morals and religious duties, compiled chiefly for rulers and kings, by حجة الاسلام زين الدين ابو حامد محمد بن محمد الغزالى Hujjat al-Islām Zain ad-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111. See for his life No. 10. Shāh 'Abd al-'Azīz ad-Dehlavī in his work Tuḥfa-i Ithnā 'Ashariya, p. 87, says that it is not the work of Imām Ghazālī, but is a spurious work.

Beginning:—

وله القول و القوة قال الشيخ الامام العالم العلامة حجة الاسلام زين الدين ابو حامد محمد بن محمد بن محمد الغزالى رضى الله عنه و ارضا عنا لما رأيت اهل الزمان و همهم قاصرة عن فذل المقاصد الباطنة و الظاهرة سألني جماعة من ملوك الارض النجم •

The chapters of the book are as follows:—

- | | |
|----------|--|
| fol. 2a. | المقالة الاولى اعلم ان الملك عظيم و عظيم النجم |
| | المقالة الثانية في ترتيب قعود الملك و سياسة يومه |
| „ 6b. | و ليلته النجم |
| | المقالة الثالثة يستحب للملك سحر اول الليل الى |
| „ 8b. | نصفه النجم |
| „ 9b. | المقالة الرابعة في ترتيب الخلافة و المملقة |
| „ 13b. | المقالة الخامسة اذا اردت ترتيب ملك على الملك |

fol. 15b.	مقالة فى الخواص و السحر
„ 24b.	مقالة اخرى فى نزائم التسخير
„ 27a.	مقالة فى المقال و لما كان حد الكلام ما افاد المستمع
„ 32b.	مقالة فى الاشربة
„ 39b.	مقالة اخرى فى المأكلى و المشرب
„ 43b.	مقالة اخرى فى تهذيب النفوس
„ 48b.	مقالة فى السعادات و النجوات
„ 53b.	مقالة اخرى فى الاذكار
„ 57a.	مقالة فى الجهاد و جهاد النفس و التدبير
„ 64a.	مقالة اخرى فى المحبة و الشوق و المكاشفة و المشاهدة و المواعظ و الزواجر العقلية و العقلية
„ 71a.	المقالة فى العلم و العمل
„ 76a.	مقالة اخرى فى الاعلجيب و الفنون و الاسفار
„ 82b.	مقالة اخرى فى علوهم و فيها المقامها
„ 85b.	مقالة فى رد علي ابن سيفا
„ 88b.	مقالة اخرى فى الزهد
„ 97a.	مقالة اخرى فى الروح
„ 101b.	مقالة اخرى فى الموت
„ 107a.	مقالة اخرى فى القيمة الصغرى و الكبرى
„ 111a.	مقالة اخرى فى اسرار النبوة

Our copy after the fol. 13b) differs altogether from that of the Berlin Catalogue, No. 5609; even the ending of our copy does not tally with that of the Berlin copy. Our MS. ends as follows:—

فالسر فيها هو عديم و دعاء الناس لهم و اتباعهم آثار المرسلين جذبوا
بعلو همتهم رشاشا من انوار النور فاصابوا و حسن الظن مقتضى القلوب
تستجذب به صفاء و رفاه بدرجات السالفين *

For copies see Berlin Cat. No. 5609; Cairo Cat. Vol. VII., pp. 231, 683; and Hyderabad List, Fann Tasawwuf, No. 25.

There are some additional foll. at the beginning. The first two contain a discussion in Persian about the authorship of the work in the handwriting of Munshi Saqr ad-Din; and the next three addi-

tional foll. contain the history of the transcription of the book by ابن محمد نصير محمود الجيلاني, who procured this copy from Egypt with the help of سيد احمد طباطبائي.

On fol. 1 we find also a short note in Arabic about the authorship of the book.

Written in Naskh. The colophon runs thus :—

هذا آخر ما وجدنا من كتاب سر العالمين و كشف ما فى الدارين من
تصنيف الشيخ الامام محمد بن محمد بن محمد الغزالي و قد فرغت من
استنساخه و تحريره يوم الخميس لحدى عشرة من شهر ربيع الآخر من شهر
سنة الف و ثلاث مائة و سبعة من الهجرة المقدسة الذهبية على هجرها الف
الف الف الف و التحية •

غلام اكبر نارنجامي Scribe

No. 119.

fol. 175; lines 21; size $11 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الفتح الرباني والفيض السبحاني

AL-FATH AR-RABBÂNÎ WA'L FAID AS-SUBHÂNÎ.

مصحى الدين ابو محمد عبد القادر بن محيى الدين Muḥī ad-Dīn Abū Muḥammad 'Abd al-Qādir bin abī Ṣāliḥ Mūsā al-Jilī al-Baghdādī. He was born in A.H. 470, A.D. 1077, or A.H. 471, A.D. 1078. *Fawāt al-Wafayāt*, Vol. II., p. 1, wrongly says that he was born in A.H. 491, A.D. 1097. He went to Baghdād in A.H. 488, A.D. 1095, and read with the eminent scholars of that city. He was a most eminent Sufi doctor, and was the founder of the Qādirī order. Ibn Rajab (No. 266), Vol. I., fol. 137b, on the authority of Ibn al-Jawzī says that he died on the 8th, but according to others he died on the 9th Jumādā II, A.H. 561, A.D. 1165. Several scholars have written independently on the life of this great saint. Amongst them the work of 'Alī bin Yūsuf ash-Shaṭṭanaufī, known as *Bahjat al-Aṣrār*, lithographed, Cairo, A.H. 1304, is famous. For details of his life see *Mir'at al-Janān*, Vol. II., foll. 1886-1956; *Tabakāt al-Hanābila*, Vol. I., foll. 1326-138; *Safinat al-Awliyā'*, pp. 43-58; *Akḥbār al-Akḥyār*, pp. 9-22; de Slane, *Ibn Khalkān*, Vol. II., p. 172; and Brockelmann, Vol. I., p. 435.

Our copy is defective.

It begins abruptly:—

يا قوم كونوا لله عز وجل كما كان الصالحون له اللهم *

On fol. 3a another homily begins as follows:—

وقال رضى الله عنه بالمدرسة خامس شوال سنة خمس واربعمين
و خمس مائة عزتك بالله عز وجل اللهم *

For copy see Berlin Cat. No. 3402. Printed at Bulak, A.H. 1281.

The Heading of each homily is in red ink. There are occasional marginal corrections. It is designated ملفوظات قديره. From foll. 157-175 lacunae are numerous.

Written in Nasta'lik. Dated A.H. 1284. Scribe رسول بخش

No. 120.

fol. 234; lines 17; size $12\frac{1}{2} \times 9\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تلبیس ابلیس

TALBIS IBLIS.

A work of precepts and instruction for leading a religious life, and thus saving ourselves from the "Devil's wiles," by جمال الدين Jamāl ad-Dīn Abū 'l-Faraj 'Abd ar-Rahmān bin 'Alī bin Muḥammad al-Jawzī. He was born in Baghdād, A.H. 508, A.D. 1114, or A.H. 510, A.D. 1116, and belonged to a family (of Arabs) who traced their descent from Caliph Abū Bakr. He died in A.H. 597, A.D. 1200. He is the author of several works, and many writers place him next to as-Suyūṭī (see No. 12) with regard to the number of books written. For details of his life, see Ibn Khallikān, Vol. I., p. 301; Ithaf an-Nubalā', p. 288; Wüstenfeld, Gesch. No. 287; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 499.

Beginning:—

الحمد لله الذي سلم ميزان العدل الى اكف الالهاب و ارسل الرسل
مبشرين و منذرين بانثواب و العقاب اللهم *

Muslim scholars in general have a violent prejudice against this book, and have forbidden it to be read, because of the vindictive spirit in which Ibn al-Jawzī speaks of Muḥt ad-Dīn Abū Muḥammad 'Abd al-Qādir bin Abi Šāliḥ Mūsā al-Jilī al-Baghdādī, died, A.H. 561, A.D. 1165 (see No. 119).

Lithographed with Urdu translation, Dehli, A.H. 1323.

There are lacunae on foll. 1b, 2a, 3, 4, 5, 6, 7, 9a, 11a, 12a, 16a, 25b, 32a, 60a, 233a. Fol. 8 is blank. Fol. 61b contains a note in Persian by Šadr ad-Dīn on some passages of the work. A list of all the chapters is added at the beginning. Fol. 1a bears the name of Šadr ad-Dīn as the owner of the book. The last fol. also contains a note by Šadr ad-Dīn to the effect that the book was copied in A.H. 1307 at the cost of thirty rupees, and was compared with the original copy by Maulavī Ḥasib ad-Dīn and Khādim Husain.

Written in ordinary Nasta'liq. سید عبد الرحیم Scribe

No. 121.

foll. 415; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

روضۃ العلماء

RAUDAT AL-'ULANĀ'.

A collection of homilies and pious discourses, chiefly based on the Kur'ān and the Traditions. According to Ḥājī Khaliḡa, Vol. III., p. 505, and Berlin Cat. No. 8860 ابو علی حسین بن یحییٰ البخاری Abū 'Alī Husain bin Yahya al-Bukhārī az-Zandavaisatī al-Mubtaghī is the author of the book; but al-Fawā'id al-Bahiya, p. 93, says that Yahyā bin 'Alī bin 'Abdallāh az-Zahid az-Zandavaisatī, a renowned jurist and the author of Naẓam al-Fikḥ, is the author. But the following lines, giving the chain of the narrators of the book down to the author, indicate that Abū'l Hasan 'Alī bin Yahyā bin Muhammad az-Zandavaisatī al-Bukhārī is the real author of the book. They are written before the work commences, and are as follows:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله وصحبه
اجمعين يقول ابو اسمعيل احمد بن محمد بن نصر العلوي البغدادي البخاري
عفى الله تعالى عنه اخبرني بجميع كذاب روضة العلماء جدى ... ابو المعالى
... الحسيني البغدادي رحمة الله عليه اجازة في سنة اربع و ستين ... سنة
قال اخبرنا الشيخ القاضي الامام الزاهد شمس الاسلام ابو بكر بن محمد بن
علي بن الفضل الزواجري رحمة الله عليه فيما كذب لى في سنة ثمان
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر
ابن احمد بن محمد بن عيسى البلودي رحمة الله تعالى عليه قال اخبرنا الشيخ

الفقيه الزاهد أبو الحسن علي بن يحيى بن محمد الرندوسني البغدادى رحمه
الله تعالى عليه قال اشكر الله تعالى كثيرا واسبغه بكرة و اعيلا اليه •

From the above quotation it is evident that the author flourished before A.H. 508, A.D. 1114.

Beginning :—

اشكر الله تعالى كثيرا واسبغه بكرة و اعيلا اليه •

For copies see Berlin Cat. No. 8860; and Rampur List, p. 344. The copy in the Rampur Library is an old one, dated A.H. 771.

The MS. is very defective. Some foll. are missing. The foll. 1-10 at the beginning of the MS. are very defective and have been bordered with thick paper. Fol. 58 is placed after fol. 64. Borders of foll. 408-415 have been changed for modern paper. From the beginning up to fol. 195 it is in one hand, and the rest of the MS. is in a different hand. Headings of chapters in red ink. The title page contains the list of some of the chapters of the work. It is erroneously stated on fol. 1b in a later hand that al-Kāḍī Abū Ishāk is the author of the book.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 122.

foll. 201; lines 27-31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مفتاح الغيب

SHARH MIFTAH AL-GHAIB.

A commentary on Abū'l Ma'ālī Muḥammad bin Ishāk bin Muḥammad al-Kūnawī's (d. A.H. 672, A.D. 1273) work on Sufism, called Miftāḥ al-Ghaib or Miftāḥ Ghaib al-Jamī wa'l Wajūd, by Shams ad-Dīn Muḥammad bin Hamaza al-Fanārī al-Hanafī. He was born in Ṣafar A.H. 751, April A.D. 1350, studied in Asia Minor and Egypt, became a Kāḍī at Brussa, made a pilgrimage in A.H. 833, A.D. 1430, and died soon after his return in A.H. 834, A.D. 1431. See ash-Shakā'ik an-Nu'māniya Vol. I., p. 84; al-Fawā'id al-Bahiya, p. 67; and Brockelmann Gesch. d. Arab. Litter. Vol. II., p. 233.

Beginning :—

سبحانك اللهم و نحمدك حمدا يرضيه ذاك اليه •

For the chapters of the book see Berlin Cat. No. 3214. The full title of the commentary is *مصباح الإنس بين المعقول والمشهود* في شرح مفاتيح غيب الجمع والوجود. See *Hajī Khalifa*, Vol. VI., p. 26.

For copies see Berlin Cat. Nos. 3214-5.

The headings of chapters and the beginning of important discussions are written in red ink. The last fol. is partly damaged by the pasting of paper over it. There are occasional marginal glosses. The inner edge of the pages is supplied in a different kind of paper. An additional fol. at the beginning contains the life of the commentator, but it is defective, the fol. having been pasted over with other paper. The title page also contains the lives of the commentator and the author of the text, and a story about al-Junaid.

Written in different hands of Naskh. The colophon runs thus:—

ثم كتاب شرح مفاتيح الغيب للإمام المصطفى شمس الدين محمد بن حمزة الفخري كمل رقبته بيده الغالية العبد الضعيف الفاني مصطفى أبو اليسر بن فتح الله العموي الشافعي الفخري عفى الله عنه وعن والديه وأشباهه و معجبه ليلة الأحد التاسع عشر من جمادى الثاني سنة أربع وثمانين والف من هجرته على الله عليه وسلم بتغريد الله الحرام زادة الله شرفاً وتعظيماً والحمد لله وحده •

No. 123.

fol. 90 ; lines 17 ; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

شرح هياكل النور

SHARH HAYĀKIL AN-NŪR.

A commentary on Shihāb ad-Dīn Yahyā (or Ahmad) bīn Ḥabash as-Suhrawardī's treatise on Sufism, called *Hayākil an-Nūr*, by جلال الدين محمد بن أحمد الصديقي الدواني Jalāl ad-Dīn Muḥammad bīn Aḥmad as-Ṣiddīqī ad-Dawwānī, died, A.H. 907, A.D. 1501. For his life see No. 99.

Beginning:—

يا من نصب رايات قدرته على كواهل هياكل الممكنات الي

The name of the commentator occurs on fol. 90a. The work was composed in A.H. 872, A.D. 1467, at Tabriz, and from the preface it appears that it was dedicated to Abū Sa'īd Gurgān (the

Timuride, d. A.H. 873, A.D. 1468). For chapters see Vienna Cat. No. 1895 (where the name of the commentator is wrongly given as Jalāl ad-Dīn Muḥammad bin Maḥmūd al-'Alawī).

For copies see Gotha Cat. No. 9710; India Office Cat. No. 485; Derenbourg, No. 706; Cairo Cat. Vol. VI., p. 99; Leyden Cat. Nos. 1504-5; Vienna Cat. No. 1895; Rampur List, p. 396; Hyderabad List, Fann Hikmat, No. 62; and Asiatic Society Cat. p. 82.

There were three different Sufis with the epithet of Suhrawardī. One was Diyā' ad-Dīn 'Abd al-Kādir bin 'Abdallāh as-Suhrawardī, the author of *Ādāb al-Murīdīn*, who was born in A.H. 491, A.D. 1097, and died in A.H. 564, A.D. 1168. Another was Shihāb ad-Dīn Yaḥyā (or Ahmad) bin Ḥabash bin Amīrak as-Suhrawardī, the author of *Hikmat al-Ishrāf*, and many other works, who flourished between A.H. 548-561, A.D. 1153-1165. He was suspected of heresy by the orthodox scholars, and was put to death; he is called *Shaiḫ Maqtūl*. The third was Shihāb ad-Dīn Abū Ḥafṣ 'Umar bin 'Abdallāh as-Suhrawardī, the author of *Amāriḥ al-Ma'ārif*. He was born in A.H. 539, A.D. 1144, and died in A.H. 632, A.D. 1234. Suhraward is a little town near Zenjān in Adharbaijān.

Passages of the original text are marked with red lines. Headings of chapters are also in red ink. Much injured by insects and many worm-eaten places are pasted over with thin paper. Borders are supplied in a different kind of paper. On the top of the first fol. is the name and seal of a previous owner of the book. Gold and coloured lines are round each page.

Written in Naskh. Not dated. C. 17th century.

No. 124.

fol. 123; lines 20-19; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الطريقۃ الحمدیۃ

AT-TARIKAT AL-MUHAMMADIYA.

A work on Ethics and Asceticism by محمد بن پیر علی البرکوی Muḥammad bin Pīr 'Alī al-Birkavī (Birgill). He was born in A.H. 929, A.D. 1523, and died in A.H. 981, A.D. 1573. For details see al-'Ikd al-Manẓūm, p. 430; Journal Asiatique, Paris, 1828, II, p. 159; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 440.

Beginning:—

الحمد لله الذي جعلنا أمة وسطا خيرا ميم الخ •

The work is divided into three sections, called باب, each of which is subdivided into many chapters, called فصل. For details see Berlin Cat. No. 8836.

For copies see Berlin Cat. Nos. 8836-7; Paris Cat. Nos. 1321-2; Cairo Cat. Vol. II., p. 94, Vol. VII., p. 399; Yeni Cat. No. 715; Aya Sofia Cat. Nos. 1950-6; Algeirs Cat. Nos. 2484-93; Ibrahim Pasha Cat. No. 772; Asiatic Society of Bengal Cat. p. 66; and Rampur List, p. 351.

Printed, with the commentary called *al-Hadīkat an-Nadīya*, in Constantinople, A.H. 1290, A.D. 1873; and with the commentary called *al-Barīkāt al-Muḥammadiya* at Bulāk, A.H. 1257, A.D. 1841.

Foll. 2-55 have been supplied in a modern hand. The title page contains a list of the abbreviations used in the book, and also their equivalents. It also bears the name of the previous owner of the book. Foll. 1 and 56-123 are stained by water. It bears profuse notes on the margin. Two additional foll. have been added, containing some quotations from the commentary on this work called *المواهب الغنصية تلى الطريقة المصجدية*.

Written in Nasta'liq. Dated A.H. 1050. Scribe مصطفى بن
عبد الجبار.

No. 125.

fol. 105; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

روح الراح وراح الارواح

RŪḤ AR-RĀḤ WA RĀḤ AL-ARWĀḤ.

A commentary on a poetical work on Sufism. Both the text and the commentary are by أبو بكر محيي الدين عبد القادر بن شيم بن Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī. He was born in A.H. 978, A.D. 1570, at Ahmadābād, Gujarāt. He was an eminent *gūḥ* and scholar of his time, and died, A.H. 1038, A.D. 1628. An autobiography of the author will be found in his work *an-Nūr as-Sāfir* (No. 173.) fol. 143a. See also *at-Ta'likāt as-Saniya*, p. 36; Wüstenfeld, *Gesch.* No. 556; *Khulāṣat al-Athar*, Vol. II., p. 440; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 419.

Beginning:—

الحمد لله الذي شرح صدر أوليائه بنور معرفته وبعد فقد من الله تعالى على ولده الحمد بيان وفننى لفظم آيات قلنبا فى السلوك الى ملك الملوك ثم خطري ابرار معانيها الدقيقة و اظهار رموزها المشيرة الى الطريقة

فوضعت هذه الوريقات لتفئيد تلك الرشحات فجاو بعهد الله تعالى شرحا قالها
 في فقه بديعا في حسنه و سميته زوج الراح و راح الزواج الخ *

The first line of the poem is :—

• نوذيت من السرايق ان كنت عاشق صادق البيت •

The commentary begins as follows :—

• لى نوذيت من وراء العجائب و المراد به هذا العذبة الإلهية الخ •

See Berlin Cat. No. 9535.

The text is in red ink. Each verse commences with the word قوله. Foll. 73-87b contain the author's tables of spiritual guides. Fol. 94 is a leaf from a work called رسالة في مذائب البطاركي (see No. 454) and should go after fol. 19 of that No. It is inserted in this MS. by mistake. On the margin are copied occasionally passages of the work omitted by the copyist at the time of transcription. Slightly worm-eaten. The inner edge of each fol. is supplied in modern paper.

Written in good Naskh. Not dated. C. 17th century.

No. 126.

fol. 346; lines 19; size $11\frac{1}{2} \times 6$; 9×4 .

مجالس الأبرار

MAJĀLIS AL-ABRĀR.

A work on pious discourse by أحمد الرومي Aḥmad ar-Rūmī died, about A.H. 1040, A.D. 1631. See Brockelmann, Gesch. d Arab. Litter. Vol. II., p. 445.

Beginning :—

• الحمد لله الذي رفع أقدار العلماء بمقدار معرفة كذبهم المحكم الخ •

The work is divided into 100 chapters, each of which is called المجلس (assembly), whence the book is named *Majālis al-Abrār* or "assemblies of pious men." For the chapters see Berlin Cat. No. 8845.

Headings of chapters are in red ink. Foll. 339b, 340a, and a part of fol. 340b have been penned through with the remark غلط. The copyist omitted to write a passage of the text during the transcription of fol. 342a. The omitted passage in the same handwriting, is given on an interleaved fol. The reading is foll.

340b, 342a (to the 17th line), 341b, 341a, 342a, (from 18th line). There are occasional marginal corrections. Foll. 2-4 contain a list of the chapters.

• Written in ordinary Nasta'liq. The colophon runs thus:—

تمت بعون الملك الوهاب مسمى بمجالس الابرار بيد علجز حقير فقير
الهي بطش سالن سهارنپور بتاريخ بست هشتم جلدی الاول سنة ۱۲۶۲ هجرى •

No. 127.

fol. 14; lines 19; size $9 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

حجة الوداد

HUJJAT AL-WIDĀD.

A treatise on sufism by اوحّد الدینی عبد الأحد النوری Auhad ad-Dīn 'Abd al-Aḥad an-Nūrī. He was an imām in the Aya Sofia mosque in Constantinople, had many disciples, and died in A.H. 1061, A.D. 1651. For details of his life see *Khulāsat al-Athar*, Vol. II., p. 269; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 445.

Beginning:—

• الحمد لله المقوت طيور الزواج يصبّ الحبّ و كوثر الزاج الخ

The work is divided into three باب or sections, which are subdivided into the following فصل or chapters:—

fol. 2b.	الباب الاول في محبة العبد لربه
" 2b.	الفصل الاول منه في الادلة الواردة فيه
" 3a.	الفصل الثاني في تبئين اصل المحبة و تعريفها
" 5a.	الفصل الثالث في انكار المتكلمين و جوابهم
" 6b.	الفصل الرابع في جواب المجيبين
" 7b.	الفصل الخامس في جواب العارفين
" 8b.	الباب الثاني في محبة الرب لعبده و فيه ثلاثة فصول
" 8b.	الفصل الاول في الادلة الواردة في محبة العبد
" 8b.	الفصل الثاني فيما قاله علماء الشريعة
" 9a.	الفصل الثالث فيما قاله علماء الطريقة

The fourth فصل is wanting.

- fol. 10a. الباب الثالث في انواع المعجزة وهي على ثلاثة انواع
 " 10a. النوع الاول في معجزة العوام
 " 10b. النوع الثاني في معجزة الضواص
 " 11a. النوع الثالث في معجزة اخص الضواص

For copies see Cairo Cat. Vol. VII, p. 583, and Yahi Cat. No. 1624.

Headings of chapters are in red ink. Marginal notes here and there. Fol. 14 contains some theological questions and answers. From the Colophon it appears that it was composed in A.H. 1033, and was dedicated to الشيخ السيواسي, the spiritual guide of the author.

Written in good Naskh. Not dated. C. 18th century.

No. 128.

fol. 7; lines 19 to 28; size $8 \times 5\frac{1}{4}$; $7 \times 5\frac{1}{4}$.

مفتاح السرائر وكنز الذخائر

MIFTAH AS-SARĀ'IR WA KANZ ADH-DHAKHĀ'IR.

A treatise on sufism by ابو بكر بن سالم بن احمد بن شيبان باعلوي Abū Bakr bin Salīm bin Ahmad bin Shaikhān Ba'alawī. He was born in Mecca, A.H. 1016, A.D. 1607, and studied with his father and with other eminent scholars of that sacred city. He died in A.H. 1085, A.D. 1674. For details of his life see *Khulāṣat al-Athar*, Vol. I., p. 80. The author of *Khulāṣat al-Athar*, Vol. I., p. 74, explains the word Ba'alawī as follows:—

باعلوي منسوبون الى علوي وهذه النسبة وان لم تكن من وضع العربية لكنها معروفة لخل الديار الحضرمية فانهم يلزمون التسمية الالف بكل حال على لغة الحضرة فيقولون ابني علوي باعلوي و ابني حسن باحسن و ابني حسين باحسين و علوي هو ابن عبيد الله بن احمد بن عيسى انتهى ونسب عبيد الله ينتهي الى سيدنا علي بن ابي طالب كرم الله وجهه بهذه الطريقة عبيد الله بن احمد بن عيسى بن محمد بن علي العريضي بن جعفر الصادق ابن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن ابي طالب رضي الله تعالى عنهم *

Beginning:—

الحمد لله الواحد القهار العزيز الغفار الستار اعلم وفقنا الله و اياك
توفيق الصالحين ان هذه نبذة شريفة نذكر فيها ما تيسر اليه *

For copy see Hyderabad List, Fann Taṣawwuf, No. 18. The following note on the title page about the date of the author's birth, the composition of the work, and the death of the author:—

مولد سيدنا و مولانا المصنف في حدود سنة تسع عشرة و تسعمائة و تاليف
هذا الكتاب سنة خمس و اربعين و وفاته سنة اثنتين و تسعين الهج *
and a similar note in the colophon:—

قال مولانا نعمنا الله به و يسره فرغت منه ليلة السبت و سبع في شهر
رجب سنة خمس و اربعين بعد تسعمائة من الهجرة النبوية الهج *

seem wrong, and written by some ignorant person. Because the father of the author, Salim bin Ahmad bin Shaikhān, according to the author's own statement (cited in *Khulāṣat al-Aṭhar*, Vol. II., p. 200), was born on 27th Rabī' II, A.H. 995, A.D. 1587, and died on Sunday, the 9th Dhū'l Ka'da A.H. 1046, A.D. 1636 (and not in A.H. 1040 as given by Brockelmann, Vol. II., p. 407). Therefore the date of birth of the author, A.H. 919, and the date of his death, A.H. 992, as given in the notes, must be wrong. The first fol. is supplied in a different hand. The title page contains the names of two persons as owning the book.

Written in bad Naṣkh. Not dated, C. 19th century.

No. 129.

fol. 74; lines 16-19; size 8×5½; 6½×4.

رسالة المعاونة والمظاهرة

RISĀLAT AL-MU'ĀWANAT WA'L MUẒAHARA.

A treatise on sufism relating specially to the rules of religious life by as-Saiyid as-Sayid عبد الله بن علوي بن أحمد الحداد باعلوي 'Abdallāh bin 'Alawī bin Ahmad al-Haddād Ba'alawī. He was born in A.H. 1044, A.D. 1634, studied with al-Kaḍī Sahl bin Ahmad Bāhasan and with others. He came to Mecca and Madīna in A.H. 1079, A.D. 1668. He is the author of many works, and died, A.H. 1132, A.D. 1719. For details of his life see *Silk ad-Durar*, Vol. III., p. 91., and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 407.

Beginning :—

رب يسر واعن يا كريم وافتح بالعق و انت الفتح العليم الحمد
 لله الولحد المجدد الجواد الوهاب الرزاق العنلى المنان الم *

The work is divided into several chapters; each of which begins with عليك يا اخي or عليك ايها الاخ or عليك.

Printed in Egypt A.H. 1321.

The word فصل is written in red ink. On the title page the name of the grandfather of the author is given as Muhammad; but the correct name of his grandfather was Ahmad. See Silk ad-Durar, Vol. III., p. 91, and Berlin Cat. No. 10116. The title page also contains the names of two previous owners of the book. From the colophon it appears that the author wrote the work in A.H. 1069.

Written in bad Naskh. Not dated. C. 18th century.

No. 130.

fol. 25, lines 18-21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

رسالة المذاكرة مع الاخوان و المعبين من اهل الآخرة و الدين

RISĀLAT AL-MUDHĀKARAT MA' AL-IKHWĀN WA'L MUḤIBBĪN MIN AHL AL-ĀKHIRAT WA'D DĪN.

A collection of homilies or pious discourses by السيد عبد الله as-Saiyid 'Abdallah bin 'Alavī bin Ahmad al-Haddād Ba'alavī, died, A.H. 1132, A.D. 1719. See for his life No. 129.

Beginning :—

مبعثك لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله
 رب العالمين الذي خلق الانسان من طين الم *

In the preface the author exhorts all men to adopt piety. This work seems to be an abridgement of Minhaj al-'Ābidin by al-Ghazālī.

Printed in Egypt in A.H. 1319.

From the colophon it appears that the author finished this book in A.H. 1068. The word فصل is in red ink. The title page bears the names of three previous owners of the book.

Written in bad Naskh. Dated A.H. 1117. Scribe عبد الله.

No. 131.

fol. 15; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكبريت الأحمر

AL-KIBRĪT AL-AḤMAR.

A treatise on sufism by عبد الله بن أبي بكر بن وحيه الدين 'Abdallāh bin Abī Bakr bin Wajīh ad-Dīn 'Abd ar-Rahmān al-'Alavī. On the title page 'Abdallāh al-Haddād is mentioned as the author; but in my opinion this is not correct. The full name of 'Abdallāh al-Haddād is 'Abdallāh bin 'Alavī bin Ahmad al-Haddād BA'alavī (See for his life No. 129), which is quite different from the name quoted above from the colophon.

Beginning:—

• الصمد لله أبرز عن كينونية من لطائف الزواج التليات الخ •

The treatise is divided into very small chapters, called فصل, as follows:—

- | | |
|----------|--|
| fol. 1b. | فصل في سلوك الطريقة على الحقيقة بالعبادات |
| " 1b. | فصل و هذا لا يمكن الا بقصد شيخ عالم عارف |
| " 2a. | فصل و لجمعوا مشائخ الصوفية على ان اكثف العجب بين العبد و بين الله النفس الامارة بالسوء |
| " 2a. | فصل اتفق مشائخ الصوفية على ان بناء امرهم على قلة الطعام |
| " 2a. | فصل اعتقاد اهل السنة ما نظمه عبد الله بن اسعد الديلمي |
| " 2b. | فصل في التوحيد |
| " 2b. | فصل اعلم ان التقوى هو الذي عليه مدار السعادات |
| " 2b. | فصل و خلعات التقوى الظاهر و الباطن |
| " 3a. | فصل العجامة من الفلاس هم اهل اليماني |
| " 3b. | فصل في معني الصوفي |
| " 3b. | فصل و من طوائف الصوفية قوم يسمون الملامية |
| " 4a. | فصل في الصوفي و المتشبه |
| " 4a. | فصل سبب سلوكهم في البدايات المطريق الموصلة الى العوضرة القدسية |

fol. 4b.	فصل في شرح النموذج من علم القلب
" 5a.	فصل هذه عشرة مقالات
" 6b.	فصل والامل في الاحوال النج
" 7b.	فصل في معرفة سلوك القوم
" 8a.	فصل في معرفة الوقت
" 8a.	فصل في معرفة المقامات
" 8a.	فصل في معرفة الحال
" 10b.	فصل في فتوحات اهل الذليلات من الغذاء واليشاء
	فصل قالوا العلماء بالله اذا وصل الذاكر الى عالم الغذاء
" 11a.	اتصل به تصرف الحق
" 11a.	فصل اذا وصل الذاكر الى روح العالم
" 11b.	فصل ليس له كل فيقال له بعض
" 11b.	فصل اذا وصل الذاكر الى عالم السر
" 12a.	فصل مكاشفة القلوب
" 12a.	فصل في حقيقة عالم التوحيد
" 12b.	فصل في معرفة اهل المشاهدة
" 13a.	فصل حل المشكل من علم الحقيقة
" 14a.	فصل في السماع
" 14a.	فصل في معنى من معاني السماع
" 15a.	فصل اهل الحقيقة هم العلماء

Red coloured lines round each page. The title page contains the names of several previous owners of the book.

Written in ordinary Naskh. The colophon runs thus:—

كان الفراغ من هذه النسخة المباركة قبل الظهر نهار الربوع الثاني
مستهل شهر ظفر الخير سنة اربعة وسبعين والقب على يد الفقير المعترف
بالذنوب والتقصير الفقير الى الله الشيع محمد بن الشيع المرؤضي القادر
الشهير بالمتقي *

No. 132.

fol. 212; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$

سنن الهدى في متابعة المصطفى

SUNAN AL-HUDĀ FĪ MUTĀBA'AT AL-MUṢṬAFĀ.

A work on religious duties and observances, laying special stress on following the customs and manners of the Prophet, by عَبْدُ الْغَفِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ الْقُدُّوسِ الْحَقْفِيِّ النُّعْمَانِيُّ الْكَنْكَوَهِيُّ 'Abd an-Nabī bin Ahmad bin 'Abd al-Quddūs al-Hanafī an-Nu'mānī al-Gangūhī. He visited Mecca and Madina several times, and there studied the Traditions of the Prophet. He held the Office of Šadr aš-Šudūr in the court of the Emperor Akbar (A.H. 963-1014; 1556-1605). He is said to have been arbitrary, but liberal. Blochmann in his translation of Ā'in-i Akbarī, p. 546, regarding the date of the death of this author, says "Badāonī places his death in A.H. 991, (A.D. 1583), the Mirāt in A.H. 992, (A.D. 1584)." For details see Badā'ūnī, Vol. III., p. 79; Mir'at al-Ālam, No. 11, fol. 262b; Tarb al-Amāthil, p. 245; and Darbār Akbarī, pp. 320-328.

Beginning:—

الحمد لله الذي بعث فينا رسولا من أنفسنا يهدي إلى الحق
و بعد فمده مفتضب انتضب من كتب الحاديث الصحيحة وثمرة لجتني
من ثمار الأشجار النبوية في ذكر محبته صلى الله عليه وسلم والافتداء بهديه
والافتداء بعقيدته وظايفه في اصناف الطاعات والعبادات وما ورد من الأذكار
والندوات وما تعود به من المعوذات ونحو من السير والآداب والعبادات الخ *

From the preface it appears that the book was divided into a مقدمة (prologue), three parts called اقسام, and a خاتمة (epilogue); and the three parts are subdivided into فصل as follows:—

	المقدمة في الخلاص وحسن النية في جميع الاعمال
fol. 2a.	الظاهرة والباطنية
	القسم الاول فيما يجب علينا من حاققه معلم ملوثة دائمة
" 5a.	طيبة مباركة وفيه ابواب
" 5a.	الباب الاول في المحبة والملازمة وفيه فصول
" 5a.	فصل في تحقيق معنى المحبة له معلم

- fol. 7a. فصل في بيان وجوب معيّن علم
فصل في الثواب على معيّنته و رفع الدرجات بمودته
- „ 7b. علم
- „ 8b. فصل في الآثار و العلامات التي يتميز المحب عن غيره
- „ 10b. فصل في المفاصلة
- الباب الثاني في وجوب اتباع و الاقتداء بسفته و الهداه
- „ 11b. بهديه و فيه فصول
- „ 12a. فصل في وجوب اتباع و الاقتداء به على الله عليه وسلم
- فصل في الترهيب في المنفعة الحسنة و المثوبة
- المترتبة على العمل بالسنة النبوية على صاحبها
- افضل الصلوة و السلام و ما كان عليه الصحابة
- „ 16a. و السلف الصالح من الاقتداء و الاهتداء
- فصل في الترهيب عن مخالفة السنة و اتباع طريق
- „ 17b. البدعة
- الباب الثالث في الاعتصام بالكذب و السنة و فضل العلم
- „ 19a. و الاشتغال به و فيه فصول
- „ 19a. فصل في الاعتصام بالكذب و السنة
- „ 20a. فصل في فضل العلم و الترهيب في التعلم و التعليم
- „ 22b. فصل في بعض آداب المتعلقة بالعلم
- „ 24a. فصل في بعض ما يتعلق بالعلم من الترهيب
- الباب الرابع في حكم الصلوة و التسليم عليه علم و فرض
- „ 26a. ذلك و فضيلته و كفايته و فيه فصول
- „ 26a. فصل في معنى الصلوة و السلام و البركة
- فصل في بيان فرضيته و وجوبه و استحبابه و بيان
- „ 27b. مواطن ذلك
- فصل في كيفية الصلوة عليه علم و على اهل بيته
- „ 31b. رضي الله تعالى عنهم لجمعين
- فصل في كيفية الزيارة و الوقوف عند القبر الشريف

- fol. 33a. و السلام عليه صلعم
فصل في الترهيب عن البخل بالصلوة و التسليم
- .. 35a. عليه صلعم و ذم من لم يصل و يسلم عليه و آثمه
- .. 36a. الباب الخامس في حكم زيارته صلعم و فضيلة من زاره
- .. 36a. و صلى و سلم عليه صلعم و كيفية ذلك و فيه فصلان
- .. 36a. فصل في حكم الزيارة و فضيلتها
- .. 38b. فصل في الترهيب في الصلوة و السلام عليه صلعم
و المثوبة و الدجعة المرتبة على ذلك
- .. 38b. القسم الثاني في بيان وظائف صلعم من الطاعات و
العبادات و ما ورد منه من الأذكار و التسيبحات
- .. 40b. و ما تعوذ به من الأدعية و المعوذات
- .. 42a. في هذا القسم خمسة كتاب الكتاب الأول في وظائف
الصلوة و ما يتعلق بها و فيه ابواب
- .. 42a. الباب الأول في وظائف الطهارة و فيه فصول
- .. 42a. فصل في وظائف منفرقة قبل الوضوء
- .. 46a. فصل في وظائف الوضوء و فضيلته و آدابه
- .. 50b. فصل في وظائف الغسل
- .. 52b. الباب الثاني في وظائف الخروج من البيت الى المسجد
و الدخول في المسجد
- .. 55b. الباب الثالث في المسجد و مواضع الصلوة و ما يتعلق
بها من الفضائل و الآداب
- .. 60a. الباب الرابع في الآداب و فضيلته و آدابه و اجابة المودن
و ما يتعلق بذلك الفضيلة
- .. 67b. الباب الخامس في فضائل الصلوات الخمس المكتوبة
و اوقاتها و فيه فصول
- .. 67b. فصل في الفضائل
- .. 68b. فصل في المواقيت

- fol. 71a. فصل في الاوقات المستحبة و المكروهة
- الباب السادس في وظائف الصلوة المكتوبة الخمس
 و فيه فصول
 „ 73b. فصل وظائف الصباح و صلوة الصبح
 „ 73b. فصل في الترغيب في تعجيل الصلوات دائما
 „ 74a. فصل في فضائل متفرقة لصلوات متفرقة
 „ 75a. فصل في وظائف صلواتي الظهر و العصر
 „ 104a. فصل في وظائف المساء و صلواتي المغرب و العشاء
 „ 106b. الباب السابع في صلوة الوتر و القنوت
 „ 110a. الباب الثامن في السفن و الزوائد و الفوافل الموقنة
 „ 115b. الباب التاسع في وظائف يوم الجمعة و صلوة الجمعة و ذكر
 الساعة المرجوة و فيه فصول
 „ 152a. فصل في فضائل يوم الجمعة
 „ 152a. فصل في بيان وجوب صلوة الجمعة و الترغيب فيها
 „ 153b. و النهي عن تركها
 „ 161b. فصل في وظائف يوم الجمعة
 „ 163b. الباب العاشر في صلواتي العيدين
 الباب الحادي عشر في آداب بالصلوة و ما يباح فيها و ما
 لا يباح و فضل الجماعة و فيه فصول
 „ 167a. فصل في آداب
 „ 167a. فصل في الجماعة
 „ 169a. فصل فيما على الامام و المأموم
 „ 171a. فصل في تسوية الصفوف و فضلها
 „ 173a. فصل في الاوقات التي تكره فيها الصلوة
 „ 174a. الباب الثاني عشر في صلوة الجفائة و ما يتعلق بالمرضى
 و المعنصر و الميت ابتداء و انتهاء و فيه فصول
 „ 175a. فصل في تشييع الجفائة و الصلوة عليها
 „ 180b. فصل في دفن الميت
 „ 183a.

fol. 185b.	فصل في حوال المفكر والفكر و ذكر عذاب القبور
„ 188b.	فصل في زيارة القبور
„ 190b.	فصل في الاسترجاع و فضيلة الصبر
„ 192a.	فصل في التعزية
„ 192b.	فصل و الدعاء له و فضيلة مطلق العرض
„ 201b.	فصل في فضائل الصيام و آدابها
„ 204a.	فصل في صيام التطوع و أيامها
„ 208a.	فصل في الأنظار و السجود
„ 209a.	فصل في الانتكاف
„ 211a.	فصل في ليلة القدر

With the last فصل the 2nd part *القسم الثاني* ends in the middle of fol. 212b. The rest of the fol. is pasted over with thick paper. The third part *القسم الثالث* and the *خاتمة* are not found in this copy.

For copies see Rampur List, p. 49; and Asiatic Society, Govt. Collection, No. 500.

Margins have been supplied in a different kind of thick paper. There are occasional marginal glosses. Headings of chapters in red ink. Sprinkled with vowel-points. The title page bears the name of a previous owner of the book.

Written in different hands of Naskh. Not dated. C. 19th century.

No. 133.

fol. 39; lines 15; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

ترجمة مجمع البحرين

TARJUMA MAJMA' AL-BAHRAIN.

An Arabic translation of the famous work of Dārā Shikūh, called Majma' al-Bahrain, which aimed at reconciling the Hindu doctrine of *jog* with that of the Sūfis, by *محمد صالح بن الشيخ أحمد*

المصري Muhammad Ṣalīḥ bin ash-Shaikḥ Aḥmad al-Miṣri. Taking in view the date of composition of the original work, which is A.H. 1065, A.D. 1654, and the date A.H. 1185, A.D. 1771, which is written in fol. 23b as the date of transcript of a prayer, it is evident that the work must have been composed between those dates.

Beginning:—

بدأت باسم الذي لا اله الا هو ويلي اسم انا لله يجوب الخ *

The *بيان* or chapters are thus arranged:—

fol. 2b.	بيان عناصر
„ 3b.	بيان حواس
„ 5a.	بيان الشغل
„ 5b.	بيان الصفات
„ 6b.	بيان اقسام الرقيم
„ 7a.	بيان عوالم الاربعة
„ 8a.	بيان صوت الغار
„ 9a.	بيان الغور
„ 10b.	بيان روية الله
„ 11a.	بيان اسماء الله تعالى
„ 11b.	بيان الولاية و الذبوة
„ 13b.	بيان برمهاند
„ 13b.	بيان الجهات
„ 14a.	بيان السموات
„ 14b.	بيان الارضين
„ 14b.	بيان قسمة الارض
„ 15b.	بيان عالم البرزخ
„ 16a.	بيان قيامة الكبريين
„ 16b.	بيان مكنى
„ 20a.	بيان الفهار و الليل

From the colophon it appears that Darā Shikūh wrote the original work in A.H. 1065, A.D. 1654 (as stated above), and that he was then forty-two years old. Many passages from the Kur'an are cited in the book. On the margin are written in red ink the equivalent terms of Hindu phraseology. The top of fol. 20a bears the name of a previous owner of the book. The work concludes on fol. 22b. The remaining foll. 23-39 contain several prayers.

miscellaneous notes on different *shajrās* or lists of saints, in the form of genealogical tables, etc.

Written in bad Naskh. Not dated, C. 18th century.

No. 134.

fol. 165; lines 16; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

روضة الانوار في ايضاح الابداء والمعاش والمعاد والاسرار

RAWḌAT AL-ANWĀR FĪ IDĀḤ AL-MABDĀ' WA'L.
MA'ĀSH WA'L MA'ĀD WA'L ASRĀR.

A work on religious duties and observances, together with some fundamental principles of sufism, by عبد الرسول بن محمد خان

Abd ar-Rasūl bin Muḥammad Khān al-Bijāpurī.

Beginning:—

الحمد لله اغنى علينا الآلا بمفاتيح خزائن الترم الم *

The work contains three parts, or الباب, each divided into several chapters called الفصل as follows:—

- | | | |
|--------|------|---|
| • fol. | 2b. | الباب الاول في بيان المبدأ والوجود |
| „ | 3b. | الفصل الاول في بيان العوالم |
| „ | 5b. | الفصل الثاني في بيان فطرة الملكوت والملك |
| „ | 8a. | الفصل الثالث في بيان الدنيا وقبعتها ودرجاتها |
| „ | 10b. | الفصل الرابع في بيان فطرة إبليس وحاله |
| | | الفصل الخامس في بيان فطرة آدم وحاله عليه |
| „ | 13a. | الصلوة والسلام |
| | | الفصل السادس في بيان فطرة الانبياء عليهم السلام |
| „ | 16b. | واحوالهم |
| | | الفصل السابع في بيان فطرة العلماء والفقهاء |
| „ | 18b. | الحقيقي والصوري و احوالهم |
| „ | 21a. | الفصل الثامن في بيان فطرة الامراء و احوالهم |
| | | الفصل التاسع في بيان فطرة عوام الناس والنساء |
| „ | 22b. | واحوالهم |

fol. 23a.	الفصل العاشر في بيان فائدة تعلق الروح بالقلب
„ 25b.	الباب الثاني في بيان المعاش و هو على ثلاثة اقسام
„ 25b.	القسم الاول في بيان العبادات
„ 26b.	الفصل الاول في بيان التوحيد و العقائد الالهائية
„ 42b.	الفصل الثاني في بيان النية
„ 43b.	الفصل الثالث في بيان العلم و فضله و اسبابه
„ 45b.	الفصل الرابع في بيان التطهارة
„ 51b.	الفصل الخامس في بيان الصلوة
„ 55a.	الفصل السادس في بيان تلاوة القرآن
„ 59a.	الفصل السابع في بيان الصوم
„ 61a.	الفصل الثامن في بيان الانفاق
„ 63a.	الفصل التاسع في بيان الحج
„ 65a.	الفصل العاشر في بيان الجهاد
„ 66a.	الفصل الحادي عشر في بيان الدعاء
„ 68a.	الفصل الثاني عشر في بيان التضرع
„ 69b.	الفصل الثالث عشر في بيان الاذكار المروية
„ 71a.	الفصل الرابع عشر في بيان توزيع الاوقات و ترتيب الاوراد
„ 75b.	الفصل الخامس عشر في بيان الامر بالمعروف و النهي عن المنكر
„ 77b.	الفصل السادس عشر في بيان عيادة المريض و تلقين المصنوع و ما يتعلق بالميت
„ 80b.	القسم الثاني في بيان العبادات
„ 81a.	الفصل الاول في بيان الاكل و الشرب
„ 86a.	الفصل الثاني في بيان الاضائة و الجاهة
„ 88b.	الفصل الثالث في بيان اللبس و التطيب
„ 90a.	الفصل الرابع في بيان النوم و اليقظة
„ 92b.	الفصل الخامس في بيان قضاء الحاجة و البول و الاستنجاء

- fol. 93b. الفصل السادس في بيان قص الشرب
- „ 94b. الفصل السابع في بيان العطس و تسميته و التلويح
- „ 95a. الفصل الثامن في بيان الفروج و الكسب و السفر
- „ 98a. الفصل التاسع في بيان السماع و الوجد و الرقص
- „ 101a. الفصل العاشر في بيان الصعبة و الاخوة في الدين
- الفصل الحادي عشر في بيان السلام و المصافحة
- „ 103a. و المعانقة
- „ 104b. الفصل الثاني عشر في بيان معاشرة الكبراء و الصغار
- „ 106b. الفصل الثالث عشر في بيان الصلح و التفريق
- القسم الثالث في بيان الرجوع الى الحق تعالى
- „ 107b. بالاختيار و ما لا بد منه فيه و ما يترتب عليه
- الفصل الاول في بيان الزادة و المرید و المراد
- „ 109a. و ما لا بد منه للمريد
- „ 112b. الفصل الثاني في بيان الحلجة الى الشيع و صفاته
- „ 116a. الفصل الثالث في بيان التوبة من الذنوب
- الفصل الرابع في بيان النفس و تزكيتها بالمجاهدة
- „ 120a. و الرياسة على قانون الشريعة
- الفصل الخامس في بيان القلب و تصفيته
- „ 125a. على قانون الطريقة
- الفصل السادس في بيان الروح و تحليله على
- „ 127b. قانون الحقيقة
- الفصل السابع في بيان الورع و الاحتراز عن
- „ 129a. المخاطر الرذيلة
- „ 132b. الفصل الثامن في بيان المحبة و الشوق و الانس
- „ 134b. الفصل التاسع في بيان الفقر و الزهد
- „ 136b. الفصل العاشر في بيان التوكل و اليقين

fol. 139a.	الفصل الحادي عشر في بيان الصبر و الرضا و الشكر
.. 141a.	الفصل الثاني عشر في بيان التفويض و قصر الامل و الرجاء و الخوف
.. 143b.	الفصل الثالث عشر في بيان الخلاص و الصدق
.. 145b.	الفصل الرابع عشر في بيان التواضع و الشفقة و العلم و العباد و العفو
.. 149a.	الفصل الخامس عشر في بيان الذكر
.. 151b.	الفصل السادس عشر في بيان المراقبة
.. 152a.	الفصل السابع عشر في بيان السير و العروج و الوصول
.. 155a.	الفصل الثامن عشر في بيان المشاهدة و الالهام
.. 156a.	الفصل التاسع عشر في بيان الكشفة
.. 158b.	الفصل العشرون في بيان النجلى
.. 160b.	الباب الثالث في بيان معاد النفوس
.. 161a.	الفصل الاول في بيان النفس الامارة و معادها
.. 163a.	الفصل الثاني في بيان النفس اللوامة و معادها
.. 163b.	الفصل الثالث في بيان النفس العالمة و معادها
.. 164b.	الفصل الرابع في بيان النفس السطيمة

The first page has a beautiful 'Unwan at the beginning. Headings of chapter in red ink. Double gold lines and coloured margins throughout. Here and there the meanings of Arabic words are written in Persian.

Nine foll. have been annexed at the beginning of the MS. Of these the first two contain a شجرة or a genealogical table of the spiritual guides of the author up to 'Ali bin Abi Talib, d. A. H. 40, A.D. 660. The next three contain a list of the chapters of the MS.; the sixth is blank; the 7th and 8th contain a prayer, accompanied by the author's description in Persian of the way in which it should be recited and its after-affect. The last fol. contains another prayer.

Written in beautiful Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence. No. 135.

fol. 170; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

المختول في الأصول

AL-MANKHŪL FI'L UṢŪL.

A work on the principles of jurisprudence according to the Shāfi'ī school. This work, in Ibn Khallikān Vol. II., p. 37, has been attributed to **حجة الإسلام زين الدين أبو حامد محمد بن محمد** Hujjat al-Islām Zain ad-Dīn Abū Ḥamid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). But in my opinion the famous al-Ghazālī is not the author of it, for Ibn Hajar al-Haitamī, in his work al-Khairāt al-Hisān fi Manāqib an-Nu'mān, p. 4, says:—

اعلم ان بعض المتعصبين ممن لم يمنح توفيقا جاوني بكتاب منسوب
لامام الغزالي فيه من التعصب الفظيع والعط الشنيع على امام المسلمين
واحد الائمة المجتهدين ابي حنيفة رحمه الله ما تصم عنه الآذان (الى قوله)
كل ذلك منه بذا على ان ذلك الغزالي هو الامام محمد حجة الاسلام
وليس هو هو لما بقي من احيائه من مدح ابي حنيفة وترجمته بما يليق
بعلي كماله و ايضا فلان النسخة التي رايتما مكتوبا عليهما ان هذا الكتاب
تصنيف محمود الغزالي و محمود هذا ليس بحجة الاسلام و من ثمه كذب
على حاشية تلك النسخة هذا شخص معتزلي اسمه محمود الغزالي و ليس
هو حجة الاسلام •

From this it is evident that the work is not the composition of al-Ghazālī. A certain Mahmūd al-Ghazālī, a Mu'tazalite, wrote it. The author of Muntaha'l Kalām supports this, for he says (p. 22):—

وحجة الاسلام ابو حامد الغزالي رحمه الله در احياء العلوم كه بالانقلاب
و بلاشبهه از تصانيف اوست بخلاف مختول كه عند التحقيق از محمود غزالي
معتزلي ست و خود امام غزالي چنانچه بر اهل استقرار پوشيده نيست از ان
انكر مي فرمود و مدائح و مناقب او زايد الوصف ذكر مي كند اله •

The title-page contains the statement, cited from Ibn Khallikān, Mir'at al-Janān etc. that al-Mankhūl is the work of al-Ghazālī.

Beginning :-

وبه نستعين فى التتيم — اما بعد لا يطفى عند ذرى الالباب ان
الفقه علم شريف عظيم الخطر الخ *

For copies see Cairo Cat. Vol. III., p. 267; and Bankipur Cat. p. 708.

Foll. 1-7, 161b-168 and 170a contain big lacunae and foll. 140a, 146b, 149, 150, 152b, 153 and 154a have short ones. A list of the contents is given at the beginning. Headings in red ink. Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 424, No. 52, has named the book al-Manhul. It ends abruptly as follows:—

و ان لم يعلم سبب فقيضة فليس من العلاء و ان علمه قد دام حزم الدين *

Written in a clear Nasta'liq. Not dated. C. 19th century.

No. 136.

foll. 316; lines 17-21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح مختصر المغتفر

SHARH MUKHTAṢAR AL-MUNTAHA.

A commentary on Ibn Ḥajib's abridged work on the principles of jurisprudence according to the Maliki school, entitled *Mukhtaṣar al-Muntahā*, by *عبد الدين عبد الرحمن بن احمد بن عبد الغفار* 'Aḍud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin al-Ijī al-Shāfi'i, died in A.H. 756, A.D. 1355. See No. 99, III.

Beginning:—

الحمد لله الذي برأ الانام و سمى بالاكرام الخ *

Ibn Ḥajib first wrote *Muntahā's* *Su'āl wa'l A'māl* on the principles of jurisprudence, and then abridged it, and named it *Mukhtaṣar al-Muntahā*.

According to Ḥājī Khalifa, Vol. VI., p. 172, al-Ijī composed this commentary in A.H. 734.

For copies see Berlin Cat. No. 4375; Paris Cat. No. 801; India Office Cat. Nos. 290-301; Br. Mus. Cat. p. 724; Algiers Cat. Nos. 966-7; Yeni Cat. Nos. 334-5; Rampur List, p. 276; and Hyderabad list, Fann Uṣūl, No. 11.

For other commentaries on the text and for glosses on our commentary see Ḥājī Khalifa, Vol. VI., pp. 70-179; and Berlin Cat. No. 4378.

It has been printed, with two supercommentaries and a glossary, at Bulak, A.H. 1316.

In foll 1-136, 155-183 and 294-295, the text and the commentary are introduced with the words *قال* and *اقول* respectively, and both these words are written in red ink. The rest of the foll. generally contain blank spaces for these words. The lower part of fol. 356 is blank and contains the remarks *صحيح البيان*. There are marginal corrections here and there. The inner edges of the last two foll. are supplied in a different paper.

Written in different hands of Nasta'liq. C. 18th century.

No. 137.

foll. 421; lines 27; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5$.

شرح مختصر المنتهى

SHARH MUKHTAṢAR AL-MUNTAHA.

A commentary on Ibn Ḥajib's abridged work on the principles of jurisprudence, known as *Mukhtaṣar al-Munthā*, by محمد بن يوسف الكرماني Muhammad bin Yusuf al-Kirmānī. He was a pupil of al-Ījī, and died in A.H. 786, A.D. 1384. See Ḥajī Khalīfa, Vol. VI., p. 173.

Our copy begins with the chapter on *امر* as follows:—

الامر من السعد الى الخيال عن طريق العن شرح في المتن الى جوش
اللفظ لا طريقه انم *

This commentary is in three volumes, and is called *an-Nuḥd wa'r Rudūd*, or according to some *an-Nuḥd wa'r Rudūd*. The commentator in compiling this work took assistance from ten other commentaries on the text, out of which the seven commentaries named below are said in the preface to be very famous ones:—

قد وقع اليها من الشروح عشرة اخرى اشهرها السبعة السيرة المنسوبة
الى اكابر الفضلاء المولى قطب الدين الشيرازي والسيد ركن الدين الموصلي
والشيخ جمال الدين الحلبي و زين الدين الخفجي و شمس الدين
الصفياني و بدر الدين التستري و شمس الدين الخطيبي *

See also Ḥajī Khalīfa, Vol. VI., p. 173; and Berlin Cat. No. 4378/16.

The middle portion of the work is much worm-eaten, and is pasted over with thin paper. The lower part of fol. 1066 is blank.

Erroneously written on the title page *حاشية كرماني نقود الدرر*. The space for writing the word *قوله* has not been filled in in many foll. Written in Naskh. Not dated. C. 18th century.

No. 138.

fol. 137; lines 29-33; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5$.

حاشية على شرح مختصر المنتهى

HASHIYA 'ALĀ SHARH MUKHTAṢAR AL-MUNTAHĀ.

A supercommentary on al-Ijī's commentary (see No. 136) on Ibn Ḥāḥib's work on the principles of jurisprudence called *Mukhtaṣar al-Muntahā*, by سيف الدين احمد الأبهري Saif ad-Dīn Aḥmad al-Abharī. He flourished in the 9th century Hījra, and also wrote a commentary on al-Ijī's work on scholastic theology, called *al-Mawākif*. See Berlin Cat. No. 1801; and Ḥāḥi Khalifa, Vol. VI., p. 236.

Beginning:—

الحمد لله الذي شرع الأحكام الخ •

The passages of the commentary and the supercommentary are distinguished by a little space left blank for the word *قوله*. It has not been filled in, however. The last fol. is a part of some work on jurisprudence, bound in this MS. by mistake. The first fol. bears the names and seals of previous owners of the book. Marginal corrections occasionally.

Written in cursive Nasta'lik. The colophon runs thus:—

تم الكتاب بعون الملك الوهاب - الحمد لله على التعلم واللفي افضل
السلام وقع الفراغ من تنقيحه في وقت العشاء من ليلة يوم الثالث في اول
شهر الميادك المسمى بنى القعدة سنة خمسة واربعين وثمانمائة في مدينة
لرند في مدرسة امير موسى في سنة ابراهيم بك خاد الله ملكه واد
سلطنته •

No. 139.

fol. 155; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

منهيات مسلم الثبوت

MINHIYAT MUSALLAM ATH-THUBŪT.

Glosses by Muḥibballāh al-Bihārī on his own work on the principles of jurisprudence called *Musalām ath-Thubūt*. His full

name was القاضي محب الله بن عبد الشكور البهاري al-Kādi Muhibballah bin 'Abd ash-Shukūr al-Bihārī. He was born in Karah, a village in Bihar, India. He sat at the feet of distinguished scholars of his time, such as Mawlānā Kutb ad-Dīn ash-Shamsābādī and others, and became one of the most eminent 'Ulamā' of his age. He paid a visit to the Emperor 'Ālamgir, when the latter was in the Deccan, which resulted in his being appointed Kādi of Lucknow. He is the author of several works, and died in A.H. 1119, A.D. 1707. For details of his life see Subḥat al-Marjān, p. 76; Ḥadā'ik al-Hanafiya, p. 431; Ma'āthir al-Kirām, p. 211; the Ency. of Islam Vol. I., p. 717; and Journal of the Asiatic Society of Bengal, 1913, Vol. IX., p. 295.

Beginning :—

العدد لله الذي جعل العلم حجة و دليلا أما بعد فلما وقع القرائح
من تأليف المسلم سألني بعض الأصحاب أن أعلق عليه حواشي يكون
موضحة لحقائقه فاجبت مسئوله الخ *

The author in the preface enumerates the following books that he consulted while composing the text :—

واعلم انه قد جمع بغضله لدى حين تصنيفي لهذا الكتاب من كتب
الصفية كتاب البرزخي و اصول السرخسي و كشف البرزوي و كشف المنار
و البديع و شرحه للسراج و التوضيح و التلويح و التعوير لابن شمام و التقرير و التيسير
من شروحه و من كتب الشافعية المعصول للأمام و الأحكام للأمامي و شرح
المختصر للقاضي و تعليقاته من حاشية السيد الشريف و التبرهي و شرح
الشرح للفقهاء و حاشية الفاضل مبرز جل و الردود و النقود و المنهاج
للبيضاوي و شرحه للأسنوي و من كتب المالكية المختصر و المنتقى لابن
حاجب و اما الحنبلية فلم يصل الى كتاب أهم في هذا العلم و انما نلت
مذهبهم من هذه الكتب المسطورة *

For copies see Rampur List, p. 279.

The text is preceded by the word توله in red ink. Marginal corrections occasionally. The lower edge of first three foll. is supplied in a different paper.

Written in Nasta'lik. Not dated. C. 19th century.

No. 140.

fol. 398; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muḥibballāh al-Bihārī's work on the principles of jurisprudence called *Musallam ath-Thubūt*, by *ملا نظام الدين بن ملا قطب الدين السهالي* Mulla Nizām ad-Dīn bin Mulla Kuṭb ad-Dīn as-Sahālī. He was the third son of Mulla Kuṭb ad-Dīn as-Sahālī. He read with Ḥāfiẓ Amānallāh al-Banārasī, a distinguished pupil of his father, all branches of learning. He spent a considerable part of his life in teaching. At the end of his life he became a disciple of Shāh 'Abd ar-Razzāk Bānāsavī. He is considered the greatest scholar of his time, and was given the title of *Ustādḥ al-Hind*. He died on the 9th Jumādā I, A.H. 1161, A.D. 1748. See *Hada'ik al-Hanafīya*, p. 445; *Subḥat al-Marjān*, p. 94; *Abjad al-Ulūm*, p. 911; *Ma'athir al-Kirām*, p. 220; and *Aghaṣn al-Arba'a*, p. 5.

Our copy is defective both at the beginning and the end. It begins abruptly as follows:—

فلت و انت اصدق القائلين اجيب دعوة الداع اذا دعاني
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ابْتَدَأَ الْكَلَامَ بِالتَّحْسِيدِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي بَرَأَ
 الْآيَاتِ أَثَرَ الْفُتُورِ لِلَّهِ

This commentary was named *فوائد عظمى* Fawa'id Uẓmā.

For copies see India Office Cat. Nos. 332-33; and Rampur List, p. 274.

This part contains the commentary on the *مقالة أولى - مقدمة* and a portion of *مقالة ثالثة*, and ends with the commentary on the chapter *مسئلة خطاب الشارع لواحد من الأمة لا يعم غيره لغة*. The concluding words are:—

و كذا لا يرد على استدلالهم بأنه لو كان خاصا لما كان لتخصيصه على الله
 عليه وسلم حزيمة لقبول الشهادة *

Passages of the text are marked with red lines. Here and there there are marginal corrections. The inner and the lower edges of the first fol. are pasted over with thick paper.

Written in Nasta'lik. Not dated. C. 18th century.

No. 141.

fol. 245 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

The same.

Vol. II.

The second volume of the commentary noticed above.

Beginning :—

الذي عظم الاحسان والصلوة على سيد انبيائه وآله واصحابه ممن
حوى الايقان الخ *

This part contains in full the commentary on اصول المقامد , concluding on fol. 244 with the commentary on the chapter called فصل في بيان حكم افعاله على الله عليه وسلم . The concluding words are :—

متبعاً للمقترض الامام فانه تزياني بمثل ما فعله المتبع نقل وجوباً فلي
المتبعات بالمقترض والمقدمات بالفضل *

Then follows, on fol. 295, an incomplete commentary on some portion of خاتمة . It ends abruptly with following words :—

فهي لى الامول لكون النظر فيما اصعب *

Many foll. between 244 and 245 are missing. Passages of the text are marked with red lines. From the beginning up to fol. 40 the MS. is stained with damp. Foll. 31-39 are much damaged. The inner edge of the first and last foll. are bordered with thick paper. The contents of fol. 1 are defective on account of holes in the paper. Seven foll. are annexed. The first two contain some Arabic verse, the names of owners, and three seals of محمد علي . The other foll. are pages of some work on Arabic Grammar in Persian verse, with copious marginal notes in Persian.

Written in ordinary Nasta'lik. Not dated. C 18th century.

No. 142.

fol. 300 ; lines 21 ; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح معلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muhibballah al-Bihari's famous work on the principles of jurisprudence called Musall-

am ath-Thubūt by أبو العياش عبد العلي محمد بن نظام الدين المشهور Abū 'l-'Aiyāsh 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn known as Baḥr al-'Ulūm. He was born at Lucknow and was educated by his father. At the age of seventeen he received from his father a *Sanad* of competency. He began to deliver lectures and compose books. Unfortunately an event happened which forced him to quit Lucknow. From there he went to Shāhjahānpūr. He next went to Rampur State, where he remained for nearly five years. But the rush of students to him was so great that, the Nawwāb was unable to meet their demands. Baḥr al-'Ulūm, being dissatisfied with the Nawwāb, left the place. At the request of Munghī Ṣadr ad-Dīn, the ancestor of the presenter of the Buhār Library to the Govt. of India, he came to Buhār, a village in Burdwan, Bengal, and not improbably the Buhār Library was founded by him. From Buhār he went to Madras, where he died on the 12th Rajab, A.H. 1235, A.D. 1819. In Southern India he is known as *Malik al-'Ulāmā'*, and in Northern India as *Baḥr al-'Ulūm*. See for his life Journal of Nadwa, April and June, 1907; Ency. of Islam Vol. I., p. 584; Journal Asiatic Society (New Series) Vol. II., No. 10, 1911, p. 694; and Aghṣān al-Arba'a, pp. 121—127.

Beginning :—

الحمد لله الذي خلق الإنسان بعد أن لم يكن شيئاً مذكوراً الخ •

For copies see Rampur List, p. 277; Hyderabad List, Fann Uṣūl Fikḥ, No. 36; and Bankipur Cat, p. 522.

Lithographed, Lucknow, 1878.

This volume contains the commentary on المقدمة and on three مقالات, treating of المبادئ. Passages of the text are marked with red lines. A list of contents is added at the end. On the last fol. of the list is noted in another hand قبول مع العمل الذي كان يخط الصنف. Marginal glosses here and there. This commentary is called فتاوى الرحيموت Fawā'ih ar-Raḥamūt, a name which gives the date of composition as A.H. 1180, A.D. 1766. In some catalogues it is wrongly named فتاوى الرحيموت Fawā'ih ar-Raḥamūt.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

No. 143.

fol. 265; lines 27; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning :—

الحمد لله بنبي فروع الشريعة على الأصول القديمة الم *

This part is the commentary on أصول المقاصد and the خاتمة .

Passages of the text are marked with red lines up to fol. 158b. The rest are overlined in black ink. Foll. 167-174 have been recently supplied. Marginal corrections numerous. The colophon gives the date of composition as follows :—

هذا آخر ما قصدت ترفيحه و سميته بعد الاختتام بقوانين الرحمة
و ان قاملت فيه وجدت تاريخ الاختتام الحمد لله الذي يسر على عبده ابي
العباش عبد العلي محمد بن نظام الدين محمد الانصاري اختتامه الم *

The last fol. contains the remark :—

قوبل مع الفسحة الآخرة *

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 144.

fol. 493; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBÛT.

A commentary on Muhibballāh al-Bihārī's work on the principles of jurisprudence. The name of the commentator is not mentioned in the preface; but according to Bankipur Cat. p. 438, its author is ملا بركت Mulla Barkat and from the colophon it appears that he composed the work in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله رب العالمين و الصلوة على نبيه و آله اجمعين - الحمد لله قال
المصنف في العاشية الم *

For another copy see Bankipur Cat. p. 438.

Passages of the original text are marked with red lines. Foll. 3b, 10b, 13b, 20a, 29b, 32a, 35a, 38b, 48b, 54b, 61a, 64a, 67b, 73a, 76b, 79b, 168a, 170a, 180b, 215a, 262a, 266a, 270a, 276b, 280a, 284a, 287b, 293b, 295a, 302a, 306a, 309b, 336a and 492a contain lacunae. Here and there there are marginal corrections.

Written in Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence according to Shī'a School.

No. 145.

fol. 26; lines 25; size 11×7; 8×4½.

السبع الشداد

AS-SAB' ASH-SHIDĀD.

A work on the principles of jurisprudence according to the Shī'a school by محمد باقر بن محمد الحسيني الداماد Muḥammad Bakir bin Muḥammad al-Husaini ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:—

الاستيفاق من الله العزيز العليم و الاعتصام بحبل الله العليم العظيم
الله الملك المبين الحق المبين النعم *

It is divided into seven مقالة or sections, each of which is subdivided into several chapters or فصول, and an epilogue نخبة, as follows:—

fol. 1a.

المقالة الاولى وفيها فصول ثلاثة

(١) فصل لقد اتفقت كلمة العوام على ادراج

.. 1a.

الفقه في جنس العلم وتحديد

(٢) فصل في الحكم الشرعي المستفاد من دليله

.. 5b.

الظني

(٣) فصل في ان عقدا من الصدقات ومن

الطهريات هل يصلح ان يجعل مسئلة في

.. 8a.

العلوم الاقتصادية اولا

.. 8a.

المقالة الثانية فيها فصلان

(١) فصل في من المشهور المحقق المقرر عند

الفقهاء و الأصوليين تقسيم الحكم الشرعي

.. 8a.

بالقسمة المستوفاة الى الاحكام الخمسة المشهورة

(٢) فصل في المستصحب و مستصوب ما قاله

الشارح العظمي في شرحه ان الحكم اذا نسب

fol. 10a.

الى العداكم سمي اكدبا

,, 12a.

المقالة الثالثة

(١) فصل قد وقع في كلام الاصحاب ... عد ترك

,, 12a.

المعدوبات بأسرها من الكبائر

(٢) فصل ان المسفونات التي نحن بسبيلها ان

,, 13a.

انما هي المسفونات الصرفة

,, 14a.

المقالة الرابعة

(١) فصل لعل الناظر في كلام الفقهاء يقول لقد

,, 14a.

اتفقت كلمتهم قاطبة الخ

(٢) فصل ان لاصل التحصيل نظيرا في العلوم

,, 15b.

الحكسية الخ

,, 16a.

المقالة الخامسة

(١) فصل في عدم صحة الصلوة في المكان

,, 16a.

المعضوب

(٢) فصل الاقوى وما عليه الفتوى ... ان اباحة

,, 17a.

المكان انما اشتراطها في صحة الصلوة الخ

(٣) فصل قال في الذكرى ولو صلى المالك

,, 18a.

في المعصوب صحت صلاته اجماعا

,, 18b.

المقالة السادسة

(١) فصل لقد انعقد اجماع علماء الاسلام على

,, 18b.

وجوب القيام الخ

(٢) فصل واذا تحقق الحق فقد انكشف لك

,, 20b.

الامر في مقامات تضاهي هذا المقام

,, 21a.

المقالة السابعة ثلثة فصول ونختمه

(١) فصل ان فقهاء الاصحاب اتفقوا على ان

,, 21a.

العزم على المعاصي و فيتها مما لا يتروك عليه

عقاب

(٢) فصل المستفاد من قوله صلعم لا صغيرة مع

fol. 22a.

الاصرار ولا كبيرة مع الاستغفار

(٣) فصل ان استغفار الذنب و استغفار المعصية

, 22b.

كبيرة كانت او صغيرة الت

تضمنة في الحديث ... نية المؤمن خير من عمله و نية

.. 23b

الكافر شر من عمله

From the colophon it appears that it was composed in A.H. 1023, A.D. 1614. See also *Kashf al-Hujub*, p. 306. The word فصل is written in red ink. Marginal glosses and corrections occasionally. Fol. 26b contains some quotations from Bahā' ad-Dīn al-Āmilī's work called *Miftah al-Falah*.

Written in Nasta'liq. Not dated. C. 18th century. Scribe محمد رفيع خواهرزاده ملا عبد الله سنبلبي.

No. 146.

fol. 168; lines 19; size 8½ × 5½; 6 × 3½.

شرح زبدة الاصول

SHARH ZUBDAT AL-USŪL.

A commentary on Bahā' ad-Dīn al-Āmilī's treatise on the principles of jurisprudence called *Zubdat al-Uṣūl* by حسام الدين Husām ad-Dīn Muḥammad Ṣāliḥ bin Ahmad al-Māzandarānī. He was one of the most eminent scholars of the Shī'a sect of the 11th century Hijra. He was the son-in-law of Mullā Muḥammad Taqī al-Majlisī, who died in A.H. 1070, A.D. 1659, and is the author of many works. See *Nujūm as-Samā'*, p. 106; *Shudhūr al-Iḳyān*, Vol. II., fol. 211; and *Amīl al-Āmil*, p. 64.

Beginning:—

الحمد لمن اصول نعمائه ظاهرة و مبرج أوله باهرة الت

See Berlin Cat., No. 4425; and also *Kashf al-Hujub*, pp. 303 and 356. Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., p. 321 wrongly attributes *Zubdat al-Uṣūl* to Ḥasan bin Zayn ad-Dīn al-Āmilī ash-Shāmī ash-Shahīd, died, A.H. 1011, A.D. 1602.

For other commentaries see *Kashf al-Hujub*, pp. 336 and 337. The original text is quoted in full and is marked with red

lines. The last half of the book contains marginal glosses mostly written in Shikasta. The last fol. in another hand, has the date of composition of this commentary in the following chronogram
 ١٠٣٨ هـ، تأليف تاليف شرح ثم الشرح بمصداق
 A.H. 1038. The first and last foll. bear the seals of Amjad 'Ali, Wajid 'Ali and Sulaiman Jah.

Written in clear Naskh. Not dated. C. 18th century.

No. 147.

fol. 245; lines 15; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح زبدة الأصول

SHARH ZUBDAT AL-UṢŪL.

An incomplete commentary on Bahā'ad-Dīn al-Āmilī's treatise on the principles of jurisprudence. As the work is defective both at the beginning and the end, the name of the commentator could not be traced; but the passage on fol. 164a, مصابها للصنف indicates that the commentator was a contemporary of the author, as the words دام ظله indicate.

It begins abruptly on fol. 4 as follows:—

الأصول من بينها بمقالة العذب الغرات من ملج لجأ الخ *

This commentary is named on the title page خلاصة الأصول شرح زبدة الأصول. The first three foll. are misplaced. Fol. 1 should come after fol. 10, and foll. 2 and 3 should come after fol. 12. The text is distinguished from the commentary by red lines over it up to fol. 86 and partly in foll. 206-208. The rest of the book is without such differentiating line. In foll. 1 to 159 and foll. 184-245, the headings of chapters and the beginnings of new discussions are written in red ink, but in foll. 160-183 only a little space is usually left blank. The outer edge of foll. 1-32, 201-245 and the inner-edge of all the foll. are changed to thick paper. It ends abruptly with the unfinished commentary on the chapter called المنهج الرابع إلى كتاب النظر في الاجتهاد و التقليد و البصير و إلى الجواهر من سادسها منظمين. Slightly worm-eaten.

Written in Nasta'lik. Not dated. C. 18th century.

No. 148.

fol. 285; lines 21; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

تنقيح المرام

TANKĪH AL-MARĀM.

A supercommentary on al-Khalil bin al-Ghāzī al-Kazvīnī's commentary on Muḥammad bin al-Ḥasan aṭ-Ṭūsī's treatise called '*Uddat al-Uṣūl*' on the principles of jurisprudence according to the Shī'a school by علي اصغر بن محمد يوسف القزويني 'Alī Aṣghar bin Muḥammad Yūsuf al-Kazvīnī. He was a scholar of the Imāmiya sect. The introduction of the passages of the commentary, up to fol. 128, with the expression ايدى الله, used for a living being, and subsequently with قدس الله سره or قدس سره, applied to a deceased person, indicates that 'Alī Aṣghar al-Kazvīnī wrote the beginning of his supercommentary during the lifetime of the commentator and the rest after the latter's death which took place in A.H. 1089, A.D. 1678, and not circa A.H. 1070, A.D. 1659, as given by Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 187. See *Shuḥūr al-'Iḳyān*, Vol. I., fol. 260, and *Nujūm as-Samā*, p. 101. The date of completion of the supercommentary, according to the colophon, is A.H. 1103, A.D. 1691. The supercommentator, then, certainly flourished between some date anterior to A.H. 1089, A.D. 1678, and A.H. 1103, A.D. 1691. He probably died in the first quarter of the 12th century Hijra.

Beginning:—

الحمد لله رب العالمين و الصلوة على نبينا محمد حيد المرسلين
و بعد فيقول راجي رحمة ربه العتي المعتقي ابن محمد يوسف علي اصغر
القزويني الحج *

Passages of the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 149.

fol. 283; lines 25-23; size $6 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

القوانين المحكمة

AL-KAWĀNĪN AL-MUḤKAMA.

A work on the principles of jurisprudence according to the Shī'a school by ابو القاسم بن الحسن التميمي الجبلائي Abū'l Qāsim

bin al-Hasan al-Kummī al-Chāplākī al-Jīlānī. He was born at Chāplāk, a dependency of Kumm. His father was an inhabitant of Gīlān or Jīlān. He studied under Akā Bākīr Bahbahānī (d. A.H. 1205, A.D. 1790; vide *Nujūm as-Samāʾ*, p. 307), and is the author of several useful works. He died soon after the death of Akā Saiyid 'Alī at-Tabatabāʾī which occurred in A.H. 1231, A.D. 1815. See *Nujūm as-Samāʾ*, p. 340.

Beginning:—

الحمد لله الذي هدانا إلى أصول الفروع..... أما بعد فبذة لبذة من مسائل الأصولية و جملة من بيان المسائل الفقهية جعلتها تذكرة لنفسي و الطالبين التم •

The book is divided into a مقدمة, a few أبواب and a خاتمة. For details see Berlin Cat. No. 4424. According to Kashf al-Hujub, p. 417, the author completed this book in A.H. 1205, A.D. 1790.

For copies see Berlin Cat. No. 4424; and Hyderabad List, Fann Uṣūl, No. 41.

Foll. 110 and 111 are missing. Foll. 40, 41, 49-62, 282 and 283 have been recently replaced. The lower part of the last fol. is defective. The inner edge of each fol. has been replaced with a different kind of paper. The upper and lower edges of some foll. at the end have also been changed to a different kind of paper. Marginal corrections here and there. The first and last foll. bear the seals of *سيد مرتضى خلاصة العلماء مولوي*, dated A.H. 1274. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

Statutes of Law (al-Furū').

Hanafis.

No. 150.

fol. 86; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

خزانة الفقهاء

KHIZANAT AL-FIKH.

A treatise on jurisprudence according to the Hanafi school by أبو الليث نصر بن محمد بن أحمد الفقيه الحمرقندي Abū'l Laith Naṣr bin Muḥammad bin Aḥmad al-Fakīh as-Samarkandī. He was a pupil of Abū Ja'far al-Hindāwānī, and was known as Imām al-Hudā. Biographers differ very much about the date of his

death. In *Madīnat al-'Ulūm*, fol. 151, the author says that he died on the 11th Jumāda II, A.H. 393, A.D. 1002. 'Alī Ḳarī in his *Tabakāt*, fol. 1806 (No. 256), says that his death took place at Balkh in A.H. 376, A.D. 986; while in another of his books, the commentary on *ash-Shifā fī Hukūk al-Muṣṭafā*, he gives the date as A.H. 373, A.D. 983. Ḥajī Khalifa, Vol. II., pp. 51, 428, gives the date as A.H. 375, A.D. 995, and in the same volume, p. 365, he gives it as A.H. 373, A.D. 983, while in Vol. III., p. 136 he gives it as A.H. 383, A.D. 993. The last mentioned date is also given by Flügel in *Die Classen*, p. 393. In *Taj at-Tarājim*, edited by Flügel (*Leipzig*, 1862), the date of the death of our author is given as A.H. 393, A.D. 1002. Al-Kafavī, in his work, *I'lām al-Akhyār* (No. 255) fol. 146, gives A.H. 373, A.D. 983. See also *Hada'ik al-Hanafiya*, p. 180, and Brockelmann, Vol. I., p. 195.

Our author should not be confounded with another scholar known as *نصر ابوالبیت الحافظ السمرقندی*. The latter died in A.H. 294, A.D. 906, and is known as al-Ḥafiz, while our author is known as al-Fakih.


Beginning.—

الحمد لله رب العالمين اعلم ان الفتنة علم حسن و هو اجل من سائر

العلوم ايضاً •

For chapters see Berlin Cat. No. 4444.

For copies see Paris Cat. No. 826; Berlin Cat. Nos. 4444-5; Aya Sofia Cat. No. 1148; and Cairo Cat. Vol. III., p. 43.

It has an *'Umoḡa* on the first fol. Marginal notes occasionally. Headings of chapters in red ink. A list of contents is added at the beginning. The title-page bears the name of several previous owners. Four foll. are added at the beginning, containing some legal questions, words for amulets, and a few Arabic verses, etc. The last fol. as well as the title-page contain the name and seal of *القضاة سيد حامد الله فاني*. The MS. is stained with damp. 

Worm-eaten places are generally patched with thin paper.

Written in good Naskh. Not dated. C. 17th century.

No. 151.

fol. 357; lines 29-33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

البسوط

AL-MABSŪT.

A portion of a voluminous book on jurisprudence according to the Hanafi school by *شمس الدين ابو بكر محمد بن احمد بن ابي مادل*

السرخسي Shams al-A'imma Abū Bakr Muḥammad bin Ahmad bin Abi Sahl as-Sarakhsi. He was born at Sarakhs in Khurāsān; studied with Shams al-A'imma 'Abd al-'Azīz bin Ahmad al-Halwānī, and with the Shaikh al-Islām as-Sughdī. He dictated the present book, up to باب الشريط, to his students during his imprisonment in a well at Ūzjand. They used to assemble at the top of the well, and wrote to his dictation. After regaining his liberty he went to Farghāna, where he completed the work in fifteen volumes. Biographers differ very much with regard to the date of his death. 'Alī al-Kārī in his *Tabakāt*, fol. 132a, says that he died in A.H. 438, A.D. 1046. Ḥājī Khalīfa, Vol. V., p. 363, gives the date as A.H. 483, A.D. 1090, while *Madinat al-'Ulūm*, fol. 123a, suggests about A.H. 500, A.D. 1106. Flügel, in *Die Classen*, p. 394, says that he died in A.H. 490, A.D. 1096 or in A.H. 500, A.D. 1106. See *Tāj at-Tarājim*, pp. 38, 124; *al-Fawa'id al-Bahīya*, p. 64; *Ḥadā'ik al-Ḥanafīya*, p. 205; and *Brockelmann*, Vol. I., p. 373.

Our copy begins with كتاب النكاح as follows:—

كتاب النكاح قال الشيخ الإمام الأجل الزاهد شمس الأئمة و فخر الإسلام
أبو بكر محمد بن أبي سهل السرخسي رحمه الله تعالى رضى الله عنه أملاً
اعلم أن النكاح في اللغة عبادة عن الوطني الم *

For copies see Br. Mus. Suppl. Cat. No. 276-7; India Office Cat. No. 204; Gotha Cat. No. 997; Cairo Cat. Vol. III., p. 109; Asiatic Society, Cat. p. 18 (Vols. VI and VII); and Rampur List, p. 245 (Vol. IV).

Printed in thirty vols., Egypt, A.H. 1324.

Our copy ends with the chapter called باب اليمين في العتق.

A table of contents is added at the beginning in a modern hand. Marginal corrections are numerous. The headings of chapters are in red ink. The lower part of the first two foll. and a few foll. at the end are somewhat damaged by damp. The lower part of the whole MS. is stained with damp. In the colophon the copyist mentions that he completed the transcription of the present volume on the 19th Sha'bān, but does not mention the year.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 152.

fol. 53 ; lines 19 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

جمل الاحكام

JUMAL AL-AHKĀM.

A treatise on jurisprudence according to the Hanafi school on legal ordinances applying to special cases, or to particular classes of persons, by أبو العباس أحمد بن محمد الناطقي الطبري Abū 'l 'Abbās Ahmad bin Muḥammad an-Nāṭifi at-Ṭabari. He was one of the most eminent jurists of the Hanafi school, and died at Rai in A.H. 446, A.D. 1054. See *Tāj at-Tarājim*, p. 6 ; *Madīnat al-'Ulūm*, fol. 152a ; *al-Fawā'id al-Baḥiyya*, p. 19 ; *Ḥadā'ik al-Hanafiyya*, p. 194 ; Flügel, *Die Classen*, p. 302 ; and Brockelmann, Vol. I., p. 372.

Beginning :—

قال أبو العباس سمعت الشيخ أبا الحسن بن سراقه يقول المرأة إذا رأت دم الحيض ألم *

This work has been referred to as al-Ahkām by Ḥājī Khalifa, Vol. I., p. 176, and as Jumlat al-Ahkām by the same author in Vol. II., p. 622. In Cairo Cat Vol. III., p. 3, it is called Ahkām an-Nāṭifi.

For copies see Br. Mus. Suppl. Cat. No. 275. II ; and Cairo Cat. Vol. III., p. 3.

It contains altogether 28 chapters as follows :—

fol. 1.	احكام الفسار
„ 20b.	احكام الصبياني
„ 24a.	احكام العبيد و الآماء
„ 28a.	احكام السكران
„ 29a.	احكام المتزهين
„ 30a.	احكام المجانين
„ 31a.	احكام الغيب
„ 32b.	احكام اميات الاولاد
„ 33b.	احكام المدبرين
„ 34a.	احكام المكاتبين
„ 36b.	احكام اهل الذمة

fol. 38b.	احكام اهل الجوزية
„ 39b.	احكام المرتدين
„ 40b.	احكام الاوصياء
„ 41b.	احكام الجدد
„ 41b.	احكام الزوجين
„ 42b.	الاحكام التي تتعلق بالاكثري
„ 44a.	احكام بين اثنين
„ 44b.	الاحكام التي تتعلق بالربع
„ 45a.	احكام البيعة
„ 46a.	الاحكام التي تتعلق بالسلطان
„ 47a.	الاحكام التي صاحبها بالخيار
„ 49a.	احكام المرفوض
„ 50a.	الاحكام التي لا يجتمعان
„ 50a.	احكام الضيوع
„ 50b.	احكام الذاسي
„ 50b.	احكام العذب
„ 52b.	احكام التوبين

Foll. 47-50 should come after fol. 43, and foll. 51-52 after fol. 40. It is stained with damp and much worm-eaten; the worm-eaten places are pasted over with paper. A list of contents is given on the title-page. The title-page and last fol. bear the names and seals of previous owners. The first fol. of some other MS. is bound up with this volume at the beginning by mistake.

Written in good Naskh. Not dated. C. 16th century.

No. 153.

fol. 60; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

معدة الفتاوى

'UMDAT AL-FATĀWĀ.

A work on jurisprudence according to the Hanafi school by
برهان الأئمة حسام الدين أبو محمد عمر بن عبد العزيز الصدر الشهيد البخاري
Burhān al-A'imma Ḥusām ad-Dīn Abū Muḥammad 'Umar bin

Abd al-'Aziz as-Sadr ash-Shahid al-Bukhārī. He was born in A.H. 483, A.D. 1090; studied jurisprudence with his father, and surpassed all the scholars of his time at Khurāsān. From there he went to Transoxians, and was much respected by the Sultān and others. He fell into the hands of the Turks, when they took Sultān Sanjar prisoner, and was killed at Samarqand in A.H. 536, A.D. 1141. His dead body was removed to Bukhārā. He is recognised as one of the most reliable authorities on jurisprudence according to the Hanafī school. See *Taj al-Tarājim*, p. 34; *al-Fawā'id al-Bahīya*, p. 60; *al-Kāmil*, Vol. XI., p. 57; *Flügel, Die Classen*, p. 311; and *Brockelmann, Gesch. d. Arab. Litter.* Vol. I., p. 374.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين باب ما يجوز به الوضوء
و ما لا يجوز - الماء الجاري يجوز الاغتسال فيه و الوضوء منه الميم *

It is divided into small chapters as follows :—

fol. 1b.	باب ما يجوز به الوضوء و ما لا يجوز
.. 2a.	فصل في الوضوء
.. 2b.	فصل في مسائل البئر
.. 3b.	فصل فيما يفسد الماء
.. 4a.	فصل في الماء المستعمل
.. 4b.	فصل فيما لا يجوز الوضوء به
.. 5a.	فصل في الفحالة التي تصيب الثوب أو البدن
.. 7a.	باب الوضوء
.. 7b.	فصل في الاستنجاء
.. 8a.	فصل فيما يفتق الوضوء
.. 9a.	فصل فيما يوجب الغسل
.. 9b.	باب المسح
.. 10a.	باب التيمم
.. 10b.	كتاب الصلوة
.. 10b.	باب الأدان
.. 11a.	فصل في مسائل المسجد
.. 11b.	فصل في شروط الصلوة

fol. 12a.	نص في تكبيرة الافتتاح وما يتعلق بها
„ 12b.	فصل فيمن يصح الاقتداء به ومن لا يصح
„ 13a.	فصل فيما يكره في الصلوة وفيما لا يكره
„ 14a.	فصل فيما يفسد الصلوة
„ 15a.	فصل في القراءة وفيما يفسد فيها
„ 15b.	فصل في سجدة التلاوة
„ 16a.	باب سجود السهو
„ 16b.	فصل في قضاء الغوات
„ 17a.	فصل في التراويح
„ 18a.	فصل في الوتر
„ 18a.	باب صلوة المسافر
„ 19a.	باب صلوة المريض
„ 19b.	باب صلوة الجمعة
„ 20a.	باب صلوة العيدين
„ 20a.	باب غسل الميت
„ 21a.	باب الشبدة
„ 21a.	مسائل شتى
„ 22a.	كتاب الزكاة
„ 23a.	فصل في صدقة الفطر
„ 23b.	كتاب الصوم
„ 24a.	فصل في العذر الذي يبيح الانتظار
„ 24b.	فصل فيما يكره للصائم وما لا يكره
„ 25a.	فصل فيما يفسد الصوم
„ 25b.	فصل في الاعتكاف
„ 25b.	كتاب الحج
„ 26b.	كتاب النكاح
„ 28a.	فصل في المحرمات
„ 28b.	فصل في المهر
„ 29a.	مسائل شتى

fol. 29b.	كذاب الرضا
„ 30a.	كذاب الطلاق
„ 32b.	باب النفقة
„ 34a.	مسائل شتى
„ 35a.	كذاب العتاق
„ 36a.	كذاب الايمان
„ 36b.	فصل في الفدر
„ 37a.	فصل في الكفارة
„ 37b.	فصل رجل حلف لا يدخل هذه الدار الهم
„ 39a.	مسائل شتى
„ 40a.	كذاب الحدود
„ 41a.	كذاب السرقة
„ 41b.	كذاب اللقيط
„ 41b.	كذاب اللقطة
„ 42a.	كذاب جعل الابق
„ 42a.	كذاب العقود
„ 42b.	كذاب التراخي
„ 46b.	كذاب الغصب
„ 47b.	كذاب الوديعة
„ 47b.	كذاب العارية
„ 48a.	كذاب الذمائم
„ 49a.	كذاب الشراكة و المضاربة
„ 50a.	كذاب الوقف
„ 51a.	كذاب البعده
„ 51b.	فصل في الصدقة
„ 51b.	كذاب البيوع
„ 53b.	كذاب الجارة
„ 54b.	كذاب ادب القاضي

fol. 55a.	كتاب الشهادات
„ 55b.	كتاب الدعوى
„ 56a.	كتاب الاقرار
„ 56a.	كتاب الوكالة
„ 56b.	كتاب المغالة
„ 56b.	كتاب الصلح
„ 57a.	كتاب الرهن
„ 57a.	كتاب المساقاة و المزراعة
„ 57b.	مسائل احياء الموات
„ 57b.	كتاب الاشربة
„ 58a.	كتاب الاكراه
„ 58a.	كتاب الديات
„ 59a.	كتاب الوصايا
„ 59a.	باب الحكايات

For copies see Berlin Cat. No. 4812; Gotha Cat. No. 1041. Br. Mus. Suppl. Cat. No. 278; and Cairo Cat. Vol. III., p. 81. In the last catalogue the work is named 'Umdat al-Muftī wa'l Mustaftī. Hāji Khalifa, Vol. IV., p. 262, mentions this work, but gives a quite different beginning.

Marginal glosses, in Nasta'lik character, are numerous. A table of contents is given on the title-page. Names of previous owners, and seals of Hāmidallāh, are found on the title-page and on the last fol. Headings of chapters in red ink. Slightly worm-eaten, but mended with thin paper. On the last fol. are two distiches in Arabic, one of which is attributed to the Imām Abū Hanīfa. Stained with damp. Erroneously named on the title-page an-Nukāya.

Written in clear Naskh. Not dated. C. 16th century.

No. 154.

fol. 385; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

خلاصة الفتاوى

KHULĀṢAT AL-FATAWĀ.

A work on jurisprudence according to the Hanafī school by
إفتيخار الدين طاهر بن أحمد بن عبد الرشيد البغاري Iftikhār ad-Dīn

Tahir bin Ahmad bin 'Abd ar-Rashid al-Bukhārī. He studied with his father and with other eminent jurists of his native town. He was the greatest jurist in Transoxiana of his time, and died in A.H. 542, A.D. 1147. See *Tāj at-Tarājim*, p. 22; *al-Fawā'id al-Bahiya*, p. 37; *Hada'ik al-Hanafiya*, p. 221; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 374.

Beginning :—

الحمد لله خالق الارواح والاجسام قال الشيخ الامام اجل
مفتي الشرق والغرب طاهر بن احمد بن عبد الرشيد البخاري الن *

This book is one of the most reliable works on jurisprudence according to the Hanafi school. *Hāji Khalifa*, Vol. III., p. 165, says هو كتاب مشهور معتمد i.e., "It is a famous, reliable book" and *al-Fawā'id al-Bahiya*, p. 37, says هو كتاب معتبر عند العلماء و معتمد "it is a reliable work to scholars and a trustworthy one to jurists." The author first wrote two other books on jurisprudence, namely *Khizānat al-Wāki'āt* and *Nisāb al-Faḥāḥ*. Then on the requests of his friends he wrote the present book in a concise form, and hence it was named *Khulāṣa*. The author at the beginning of each section has given a list of contents for the help of those engaged in giving *Fatwā*.

For copies see India Office Cat. No. 205; *Yeni Cat.* Nos 610-2; *Cairo Cat.* Vol. III., p. 44; *Rampur List*, p. 191; and *Hyderabad List*, *Fann Fikh* No. 4.

Lithographed, Lucknow.

The beginning of our copy differs from that of India Office Cat. No. 205. A list of contents is annexed at the beginning. There is a beautiful 'Unwān, and the first two pages are decorated. Gold and coloured lines are throughout on the margin. Up to fol. 18 glosses are found in the margin. The borders throughout are changed to different paper. The latter part of the MS. has been damaged by insects and by the pasting of paper over the worm-eaten places. Headings of chapters in red ink. Stained with damp. The last fol. contains a note, which indicates that the book was purchased on the 20th Dhū'l Hijja, A.H. 1192, from a merchant who had come to Calcutta from Dehli. There is a seal above this note, but it has been defaced.

Written in fine Naskh. The colophon runs thus :—

قد وقع الفراغ من الاستكتاب والمطبعة والتحشية من الأول الى الآخر
في الخامس والعشرين من ربيع الآخر سنة الف وتسعين وخمس من
النسفة التي كتبها وحشاها وصحها ثلاث مرات قدوة المصنفين مولانا
جلال الدين الامام الهمام مولانا حاجي البيهتي في سلخ جمادى الاول من

سنة ستين وثمانمائة..... بنصحية النصف الآخر من خلاصة الفقه من خط
المعشي اعني مولانا جلال الميهشني رحمه الله بعد وقت الزوال في يوم
البيع من شهر المحرم سنة خمس وتسعين بعد الف والحمد لله رب
العالمين •

No. 155.

fol. 660; lines 27-31; size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

المجلد الثاني

AL-FATAWĀAT-TĀTĀRKHĀNIYA.

A work on jurisprudence according to the Hanafi school. According to Shams Sirāj 'Afif, *Tārīkh Firūz Shāhī*, p. 392, this work was composed by order of Khān A'zam Tātār Khān by a number of 'Ulamā' at Dehli in 30 volumes. The Khān was a Turk by origin, and was found in a cradle, when Ghiyāth ad-Dīn Tughlak (A.H. 720-725, A.D. 1320-1324) attacked Multān and Dibalpur, and brought before the king, who named him Tātār Malik (the King's booty). During the reign of Muḥammad II bin Tughlak (A.H. 725-752, A.D. 1324-1351) he distinguished himself in several battles, and finally in the reign of Firūz Shāh (A.H. 752-790, A.D. 1351-1388) he was given the title of Tātār Khān and other very high honours. He made the pilgrimage, and died a few years after the accession of Firūz Shāh. The Khān also set the 'Ulamā' of Dehli to compile the extensive commentary on the Qur'an, named *Tafsīr Tātār Khānī* after his name. See Shams Sirāj, pp. 388-394. *Hājī Khalifa*, Vol. II., p. 90, says that the author of the work under notice is 'Alīm bin 'Alā' al-Hanafi.

Our copy is without the earlier parts of the book, and begins with a portion of كتاب الاجرة; but the first fol. is too defective to quote. Consequently I give the beginning of the 2nd fol. as follows:—

يختص بتمليك الاعيان لا يلحق بلفظ الاجرة و البيع يختص بتمليك
الاعيان الم •

On fol. 8a a new chapter begins as follows:—

الفصل الثالث في الرقات التي يقع عليها عقد الاجرة في المضمرات
ويصح العقد على مدة معلومة الى مدة كانت يريد به قصر المدة كاللوم
ونحوه او طال كالمسنيين الم •

The classification and arrangement are on the lines of al-Marḡhinānī's famous work called al-Hidāya. The names of the different works quoted as authorities are given in full, except that in the case of Muḥmūd bin Aḥmad bin 'Abd al-'Aziz al-Bukhārī's famous work *al-Muḥīṭ*, the letter *م* is given as an abbreviation.

According to Ḥājī Khalīfa, Vol. II., p. 90, the first chapter of the complete book is on *Knowledge*. Sometimes the work is designated *Zād al-Musāfir*. Ibrāhīm bin Muḥammad al-Halabī, died, A.H. 956, A.D. 1549, has abridged the work.

For copies see Br. Mus. Suppl. Cat. No. 1199; and Rampur List, p. 222.

The MS. is much worm-eaten. The borders of several foll. have been changed. The upper part of fol. 84 is defective on account of paper pasted over it. The portion from beginning up to the middle of fol. 133a is in one hand, and the rest is in another. Headings of chapters in red ink. The last part of the book is named *Kitāb al-Farā'id*. Coloured ruled margins throughout.

Written in Naskh. Not dated. C. 17th century.

No. 156.

fol. 241; lines 19; size 10×7; 7½×4½.

خزانة الروایات

KHIZĀNAT AR-RAWĀYĀT.

A work on jurisprudence according to the Hanafī school by *القاضي چکان الهندي* al-Qaḍī Chakān al-Hindī. He was an inhabitant of Kiraw in Gujarāt, and died in A.H. 920, A.D. 1514. See Ḥājī Khalīfa, Vol. III., p. 135; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 221.

Beginning:—

الحمد لله الذي خلق النسل الم

For copies see *Yeni Cat.* No. 605; *India Office Cat.* No. 276; *Rampur List*, p. 190; and *Hyderabad List*, *Fann Fikh*, No. 93.

as-Saiyid 'Abd al-Latif has abridged this book, and named it *Muntakhab Khizānat ar-Rawāyāt*. See *Rampur List*, p. 253.

Our copy is defective, and ends abruptly with the chapter called *باب التعر*. From the list of contents at the beginning of the book it appears that more than half the work is missing. Some portion of fol. 226 is also missing. The first fol. of the table of contents, annexed at the beginning, is placed upside down. One fol. is added before the MS. which contains some legal questions and lines in praise of the Imām Abū Ḥanīfa an-Nu'mān bin Thābit,

died, A.H. 150, A.D. 767. Worm-eaten, but the damaged places are mostly pasted over with paper.

Written in Naskh. Not dated. C. 17th century.

No. 157.

fol. 156; lines 19; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

ملتقى الأبحر

MULTAKA'L ABHUR.

A well-known work on jurisprudence according to the Hanafi school by *ابراهيم بن محمد بن ابراهيم الحلبي* Ibrāhīm bin Muḥammad bin Ibrāhīm al-Ḥalabī. He studied at Ḥalab and Cairo, became the *Khaṭīb* of the mosque of Sulṭān Muḥammad at Constantinople, and died in A.H. 956, A.D. 1549. Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 432, has wrongly named him Muḥammad bin Ibrāhīm al-Ḥalabī. See *Hada'ik al-Hanafiya*, p. 376; and *Haji Khalifa*, Vol. VI., p. 102. Consult also *Journal Asiatique*, 1842, II., p. 225; *Ibid.*, 1848, II., p. 1.

Beginning:—

الحمد لله الذي وفقنا للفقہ فی الدین الم •

For copies see Berlin Cat. Nos. 4613-4; Gotha Cat. No. 1032; Munich Cat. Nos. 317-9; Paris Cat. Nos. 956-64; Algeirs Cat. No. 1021; Br. Mus. Suppl. Cat. No. 297; Cairo Cat. Vol. III., p. 135; Rampur List, p. 253; Bankipur Cat., p. 710; and Hyderabad List, *Fann Fikh*, No. 75.

For commentaries and glosses see *Haji Khalifa*, Vol. VI., p. 103; and Berlin Cat. No. 4615.

Printed at Constantinople, A.H. 1264. For other editions see Ellis, *Br. Mus. Cat. of printed Books*, Vol. I., p. 731.

A French translation has been published by Sauvaire, Marseille, 1882.

From the colophon it appears that it was completed at Constantinople, A.H. 929. Further it shows that it was copied from the autograph copy of the author, dated A.H. 929. A table of contents has been added in a recent hand at the beginning. It is noted on the title-page that *Ṣadr ad-Dīn Mūsavī* obtained the MS. from London for £1 and included it in the *Bāḥar Library*, 22nd Ramaḍān, A.H. 1311. A gold line between two black lines throughout in the margin. Headings of chapters in red ink. On the top of fol. 16 there is a gold background for writing *بسم الله الرحمن الرحيم*, which has not been filled in, however.

Written in beautiful Nasta'lik. Not dated. C. 16th century.

No. 158.

fol. 351; lines 25; size $11\frac{1}{4} \times 7$; $7\frac{1}{4} \times 4$.

جامع الرموز

JĀMI' AR-RUMŪZ.

A commentary on *Ṣadr ash-Sharī'at al-Asghar* 'Ubaidallāh bin Mas'ūd al-Hanafī's abridgement of the *Wikāya*, called an-Nukāya, by شمس الدين محمد الخراساني القسستاني Shams ad-Din Muhammad al-Khurasānī al-Kuhistānī. He came from Khurasān to Kuhistān, where he remained for some time. From the latter place he went to Bukhārā, and settled there. There he attained reputation as a jurist of high order, and became a *Mufti* of that place and of the entire Transoxiana. He was a pupil of Shaikh al-Islām al-Haravī, and died, according to some, in A.H. 962, A.D. 1554, and according to others about A.H. 950, A.D. 1543. Mawlā 'Isām ad-Dīn had a very poor opinion of al-Kuhistānī, and did not consider him to be a jurist of rank. According to him al-Kuhistānī was a "broker" of books. See 'Abd al-Hai al-Lakhnavī, an-Nāfi' al-Kabīr, p. 119; Hāji Khalifa Vol. IV., p. 374; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 377.

Beginning:—

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع الكبير من الاحكام

The author completed the commentary in A.H. 941.

For copies see Munich Cat. No. 284; Leyden Cat. No. 1808; India Office Cat. No. 237; Berlin Cat. No. 4563; Algeirs Cat. No. 1007; Yeni Cat. No. 382; Rampur List, p. 181; Hyderabad List, Fann Fikh, No. 52; and Bankipur Cat. p. 155.

Printed, Calcutta, 1858, Constantinople, A.H. 1289, and Kazan, 1890.

For other commentaries on an-Nukāya, which is also sometimes designated *Mukhtasar al-Wikāya*, see Hāji Khalifa, Vol. VI., p. 373, and Berlin Cat. No. 4563.

Hāji Khalifa, has given two different dates for the death of *Ṣadr ash-Sharī'at al-Asghar* (or ath-Thānī) 'Ubaidallāh bin Mas'ūd al-Hanafī. In Vol. II., p. 315, under the book *Ta'dīl al-'Ulūm*, and Vol. VI., p. 443, under the work *Wishāh fi'l Ma'āni wa'l Bayān*, he says that *Ṣadr ash-Sharī'at al-Asghar* died in A.H. 747; but in Vol. VI., p. 373, under the book an-Nukāya, and in the same Vol., p. 400, under *Wikāyat ar-Rawāya*, it is said that he died in A.H. 746, A.D. 1344. 'Alī al-Kārī in his work *al-Athmār al-Janiya*, fol. 108, says that he died in the eighties of the 7th

century A.H. مات في نيف وثمانين وستمائة. The correct date of his death is A.H. 747. See Flügel, *Die Klassen* pp. 277 and 324; *Tāj at-Tarājim*, p. 118 and Brockelmann, Vol. II., p. 214. The commentary under notice is not a very reliable book on jurisprudence. As *Radd al-Muhtār* Vol. I., p. 72, says :—

قال شيخنا العلامة صالح الجيفيني انه لا يجوز الاقتداء من الكتب المختصرة (الى قوله) او لعدم الاطلاع على حال مولفها كشرح الكفر لمنه مسكين و شرح الفذالة للبهستاني انتهى •

Passages of the original text are marked with red lines. Double red lines in the margin. Foll. 105, 112b and the lower part of fol. 112a are left blank.

Written in good Naskh. Dated A.H. 1105. Scribe عبد الواحد بن ميرداد بن نهال.

No. 159.

fol. 401; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4$.

فتاوى ابراهيم شاهي

FATAWA IBRAHIM SHAHI.

A work on jurisprudence according to the Hanafi school by Shihab ad-Din شهاب الدين احمد بن محمد الملقب بنظام الجيفيني Ahmad bin Muhammad, known as Nizām al-Jilānī. He flourished in the reign of Ibrāhīm 'Adil Shāh of Bijāpūr, A.H. 941-965, A.D. 1535-1557.

Our copy is the last part of the work, and begins abruptly as follows :—

كتاب الغضب والضلع في الزماني الغضب في اللغة عبارة عن اخذ الشئ من الغير الم •

It was composed from 160 works on jurisprudence, and was dedicated to Ibrāhīm 'Adil Shāh. See Hājī Khalifa, Vol. I., p. 144.

For copies see Rampur List, p. 221; and Hyderabad List, Fann Fatawa, No. 27.

A table of contents is added at the beginning. The MS. is defective at the end, there being a few foll. missing. Some borders are supplied with a different kind of thick paper. Some portion of the upper part of foll. 7-70 is stained with damp. In foll. 95a, 238, 239b and 394a, the MS. is defective at the top on account of the pasting of some paper over the text. Foll. 387b-388 are also a

little damaged, and paper has been pasted over them. Foll. 148-160 and 176-189 are a little damaged by worms. The lower halves of foll. 208b and 268a and the whole of foll. 268b and 269 are blank. Lacunae are numerous. The ink of the last fol. (401b) is a little faded, and the fol., being defective, has had paper pasted over it. One fol. is added at the beginning, containing a *fatwā* in a modern hand.

Written in different ordinary hands of Nasta'lik. Not dated. C. 18th century.

No. 160.

foll. 441; lines 23; size $10\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

The same part of the work noticed above. A few foll. are missing at the beginning. It begins abruptly as follows:—

• *بأن غضب حنطة فاعيب أو دراهم أو دنانير فالتكرار صلحبه بالتخير الم*

This passage occurs in the previous copy on fol. 2, line 25. Borders are supplied in thick paper. Headings in red ink. Foll. 435a, 436a, 437a, 438b, 439a, 440a and 441, being defective, have had paper pasted over them. The latter half of the MS. is stained with damp. The ink has faded on fol. 440b. An incomplete index of chapters in a modern hand is attached at the end.

Written in different hands of Nasta'lik. Not dated. C. 17th century.

No. 161.

foll. 165; lines 21; size $11\frac{1}{2} \times 5$; $7\frac{1}{2} \times 4$.

الاشباه والنظائر

AL-ASHBĀH WA'N NAZĀ'IR.

A work on jurisprudence according to the Hanafi school by *Zain al-Ābidīn bin Ibrāhīm bin Ibrāhīm al-Miṣrī*. He studied with Sharf ad-Dīn al-Bulḡīnī, and with several other jurists of high order. He made the pilgrimage in A.H. 953, A.D. 1546. According to al-Kawākib as-Sā'ira he died in A.H. 969, A.D. 1561; but his son Ahmed, in the preface to ar-Rasā'il az-Zainiyya, p. 5, says that his father died on Wednesday the 8th Rajab in A.H. 970, A.D. 1562. The latter statement is corroborated by al-Hamavī in his commentary on al-Ashbāh (Calcutta edition), p. 741, where it is stated that he died on the 8th Rajab, A.H. 970, A.D. 1562. For further particulars see at-Ta'likāt as-Saniya, p. 55; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 310.

fi, died, A.H. 747, A.D. 1346 (see No. 155) which fixes the date of composition of al-Fatāwā al-Ḥammādiya as later than that work.

Our copy is defective, and begins with كتاب البيوع as follows :-

كتاب البيوع من السرجية دار وارض بين رجلين باع احدهما الم *

For copies see Rampur List, p. 222; and Hyderabad List, Fann Fatāwā, Nos. 18-19. It was lithographed in 2 vols., Calcutta, A.H. 1241, A.D. 1825.

Erroneously written on the top of the first fol. منتخب الفتاوى.

A list of all the chapters is annexed at the beginning in a modern hand. The headings of chapters are in red ink; names of books quoted as authorities, are marked with a red line. Here and there are marginal corrections. Fol 153, much damaged, has a good deal of paper pasted over it. Slightly worm-eaten.

Written in bad Nasta'lik. Not dated C. 18th century.

No. 163.

fol. 7; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

نبذة توضع في ملوة التسبيح

NABDHAT TAWDĪḤ FĪ ṢALĀT AT-TASBĪḤ.

A treatise on Ṣalāt Tasbīḥ by محمد عبد العظيم المكي Muḥammad 'Abd al-'Aẓīm al-Makkī. His life and the date of his death are not known to me; but as he quotes Ibn Nujaim al-Miṣrī, died, A.H. 970, A.D. 1562, he must have flourished after the 10th century Hijra.

It begins abruptly as follows :-

قال مولانا العلامة ابن نجيم المصري في البحر الرائق شرح المفردات

ملوة التسبيح هذه ما رواه عكرمة عن ابن عباس الم *

Worm-eaten.

Written in Naskh. Not dated C. 19th century.

No. 164.

fol. 313; lines 19; size $12\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

حاشية علي شرح الوقاية

HĀSHIYA 'ALĀ SHARḤ AL-WIKĀYA.

A supercommentary on Ṣadr aṣṣ-Ṣarī'at al-Aṣghar 'Ubaidallāh bin Mas'ūd al-Ḥanafī's commentary on Muḥmūd bin Ṣadr aṣṣ-Ṣarī'at al-Akbar 'Aḥmad bin Ubaidallāh al-Maḥbūbī's famous work

on jurisprudence according to the Hanafi school called al-Wikāya, by الدين العلوي الكجراتي وجيه Wajih ad-Din al-'Alavī al-Gujarātī.

He was born in A.H. 921, A.D. 1515, at Jābānir in Gujarāt; and studied with Mullā 'Imād at-Tarīmī, one of the most eminent scholars of his time in Gujarāt. He became a disciple of ash-Shaikh Kādan, and then of ash-Shaikh Muḥammad Ghawṭh Gūwālyārī (d. A.H. 970, A.D. 1562). He is the author of many books. According to the biographers he died on Sunday, the 29th Šafar, A.H. 998, A.D. 1589 (see Safinat al-Awliyā', p. 193; Subḥat al-Marjān, p. 45. Abjad al-'Ulūm, p. 896; and Hadā'ik al-Hanafiya, p. 388). But I visited his tomb at Ahmadābād in a village called Sarkhīs and found the following chronogram written on his grave:—

سید پاک ذات رفعت لردش مرشد رفیعنی اہل یقین
 ۱۰۰۰
 گفت تاریخ رحلتش هفت آخر الایام وجیه الدین

which gives the date of his demise as A.H. 1000, A.D. 1591.

Beginning:—

الحمد لله رب العالمین والصلوة والسلام علی افضل رسلہ محمد وآلہ
 النعم

For copies see Rampur List, p. 186; and Hyderabad List, Fann Fikḥ, No. 55, where it is named Hāshiya 'Alavī.

For other glosses see Berlin Cat. No. 4558; and Hājī Khalifa, Vol. VI., p. 460.

Quotations from the commentary are introduced with the word قولہ in red ink. Fol. 303b is left blank with the remark صحیح. Foll. 283-286 and 289 to the end are coloured paper. Many foll. at the end have become brittle and defective. The title-page and the last fol. bear the seals of Hamidallah. The upper part of the borders are somewhat stained with damp. Slightly worm-eaten.

Written in ordinary Nasta'liq Not dated. C. 18th century.

No. 165.

fol. 20; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

رسالة الاهتداء في اقتداء الحنفية بالشافعية

RISĀLAT AL-IHTIDĀ' FĪ IKTIDĀ' AL-HANAFIYA
 BISH SHĀFI'ĪYA.

A treatise on the lawfulness of prayer of Hanafis after an Imam of the Shāfi'ī sect by علي بن سلطان محمد آلبرقي الهروي 'Alī

bin Sultān Muḥammad al-Kārl al-Haravī, died, A.H. 1014, A.D. 1605. See for his life, No. 36.

Beginning :—

الحمد لله الذي خلق الخلق ... لما بعد فيقول المفتقر الى جود ربه
الباري علي بن سلطان محمد القاري الم *

For copies see Berlin Cat. Nos. 2142-4; Munich Cat. No. 886;
and Cairo Cat. Vol. VII., pp. 26 and 129.

The treatise is divided into fourteen chapters, each called
الفصل, as below :—

- فصل قال تعالى و اذكروا مع الراكعين قد استدلل كثير من
tol. 2a. ائمة الامة بهذه الآية على وجوب الجماعة
" 3b. فصل لجمع علماء الائمة ان علوة الجماعة مشروعة
فصل و اعلم ان اختلاف الائمة و تعدد الجماعة من الامور
" 4a. العادية
فصل ذهب عامة مشايخنا ... على انه يجوز في
" 6a. الحراعي بلا كراهة
فصل ذهب انه يجوز الاقتداء به اذا لم يعلم منه هذه الاشياء
" 7a. بيقين و ان علم
" 7b. فصل قال ابو اليسر اقتداء العذقي بالشافعي غير جائز
" 8a. فصل و ذهب بعضهم انه يجوز مطلقا
فصل و ذهب بعض علمائنا الى انه اذا احتاط جميع
" 8b. مواقع الخلاف يكره الاقتداء به ايضا
" 9a. فصل و قد كره تكرار الجماعة عندنا
" 11b. فصل و اعلم انه لا توجد الصلوة بلا كراهة في مدة المدة
فصل اثير بعض علمائنا انه ذكر ههنا عن بعض المتأخرين انه
اذا شرع في القرص و اقيمت الجماعة يتقطع
" 13a. ويدخل معهم
فصل خلاصة الكلام انه لا يرد عنه عليه السلام و لا عن احد
من اصحابه الكلام و لا عن احد من الائمة الاعلام انه
" 14a. لا يجوز الاقتداء بالمخالف او يكره

فصل و اذا ابين لك تفصيلا حسنا في هذه المسألة مما

ينبغي ان يفعل الصنفى مع الشافعى فى الصلوات

fol. 15a.

الخميس واحدة بعد واحدة

فصل خلاصة الرسالة و زبدة المقالة انه يجوز الاقتداء

" 19a.

بالشافعى

The word الفصل is in red ink.

Written in Naskh. The colophon runs thus:—

قد وقع الفراغ من انتساج هذه الفسطة الشريفة على يد العبد المذنب
الراجي الى الله عبد العزيز بن عبد الصمد بن الشيخ كريم الله عفى عنه فى
اليوم الثلاثاء السبع عشر من شهر رمضان المبارك تمت ميامنه احدى و سبعين
و الف •

No. 166.

fol. 72; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

العقد الفريد لبيان الراجح من الخلاف فى جواز التقليد

AL-'IKD AL-FARĪD LI BAYĀN AR-RĀJIḤ MIN
AL-KHILĀF FĪ JAWĀZ AT-TAKLĪD.

A treatise on the extent to which private judgment may be lawfully used in religious matters by *أبو الخصاص حسن بن عمار الوفاني* Abū'l Ikhlaṣ Ḥasan bin 'Ammār al-Wafā'i ash-Shurunbulālī al-Miṣrī. He was a professor at al-Azhar in Cairo, and died, A.H. 1069, A.D. 1658. See *at-Ta'likāt as-Saniya*, p. 27; *Khulāṣat al-Aṭhar*, Vol. II., p. 28; *al-Khiṭaṭ at-Tawfiqiya*, Vol. XII., p. 117; *Hada'ik al-Hanafiya*, p. 415; and *Broeckelmann*, Vol. II., p. 313.

Beginning:—

• الصمد لله الذى جعل هذه الامة خير امة اخرج

For copies see *Cairo Cat.* Vol. III., p. 80; and *Berlin Cat.* No. 5002.

From the colophon it appears to have been composed in A.H. 1064, A.D. 1653.

Written in Nasta'lik. Not dated. C. 19th century.

No. 167.

fol. 335; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

رسائل الأركان

RASÂ'IL AL-ARKÂN.

A collection of four treatises on the four fundamental doctrines of Islam, treated according to the Hanafî school, by عبد العلي 'Abd al-'Alî Muḥammad bin Nizâm ad-Dîn known as Bahr al-'Ulûm, died, A.H. 1235, A.D. 1819. For his life see No. 142.

Beginning :—

الحمد لله الذي خلق الإنسان من أطوار مختلفة الم

This is the beginning of the general preface, but each treatise has also a separate preface. The first treatise (fol. 2a-187a) deals with صلاة or prayer, and is called الرسالة الأولى في الصلاة. It begins on fol. 2a as follows :—

الحمد لله الذي خلق الإنسان من أطوار مختلفة الم

The second treatise (fol. 187a-228a) deals with زكاة or alms-giving. It begins on fol. 187a as below :—

الحمد لله الذي خلق الإنسان من طين ثم امطاه بالخطاب و التكليف

الى أعلى عليين الم

The third treatise (fol. 228a-272a) deals with صوم or fasting. It begins on fol. 228a :—

الحمد لله الذي هدنى الى اركان الدين بلسان سيد المرسلين صلوات الله

عليه وعلى آله واصحابه لجمعين الم

The fourth treatise (fol. 272b-335a) is on حج or pilgrimage. It begins on fol. 272b :—

الحمد لله رب العالمين و الصلاة على صفوة الكائنات و على آله

و اصحابه الم

The book is also designated الأركان الأربعة. For copies see Rampur List, p. 196; and Hyderabad List, Fann Fikh, No 90.

Lithographed, Calcutta.

Fol. 282a-301b contain a few instructive stories illustrating rites of pilgrimage. Headings of chapters in red ink. Marginal corrections numerous. Written in two different hands. Fol. 17a-

186 are in one hand, and the rest in another. It was once compared with the autograph copy of the author, as the following note on the last page indicates :—

قوبل مع الأصل الذي كان يخط المصنف مرة •

Written in clear Naskh. Not dated. C. 19th century.

No. 168.

fol. 259; lines 18; size 9×6 ; $7 \times 4\frac{1}{2}$.

كتاب الفقه

KITĀB AL-FIḤH.

A work on jurisprudence according to the Hanafī school. The name of the author could not be traced; but in fol. 38a, al-Mul-takat written by Abū'l Kāsim Muḥammad bin Yūsuf as-Samar-kandī al-Madani, who died, according to Ḥāji Khalifa, Vol. VI, p. 107, in A.H. 556 A.D. 1160, is quoted as an authority. Consequently the book was not composed before the sixth century Hijra.

Beginning :—

قال العبد الضعيف تولاة الله تعالى بعصمته و خص اسئلته برحمته هذا
اختصرته من كتاب سبق مني جمعه و تصديقه و نظمه و تأليفه في نقائس
اجلس الواقعات الملتقط من الجامعين و الزيارات الخ •

Fol. 4a, 5a, 10a, 11a, 12, 14a, contain lacunae. Much worm-eaten and stained with damp. The lower half of fol. 2b, the first half of fol. 3b, two thirds of fol. 13a, and one third of fol. 14b are blank. Headings of chapters in red ink. Marginal notes occasionally. On the title-page it has been designated منتخب المسائل in a modern hand. A few foll. at the beginning have become defective to some extent, and have paper pasted over them.

Written in different hands of bad Nasta'liq. Not dated. C. 18th century.

No. 169.

fol. 361; lines 23; size 9×5 ; $6\frac{1}{2} \times 3$.

مجموعة الامول

MAJMŪ'AT AL-UṢŪL.

A work on jurisprudence according to the Hanafī school. The name of the author could not be traced. It begins abruptly with كتاب النكاح as follows :—

باب الفلاح وهو سنة محمد التوفيق واجب فالمركن هو الإيجاب والقبول
الخ.

The chapters of the work are arranged according to the usual system in books on jurisprudence. The title given above is written on the title-page, with the remark that it is the second volume of the book. A list of contents is added at the beginning in a different hand. The word *أصل* is written in red ink throughout the book. Fol. 355 is bound upside down. Borders of many foll. are partially pasted over with paper. The foll. 495 and 50 are defective. The MS. is also defective at the end. The four seals of Hāmidallāh and the name of his son, Maḥmūd, and the name of the latter's grandson, Amin Aḥmad, are on the title-page.

Written in good Naskh. Not dated. C. 18th century.

No. 170.

fol. 238; lines 23; size 9×5 ; $6\frac{1}{2} \times 3$.

THE SAME.

Another volume of the book noticed above. This volume, as stated on the title-page, is the fourth volume.

Beginning:—

بسم الله الرحمن الرحيم وبه نستعين *أصل* إن حاجة الناس *أصل* في
الشرح للعتود فشرعت *أصل* لتتفع حاجة الناس الخ.

A list of contents is added at the beginning. The word *أصل* is written in red ink throughout the book. Foll. 1214, 1226, 1266-1326 contain lacunae. Foll. 155-169 are in a different hand.

On the title-page the name and seal of Hāmidallāh and on the last fol. the name of his son, Maḥmūd, are found.

Written in Naskh. Not dated. C. 18th century.

Shāfi'is.

No. 171.

fol. 267; lines 11; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

منهاج الطالبين وعدة المفتين

MINHAJ AT-TALIBIN WA 'UDDAT AL-MUFTIN.

Vol. I.

The first volume of the well-known work on jurisprudence according to the Shāfi'i school by محي الدين أبو زكريا يحيى بن
Muhī ad-Dīn Abū Zakariyā Yahyā bin Sharaf an-
شرف النعماني

Nawawī. He was born in Muharram A.H. 631, A.D. 1233, at Nawā, near Damascus. He came in A.H. 649, A.D. 1251, with his father to Damascus, where he studied Hadīth and other branches of learning. He made the pilgrimage with his father in A.H. 651, A.D. 1253. After the death of Abū Shāma he was appointed his successor at the Ashrafiya college of Hadīth. He died on the 24th Rajab, A.H. 678, 22nd December, A.D. 1278. For details see Subkī, *Tabakāt al-Kubrā* Vol. V., p. 165; at-Ta'likāt as-Saniya, p. 11; *Ithāf an-Nubalā'*, p. 439; Wüstenfeld, *Gesch.* No. 355; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 394.

Beginning :—

• الصمد لله البر الجواد الذي جلت نعمه عن الحصار بالاعداد النجم

It is an abridgement of Abū'l Kāsim 'Abd al-Karīm bin Muhammad ar-Rāfi'i's (d. A.H. 623, A.D. 1226) work on jurisprudence called *al-Muharrar*.

For copies see Berlin Cat. No. 4522; Gotha Cat. No. 955; Munich Cat. No. 361; Brown, *Hand List of Cambridge MSS.* p. 223; Bankipur Cat. p. 705, and Hyderabad List, *Fann Fikh*, No. 6.

For commentaries see Hāji Khallīl, Vol. VI., p. 204.

The text with a French translation has been published by L.W.C. Van den Berg in three volumes, Bataavia 1882-84, by order of the Netherlands Government. It has also been printed on the margin of Mughnī al-Muhtāj in Egypt, A.H. 1308.

The volume ends with the chapter called *القنى والغنية*, and the concluding words are :—

• لما علقه بالذهب (فالمذهب) انه يجعل وقفا وتقس عليه (علمه) كذلك

One or two foll. are missing after fol. I. It has a beautiful 'Unwān at the beginning and the words *كتاب المنهاج في القنى* are written in gold ink upon a blue ground in the middle of it. A gold line between two black lines in the margin throughout. There are copious marginal glosses up to fol. 147. The headings of chapters are in red ink. Stained with damp.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 172.

fol. 238; lines 11; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with the chapter on *غنية* as follows :—

• فصل الغنية مال حصل من كفر بقتال النجم

In foll. 17-40, 114-161 the upper and lower margins have been changed, and from fol. 162 to end of the MS. the entire margins have been supplied in a different kind of paper. Stained with damp. The ink of the foll. at the end of the MS. is somewhat faded. The colophon, which the copyist added after transcribing the MS., is incomplete.

Written in the same hand and year as the first volume.

No. 173.

foll. 163; lines 21; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح المقدمة

SHARH AL-MUKADDAMA.

A commentary on 'Abdallāh bin Abd ar-Rahmān BA Fadl al-Haḍramī's treatise on jurisprudence according to the Shāfi'ī school by أحمد بن محمد بن علي بن حجر الهيتمي Ahmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

الحمد لله رب العالمين حمدا يوافي نعمه... ربي قد سألني بعض الصلحاء أن أضع شرحا لطيفا على مقدمة الامام الفقيه عبد الله بن عبد الرحمن بفضل الحضرمي المعروف بالحاج الم *

For chapters see Berlin Cat. No. 4635.

For copies see Berlin Cat. No. 4635; Rampur List, p. 211; and Hyderabad List, Fann Fikh, No. 38.

Printed in Egypt, A.H. 1301.

Passages of the text are marked with black lines. Marginal glosses and corrections occasionally. Fol. 163 is inverted. On the title-page, it is wrongly named **مختصر نافع**. It bears the superscription of a previous owner, dated A.H. 1201, but the name has been scratched out. There are also quotations from *Tanbih al-Ghāfilin* about the classification of *Kāfi*s. Two foll., added at the beginning, contain some poems, etc. on the first additional fol. the work is named **كتاب منہج القويم في مذهب الشافعي** رح. The last fol. contains a prayer in the persian language for removing the effects of enchantment, and the name of a previous owner of the book, penned through. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 174.

fol. 263 ; lines 35 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح الإرشاد

SHARH AL-IRSHAD.

A commentary on Ismā'īl bin Abī Bakr bin al-Mukrī's (died, A.H. 837, A.D. 1433, but according to Hājī Khalifa, Vol. I., p. 256, A.H. 836, A.D. 1432) work on jurisprudence according to the Shāfi'ī school by أحمد بن محمد بن علي بن حجر الهيتمي المكي Ahmad bin Muḥammad bin 'Alī bin Hajar al-Haitamī al-Makki, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

بسم الله الرحمن الرحيم وبه ثقني قال الشيخ الامام العالم العلامة
 ابو عبد الله شهاب الدين احمد بن حجر الشافعي الانصاري ... الحمد لله
 الذي اختص من لجا اليه بحرايا امداده الخ *

The full title of the text is Irshād al-Ghāvi ilā Masālik al-Hāvi, and it is an abridgement of 'Abd al-Ghaffār bin 'Abd al-Karīm al-Kazvīnī's (d. A.H. 665, A.D. 1266) work, called al-Hāvi as-Saghīr. Ibn Hajar al-Haitamī bases his commentary chiefly on the commentaries of Shams ad-Dīn Muḥammad bin 'Abd al-Mun'im al-Jau-jārī (d. A.H. 889, A.D. 1484) and Muḥammad bin Abī Sharīf al-Muk-addisī (d. A.H. 930, A.D. 1523). An autograph copy of the latter is mentioned in Hyderabad List, Fann Fikḥ, No. 89. al-Haitamī also drew many useful points in his commentary from the writings of Zakariya bin Muḥammad al-Anṣārī (d. A.H. 926, A.D. 1520). It was composed in Mecca, which is called Umm al-Kurā in the book and was named Fath al-Jawād. It is in three volumes, but the MS. under notice is only the first volume of the work, and ends with the commentary on the last chapter of كَذَبَ الْحَجَّ. The chapters are as follows :—

fol. 8a.	باب في مقدمات الطهارة
" 62a.	باب في الصلوة
" 167b.	باب في الزكوة
" 195a.	باب في الصيام
" 216b.	باب في الحج

For copies see Cairo Cat. Vol. I., p. 305.

For other commentaries see *Hajī Khalifa*, Vol. I., p. 256, and Berlin Cat. Nos. 4514 and 4516.

Printed, Cairo, A.H. 1305.

Passages of the text are written in red ink. It is remarked at the end that up to باب الجفائز (fol. 149a), the MS. had been compared with a copy that had been compared with one corrected by the commentator. From باب الجفائز to the end it had been collated with a copy which had been compared at Mecca with one written during the life time of the author, and bearing many corrections in his handwriting :—

بلغ مقابلة من أول الشرح إلى باب الجفائز على نسخة قوبلت على نسخة عليه خط المصنف ومن باب الجفائز إلى هذا قوبلت على نسخة قوبلت بمكة في حياة الشارح وعليه خطه في أماكن متعددة •

There are marginal corrections and glosses here and there. Written in fine Naskh. The colophon runs thus :—

رفع القرائح من نسج هذا الجزر المبارك بعون الله وحسن توفيقه على يد ائمة عباد الله واحوجهم الى رحمة ربه احمد علي بن احمد بن ابي بكر ابن احمد القصيري الشافعي المذهب الاشعري المشرب القطن يومئذ بمدينة حلب في يوم الثلاثاء ثامن شهر الله المحرم العوام سنة احدى وتسعين وتسعمائة من الهجرة النبوية على صاحبها افضل الصلوة واتم التسليم •

No. 175.

fol. 37, lines 17; size 8 × 5½; 5½ × 3½.

تيسير الوتوف على غوامض احكام الوتوف

TAISIR AL-WUKŪF 'ALA GHAWĀMID AHKĀM
AL-WUKŪF.

A treatise on the intricate matters of bequest or legacy according to the Shāfi'i doctrines by تاج العارفين عبد الرؤف بن محمد بن تاج العارفين 'Abd ar-Ra'ūf bin Muḥammad bin Tāj al-Arifin al-Haddādī al-Munāwī ash-Shāfi'i. He was born in Cairo A.H. 952, A.D. 1545. He studied with his father and with other eminent scholars of his time. He was a professor in the Madrasat as-Salihiya, and wrote many works. He died on 23rd Šafar, A.H. 1031, 8th January 1622. For details see *Khulāṣat al-Athar*, Vol.

II., p. 412; al-Khiṭaṭ al-Taufikiya, Vol. XVI., p. 50; Wüstenfeld, Gescht. No. 553; and Brockelmann, Vol. II., p. 305.

Beginning :—

الحمد لله الذي أنعمت سوائه على الخ *

For copies see Cairo Cat. Vol. III., p. 203. Ḥājī Khalifa, Vol. II., p. 486, mentions the name of this book without giving the name of the author, and the beginning quoted there is quite different from the beginning of our MS. The preface in our copy shows that it is the third part of the work, and consequently the beginnings differ. The name of the author occurs on fol. 28^b, which has also a lacuna.

Written in Naskh. Not dated. C. 18th century.

No. 176.

fol. 124; lines 29; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الميزان

KITĀB AL-MIZĀN.

A work on the reconciliation of the four orthodox schools of jurisprudence by أبو المواهب عبد الوهاب بن أحمد الشعراني Abū'l Muwāhib 'Abd al-Wahhāb bin Aḥmad aṣh-Sha'rānī. He was born about the beginning of the 10th century Hijra, and resided at Cairo. He was a *Ṣāfi* of high order. Ḥājī Khalifa assigns three different dates to the death of as-Sha'rānī. In Vol. I., p. 482, Vol. II., p. 22, he says that he died in A.H. 960, A.D. 1552; in Vol. IV., p. 37, he gives the date as A.H. 973, A.D. 1565, and in Vol. VI., p. 285, as A.H. 976, A.D. 1568. The correct date is A.H. 973, A.D. 1565. See al-Khiṭaṭ at-Taufikiya, Vol. XIV., pp. 109-112; Brockelmann Vol. II., p. 335; Huart, p. 380; Nicholson, p. 448; and Z.D.M.G. Vols. XX., p. 1, XXI., p. 271. An autobiography of the author will be found in Laṭā'if al-Minan wa'l Akhlāk.

Beginning :—

الحمد لله الذي جعل الشريعة المطهرة بحرًا ناعمًا *

It is also designated al-Mizān al-Khidriya.

For chapters see Berlin Cat. No. 3045

For copies see Berlin Cat. No. 3045; Paris Cat. No. 814, Vienna Cat. No. 1793; Br. Mus. Suppl. Cat. No. 324; Algiers Cat. No. 1357; Yeni Cat. No. 583; Cairo Cat. Vol. III., pp. 283, 383; and Bankipur Cat. p. 729.

Printed Cairo, A.H. 1272, 1279, 1300, 1302, 1306.

The MS. is very defective, and some foll. are missing after fol. 121 and 122 and many foll. after fol. 123. The first fol.

is defective, as the middle portion of the title-page, where the name of the MS. had been written in a big circle, has disappeared. The illuminated heading has also partly disappeared. Gold-ruled and coloured margins are found throughout. Foll. 27-30 contain some diagrams, etc. The headings are in red ink. Foll. 114-122, are slightly worm-eaten under the text. Foll. 366-38 contain notes in the margin written by Šadr ad-Dīn. The inner edge of the MS. is supplied in modern paper. Fol. 16 bears the seal of Muẓaffar Husain, son of Masīḥ ad-Dawla, dated 1870. The last fol. bears the seals of Muẓaffar Husain and Muḥammad Shāh.

Written in minute Naskḥ. Not dated. C. 18th century.

No. 177.

foll. 215; lines 15; size $11\frac{1}{2} \times 8$; $8 \times 5\frac{1}{2}$.

رحمة الامة في اختلاف الائمة

RAHMAT AL-UMMA FĪ IKHTILĀF AL-A'IMMA.

A work on those points of jurisprudence about which the four orthodox Imāms differ. Regarding the author of this book, Ḥājī Khallīfa, Vol. III., p. 351, says:—

"Šadr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Abd ar-Raḥmān ad-Dimīshqī al-Uṭmānī (died A.H. 870, A.D. 1456), the Chief Justice of the Province of Ṣafad, is the author of this book, and wrote it in A.H. 780 (A.D. 1378); but some people think that Shaiḫ al-Islām Abū 'l-Hasan as-Sa'dī composed it." Brockelmann, *Gesch. d. Arab. Litter.*, Vol. II., mentions this book in two places. On p. 91 he says that Muḥammad bin 'Abd ar-Raḥmān bin al-Husain al-Kurashī al-Uṭmānī aṣḥ-*Shāfi'* i Šadr ad-Dīn is the author of the book, and wrote it in A.H. 780, A.D. 1378, at Ṣafad. But on p. 97 he states that the book was composed by Šadr ad-Dīn Muḥammad bin 'Abd ar-Raḥmān ad-Dimīshqī. For details see Z.D.M.G. Vol. XXXVIII., p. 669.

Beginning:—

بسم الله الرحمن الرحيم وعلى الله تعالى سيدنا محمد وعلى آله
وصحبه وسلم . الحمد لله الذي اجزل احصائه الخ .

For chapters see Berlin Cat. No. 4864.

For copies see Cairo Cat. Vol. III., p. 228; India Office Cat. No. 288; Berlin Cat. No. 4864; Asiatic Society Cat. p. 14; Rampur List, p. 194; and Hyderabad List, Fann Fiqh, No. 26.

Printed, Bulak, A.H. 1300, 1302, and also on the margin of al-Mizān al-Kubrā, A.H. 1311, 1321.

The first page has a 'Unwān. There are gold and coloured

كتاب الحجّة بلا جدال في جواز الجمعة بأربعة رجال
 KITĀB AL-HUJJAT BILĀ JIDĀL FĪ JAWĀZ
 AL-JUMU'A BI ARBA'AT RIJĀL.

A treatise on the legality of a Friday prayer being held by only four persons by حسن بن عبد الله بن عمر بن حميد الأنصاري Hasan bin 'Abdallah bin 'Umar Bahamīd al-Anṣārī. I could not find any account of him in any work; but from the perusal of his book (fol 111b) I gather that he lived in the vicinity of Ahmadābād, and in A.H. 1279, A.D. 1862, went to the city to visit 'Abd ar-Rahman bin Muḥammad bin 'Idrūs az-Zāhir al-'Alavī al-Malibārī. From foll. 81a and 113b it appears that he began the book in A.H. 1274, and completed it in A.H. 1279. Further, from the preface it appears that he was a follower of al-Imām Shāfi'ī.

Beginning :—

نحمد ربنا الله العزيز الحميد الذي من علينا النعم

It is divided into a prologue, several chapters and an epilogue as follows :—

- fol. 31b. المقدمة قال الله تعالى يا ايها الذين آمنوا آتوا
 „ 34b. فصل في قولي ان تسبكم الجمعة في تلك البلد
 فصل و سذكر شيئا من الادلة الصحيحة فيما يقع
 „ 38a. فيه الرخصة فقد الضرورة في الدين
 فصل و اتى اشرح في اقوال المشائخ المجتهدين
 „ 40a. الذين اتوا بصحة الجمعة
 فصل و سذكر شيئا من كذب الخوفا الصفة
 „ 49b. فيما يؤيد ما قلناه عن المتنا
 „ 52a. فصل في بيان ما قل صاحب المعين
 فصل و اعلم ايها الصديق اذا عجزت عن اربعة من
 „ 55a. اهل مذهبك
 „ 57b. فصل في العمل بالتقليد
 „ 60. فصل معرفة الزوال
 فصل في جواز الادان قبل الزوال ليوم الجمعة
 62b. خاتمة

- fol. 63a. فصل في ذكر شي من شروطها
 „ 65b. فصل فيما يكره حال الخطبة
 „ 66b. فصل في الصلوة المكروهة حال الخطبة
 „ 68b. خاتمة في شي من فضائل الجمعة

Slightly worm-eaten.

Written in bad Naskh. The colophon runs thus:—

انتهى القل يوم الثلاثاء ١٣ ربيع الأول سنة ١٢٨٤ •

fol. 74-110.

III.

الكشاف لبيان ما في عدد الجمعة من خلاف

AL-KASHSHAF LI BAYAN MĀ FĪ 'ADAD AL-JUMU'A
MIN KHILĀF.

Another treatise by the same author, and in it he seeks to prove the legality of the Friday prayer being held even by only two men. Beginning:—

ربنا لا علم لنا الا ما علمنا انك انت العليم الحكيم - الحمد لله الذي
 هدانا للايمان و الاسلام النعم •

It is divided into chapters as follows:—

- fol. 82a. فصل في بيان عدد الجماعة الذين تقع بهم الجمعة
 فصل اعلم ان الذي نقلنا من العدد الذي نصح به
 „ 94a. الجمعة كله صحيح
 „ 96b. فصل و اما قوله لعدم تعددها اى الجمعة
 „ 101a. فصل في شي من شروطها
 „ 103a. فصل في صحة صلوة الجمعة مع خطبتها قبل الزوال
 فصل في الاكتفاء بصلوة العيد عن صلوة الجمعة يوم
 „ 103b. العيد اذا اجتمع
 باب ما جاء في من لا يعيها بما بلغه من الحديث اذا
 „ 105a. خالف قول امامه

Worm-eaten.

Written in bad Naskh. The colophon runs thus:—

انتهى القل لهذه الرسالة المباركة يوم الثلاثاء (الثالث) و عشرين في

شهر ربيع الأول سنة ١٢٨٤ •

Foll. 110b-114a contain opinions of different scholars on this book. Foll. 114b-142 contain poems of the same author, composed on different occasions. The first piece begins :—

يا قرة العين يا طيب النفس يا انصرفت في عصرنا نور الامسي

Some of the poems have a short introduction which gives the date of composition. The last date mentioned is A.H. 1282. Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل من الكتاب و القوائد يوم الأحد خمسين و عشرين شهر
ربيع الأول سنة ١٢٨٢ *

Shī'as.

No. 179.

fol. 39; lines 13; size 9½ × 6; 6 × 3½.

المسائل

AL-MASA'IL.

A work on jurisprudence according to the Imāmiya school by علي بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب 'Alī bin Ja'far bin Muḥammad bin 'Alī bin al-Husain bin 'Alī bin Abī Ṭalīb. He was the brother of Mūsā bin Ja'far, known as al-Imām Mūsā Kāẓim (died, A.H. 180, A.D. 796), the seventh Imām of the Shī'a sect. He resided in the vicinity of Madīna. The date of his death is not known. See Rijāl Najjāshī, p. 176; Muntaha'l Maḳāl, p. 209; and Kashf al-Hujub, p. 510.

Beginning :—

اخبرنا احمد بن موسى بن جعفر بن ابي الياس قال حدثنا ابو جعفر
احمد بن يزيد بن نصر الخراساني عن كتابه في جمادي الاخرى سنة احدى
و ثمانين و مائتين عن علي بن جعفر بن محمد عن اخيه موسى بن
جعفر قال سألت ابا جعفر بن محمد عن رجل واقع امرأته قبل طواف النساء
منعددا ما عليه قال يطوف و عليه بذمة النكاح *

It contains the questions put by 'Alī bin Ja'far to his brother Imām Kāẓim and the latter's answers to them. The word رسالته is written in red ink throughout the book. Saiyed Sadr ad-Dīn Aḥmad al-Mūsawī has written about the author on an annexed fol.

Written in modern Naskh. Not dated. C. 19th century.

No. 180.

fol. 193; lines 29; size $9\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5$.

تذكرة الفقهاء

TADHKIRAT AL-FUKAHĀ'.

A work on jurisprudence according to the Imāmiya school by Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī, died, A.H. 726, A.D. 1325. See for his life No. 87.

Beginning:—

الحمد لله في القدرة الإلهية..... قد عرّضت في هذا الكتاب الموسوم
بتذكرة الفقهاء على تلخيص فتاوى العلماء و ذكر قواعد الفقهاء الن *

From the preface it appears that the work is divided into four parts called قواعد, each part containing several books, or كتب, which again are sub-divided each into many chapters. Our copy contains only two of the books of the first part, as follows:—

fol. 1b. كتاب الطهارة

" 71b. كتاب الصلوة

The author wrote the work at the request of his son Muḥammad. See Kashf al-Hujub, p. 110.

For another copy see Asiatic Society List, Government Collection, 1903-1907, Nos. 174-76—a complete copy in three vols.

Very much worm-eaten. The headings of chapters and the word مسئلة are in red ink. Two-thirds of fol. 71a are blank, but without causing any break in the MS. The first and last foll. have seals of different owners. There are marginal corrections here and there.

Written in fine Naskh. The date of transcription is given in two places. In fol. 71a the copyist writes:—

وقد فرغ من تسويد هذا الجزء يوم الأربعاء من شهر جمادى الآخرة سنة
ثلاثة وثمانين وتسعمائة *

In fol. 145 we find the date of composition of that portion, as well as the date of transcription and the name of the copyist, as follows:—

تم الجزء الثاني من كتاب تذكرة الفقهاء بحمد الله ومثته وينتقل في
الثالث بتوفيق الله تعالى المقصد الثالث في بقي الصلوات والحمد لله وحده

وعلى الله على سيدنا محمد وآله الطاهرين فرغت من تسوية ثامن عشر شعبان
من سنة ثلاث و سعمائة وكتب حسن بن يوسف بن مطهر الحلي مصنف
الكتاب حامدا مصليا مستغفرا . هذا آخر ما كتبه المصنف قدس سره على
يد الفقير الفقير الى الله الغني موسى بن يوسف بن ابراهيم نصر الله
المازندراني غفر ذنوبهما وستر عيوبهما بيمينه وكرمه آمين والحمد لله رب العالمين
من شهر سنة ثلاث و ثمانين و تسعمائة هجرية *

No. 181.

fol. 209; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

كنز الفوائد في حل مشكلات القواعد

KANZ AL-FAWĀ'ID FĪ ḤALL MUSHKILAT AL-ḲAWĀ'ID.

A commentary on Hasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī's treatises on jurisprudence according to the Shī'a school called *Ḳawā'id al-Aḥkām fī Ma'rifat al-Ḥalāl wa'l Ḥarām* by *عبد*
Amid ad-Dīn bin 'Abd al-Muṭṭalib. He was the son of the sister of al-Hillī, died, A.H. 726, A.D. 1325. The date of his death is not known. It probably took place at the end of the 8th century Hijra. See *Amī al-Āmil*, p. 56.

Beginning:—

الحمد لله الذي اوضح لعباده سبيل الرشاد وهداهم الى طريق السداد
..... فان جماعة من طلاب علم الفقه لما وقفوا على كذب قواعد الحكم في
معرفة التحلل والحرام وجدوا فيها مسائل مشككة و نكاة معضلة
تكرروا على السؤال مرة بعد اخرى في عمل كذاب يحتوي على شرح معضلة
... فمنعني عن ذلك شواغل الدهر ثم ارتفعت حيرتي الى عمل
هذا الكتاب الموسوم بكنز الفوائد في حل مشكلات القواعد الخ *

Foll. 1, 2 and 209 are in a later hand. After fol. 208 some
foll. are missing. Quotations from the text are introduced with
the word *قوله*, and the commentary with *اقول*. Both these words
are in red ink up to fol. 46 and after that only the word *قوله*. There
are marginal corrections here and there. Foll. 152-156 are slightly
worm-eaten. Six lines at the top of fol. 207 have been recently
supplied. The title-page contains the seals of Aurangzib, Amjad
'Alī, and Sulaimān Jāh. The last fol. bears the seals of the last
two persons. The title-page also has a Persian note, which runs
as follows:—

این کتاب از نفیس روزگار است فقیر محمد هادی حسین ثقیی ند

در شاهجهان آباد در شهر سنه ۱۰۸۸ خریده بفرزند از عمر بر خوردار قره العین
 محمد ابراهیم طال عمره و طیب دهره بخشید این شاه الله بمطالعۀ این موفق
 گردن بالقی و آله المعصومین علیه السلام *

The commentary ends abruptly with the following lines :—

فكان كالركيل في اخراج الزكوة و نفقة الصدقات و الخمس فيقبل قوله
 مع الابانة من غير انتقال الى نية او تصديق *

Written in Naskh. Not dated. C. 16th century.

No. 182.

fol. 290; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مجمع الفائدة و البرهان في شرح ارشاد الانهال

MAJMA' AL-FA'IDAT WA'L BURHĀN FĪ SHARH
 IRSHĀD AL-ADHHĀN.

A commentary on Hasan bin Yūsuf al-Hillī's work on jurisprudence according to the Imāmiya school by محمد بن احمد بن محمد الاربيلی Ahmad bin Muḥammad al-Ardabīlī. He was a great jurist of the Shī'a sect, and died, according to Aml al-Āmil (p. 33) in A.H. 992, A.D. 1584 and according to others in A.H. 993, A.D. 1585. See Muntaha'ī Maḳāl, p. 4; Rawḍāt al-Jannāt, p. 22; and Kīṣas al-'Ulamā', p. 132.

Beginning :—

فالوضوء يجب للصلوة و الطواف الواجبين الن *

From Aml al-Āmil, p. 33, it appears that the commentator did not live to complete the book. See also Kashf al-Hujub, p. 489.

For other commentaries on Irshād al-Adhḥān see Kashf al-Hujub, pp. 320-21.

Our copy is the first part of the commentary, and comprises the following parts :—

fol. 1b.

كتاب الطهارة

,, 58b.

كتاب الصلوة

Quotations from the text are preceded by a gap of about half an inch, left blank for the word قوله; but it has not been filled in. The lower half of fol. 57b and the whole of fol. 58a are blank, but

without a break in the MS. Foll. 1-56 are in a modern hand. The MS. bears two seals, one of Wajid 'Ali Shāh, and another overlaid with paper. I believe the latter to be the seal of Sulaimān Jāh. Written in good Naskh. Not dated. C. 18th century.

No. 183.

fol. 214; lines 27; size 12×6; 9×4.

مدارك الاحكام في شرح شرائع الاسلام

MADARIK AL-AHKĀM FĪ SHARH SHARĀ'AT- AL-ISLĀM.

A commentary on Ja'far bin al-Hasan al-Hilli's famous work on jurisprudence according to the Imāmiya school by شمس الدين محمد بن علي بن الحسين بن أبي الحسن الموسوي الجبعي العاملي Shams ad-Dīn Muḥammad bin 'Alī bin al-Ḥusain bin Abi'l Ḥasan al-Mūsawī al-Jab'ī al-'Āmilī. He was born, A.H. 946, A.D. 1539, was a great jurist of the Shī'a sect, and wrote many works. He died in A.H. 1009, A.D. 1600. For details see *Rawḍat al-Jannāt*, p. 528; *Aml al-Āmil*, p. 28; and *Nujūm as-Samā'*, p. 4.

Our copy is incomplete, and begins with كتاب النجاة as follows:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله الطاهرين
القسم الثاني في العقود وفيه خمسة عشر كتابا - كتاب النجاة وقد سبق في
كلام المصنف الم *

From *Kaṣḥf al-Hujub*, p. 499, it appears that the whole commentary was an extensive one, since we are told there that the part of the commentary which dealt with العبادات alone extended to three volumes. It was composed in A.H. 998, A.D. 1589. For other commentaries see *Kaṣḥf al-Hujub*, pp. 338-39.

It contains the following chapters:—

fol. 1a.	كتاب النجاة
" 73a.	كتاب الزهني
" 98b.	كتاب الحجر
" 104a.	كتاب الضمان
" 123a.	كتاب الصلح
" 132a.	كتاب الشركة
" 140a.	كتاب المضاربة

fol. 153a.	كتاب المزارعة
„ 167a.	كتاب الوديعه
„ 179a.	كتاب العلوية
„ 187a.	كتاب الاجارة
„ 201a.	كتاب الوكالة

The first vol. of the book is noticed in Berlin Cat. No. 464. On the title-page كتاب تدارك الاحكام is erroneously written. The text begins with the word قوله in red ink, and the quotations from the text are overlined with red ink. Slightly worm-eaten. There are double coloured lines in the margin.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 184.

fol. 170; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مفتاح الفلاح

MIFTAḤ AL-FALĀḤ.

A work on the daily religious functions according to Imāmiya jurisprudence by بهار الدين محمد بن الحسين بن عبد الصمد الحارثي Bahā' ad-Dīn Muḥammad bin al-Husain bin 'Abd as-Samad al-Hārithī al-Āmilī. He was born on the 17th Dhū'l Hijja, A.H. 953, 11th February, A.D. 1547. He studied with his father and other eminent scholars. After making the pilgrimage he travelled for about thirty years in different Islamic countries. He died, according to some in A.H. 1030, A.D. 1621, and according to others in A.H. 1031, A.D. 1622. For details see Nujūm as-Samā', p. 26; Aml al-Āmil, p. 26; Shudhūr al-Ikṡān, Vol. II., fol. 148; Rawdāt al-Jannāt, p. 94; Brockelmann, Vol. II., p. 414 and Rien, Persian Cat, p. 25.

Beginning:—

الصمد لله الذي دلنا على جادة النجاة الم *

The work is divided into the following chapters:—

الباب الاول فيما يعمل ما بين طلوع الفجر الى طلوع	
fol. 2b.	الشمس
„ 63a.	الباب الثاني فيما يعمل ما بين طلوع الشمس الى الزوال

الباب الثالث في ما يعمل ما بين زوال الشمس الى
fol. 75b. المغرب

الباب الرابع في ما يعمل ما بين غروب الشمس الى
" 102b. وقت النوم

الباب الخامس في ما يعمل ما بين وقت النوم الى
" 117a. انتصاف الليل

الباب السادس في ما يعمل ما بين انتصاف الليل الى
" 124. طلوع الفجر

For copy see Berlin Cat. No. 3531. The headings of chapters are in red ink. Prayers are vocalised throughout. Gold and coloured lines in the margin. There are marginal notes here and there in very elegant Nasta'lik characters. Two foll. are added at the end, containing among other matters some quotations from another work of the author, called جامع عياشي. The date of composition of the work is given in the colophon, as follows :—

فرغت بعون الله من تأليفه في أوائل العشر الثالث من شهر
الثاني من السنة الخامسة من العشر الثاني بعد الألف ببلدة كنجة و أنا اقل
الأنام المشتهر بها، الدين العاملي *

Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 185.

fol. 164; lines 15-19; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the book noticed above. It begins as the former copy does. Marginal notes are given from the beginning to fol. 37a. The prayers quoted in the book are vocalised. Foll. 163b and 164 contain prayers from another work.

Written in Nasta'lik except the prayers quoted, which are in Naskh. The colophon runs thus :—

قد فرغت من تحرير هذه الرسالة الشريفة اقل اقدام تراب الزاويين
المسمى بسيد حيدر بن السيد المصطفى المشهور بمعز الدين في سنة
خمس و سبعين بعد الألف و مائتين في مئصف ذي الحجة *

No. 186.

foll. 32; lines 10; size 8×6; 5×2½.

رسالة اثنا عشرية

RISĀLA ITHNĀ 'ASHARĪYA.

A treatise on cleanliness according to the Imāmiya doctrines by Bahā' al-Dīn Muḥammad bin al-Ḥusain bin 'Abd as-Samad al-Ḥarīṭhī al-'Āmilī, d. A.H. 1030, A.D. 1620. See for his life No. 184.

Beginning:—

لما بعد حمد الله على آله و الصلوة على سيد انبيائه و اشرف اوليائه
الحم

The work is divided into 12 chapters as follows:—

fol. 2a.	المطلب الأول ما الطهارة
„ 5a.	المطلب الثاني في كم الطهارة
„ 6a.	المطلب الثالث لم الطهارة
„ 7b.	المطلب الرابع بم الطهارة
„ 9a.	المطلب الخامس مم الطهارة
„ 10b.	المطلب السادس على م الطهارة
„ 12a.	المطلب السابع متى الطهارة
„ 13a.	المطلب الثامن ممن الطهارة
„ 14a.	المطلب التاسع فيما الطهارة
„ 14b.	المطلب العاشر ما مقدمات الطهارة
„ 16a.	المطلب الحادي عشر ما كيفية الطهارة
„ 20a.	المطلب الثاني عشر ما الذي ينفع الطهارة

From *Kashf al-Hujub*, p. 5, it appears that in this treatise al-Bahā'ī wrote twelve chapters on each of five subjects, viz. Cleanliness, Prayer, Fasting, Alms-giving and Pilgrimage. Consequently our copy is only a part of the work.

Two foll. added at the beginning and the title-page contain some traditions, prayers, drawings of amulets, etc. The headings of the chapters are in red ink. Marginal glosses occasionally. Fol. 2a contains the name of Muzaffar Husain a former owner and three seals. The title-page and the additional pages also bear seals.

Written in ordinary Naskh. Not dated. C. 18th century.

نعمته بن حاجي كرم الله

No. 187.

fol. 54; lines 15; size $9 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شريعة التسمية

SHAR'AT AT-TASMIYA.

A treatise on the belief of the Imāmiya sect that naming the *twelfth* Imām during the period of his concealment is not lawful by محمد باقر بن محمد الحسيني الداماد Muḥammad Bakīr bin Muhammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See No. 70.

Beginning:—

الحمد لله رب العالمين حمداً لا يبلغه جدد الجاهدين الم *

The treatise contains a question that people asked the author about the legality of naming the 12th Imām, and his answer. The question begins on fol. 1a as follows:—

مسئله ما قول سيدنا وسدنا مولانا في تسمية مولانا القائم ا يحل في زماننا هذا ذكره صلوات الله عليه باسمه الشريف وكفيله الشريفة في المحافل والمجامع ام لا يجوز ذلك لحد من الناس بل انما السبيل ان يذكره الذاكرون في صلواتهم ودعوتهم ومحافلهم ومجامعهم بالقاب السنية الم *

The answer begins on fol. 2a as below:—

الجواب الثقة بالله لا يحل لحدنا في زماننا هذا واعني به زمان الغيبة ان يسميه بكفيله صلوات الله عليه في محفل ومجمع مجاهدا باسمه الكريم انما الشريعة المشروعة المتلكة عن ساداتنا الشاهين صلوات الله عليهم لجمعين في ذكرنا اياه مادامت غيبته عليه السلام الكفيلة عن ذاته القدسية بالقاب المقدسة كالغلف الصالح والامام القائم والمهدي المنتظر والحجة من آل محمد صلى الله عليه وسلم الم *

See also Kashf al-Hujub, p. 360.

In fol. 1-4 a few lines at the bottom are defective on account of paper pasted over them. The colophon indicates that the author composed the treatise in A.H. 1025, A.D. 1616. Marginal corrections occasionally.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 188.

fol. 297; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

جامع المعارف والأحكام

JĀMI' AL-MA'ĀRIF WA'L AHKĀM.

A work on jurisprudence according to the Imāmiya school by
 محمد رضا الحسيني 'Abdallāh bin Muḥammad Riḍā al-
 Husaini. He was an eminent jurist of his time. He is the author
 of several books on jurisprudence. His father, Muḥammad Riḍā,
 was a contemporary of Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī.
 died, A.H. 1099, A.D. 1688. See Nujūm as-Samā' p. 142; Aml
 al-Āmil, p. 64; and Kashf al-Hujub, p. 465.

Beginning:—

الحمد لله الذي جعل عن التواكل العقل والبرهان أما بعد فيقول
 المذنب الجاني... عبيد الله بن محمد رضا الحسيني النجفي *

This work is a supplement to Tafṣīl Wasā'il ash-Shī'a by
 Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī. For the latter work
 see Kashf al-Hujub, p. 135. Our copy is the first volume of the
 work, and contains the following chapters:—

fol. 2b.	كتاب الطهارة وفيه أبواب
.. 2b.	الباب الأول في المياه وفيه أبواب
.. 24a.	أبواب توافض الوضوء
.. 27b.	أبواب ما يفتقض الوضوء
.. 35a.	أبواب الغسل وأحكامه
.. 48a.	أبواب الوضوء
.. 70a.	أبواب السواك
	أبواب الحمام وأداب التنظيف والعلق والغضب
.. 83a.	والاكتحال والتمشط ونحوها
.. 95a.	أبواب ما يتعلق بالشعر
.. 101b.	أبواب الطيب
.. 106b.	أبواب التوليعين
.. 107a.	أبواب الأضال

fol. 127b.	ابواب الحيف و ما يتعلق به
„ 153b.	ابواب الجفائر و مقدماتها و لواحقها
„ 261a.	ابواب غسل المس
„ 262b.	ابواب الاتصال المسفونة
„ 266b.	ابواب التيمم و آدايه و احكامه
„ 275a.	ابواب النجاسة و الاواني و الجلود

From fol. 54 to the eighth line of fol. 61a the text has been copied twice by mistake. Foll. 14b and 259b contain lacunae. In fol. 288b about two lines, and in fol. 289a several lines have been penned through. The headings of chapters are marked with red lines. The names of authors and books cited as authorities are in red ink. There are marginal corrections here and there. From the beginning to fol. 53b the book is in one hand, and the rest in another.

Written in ordinary Naskh. The colophon runs thus :—

ثم المقصود من كتاب الطهارة و ينفعه انشاء الله كتاب الصلوة في ليلة
الاربعاء تاسع عشر شهر جمادى الثاني سنة ١٢٣٢ من الهجرة النبوية على
ميلادها افضل الصلوة و السلام .

No. 189.

fol. 320 ; lines 14 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مفاتيح الشرائع

MAFĀTĪḤ AṢH-SHARĀ'Ī.

A work on jurisprudence according to the Shi'a school by
Muhammad bin Mur-taḍā, known as Mullā Muhsin al-Kāshānī. At the end of the treatise, while enumerating his own compositions, the author writes :
"I wrote this treatise, when my age was 83, in A.H. 1090," A.D. 1679, which indicates that the author was born in A.H. 1007, A.D. 1598. He was a pupil of Mullā Ṣadra, died, A.H. 1050, A.D. 1640. His learning and piety induced his master to give his daughter in marriage to him. His poetical name, Faḍl, was also selected by his master for him. Shāh 'Abbās II (A.H. 1052-1077, A.D. 1642-1667) had a special regard and respect for our author. He is the author of no less than two hundred books and treatises on theological subjects, besides a *diwān*. Some biographers assert that he was much inclined to *sufism* ; but others say that in the

last part of his life he gave up that belief, and became an orthodox Shī'a. Shudhūr al-Ikhyān, Vol. II., fol. 354, says that he died in about A.H. 1040, A.D. 1630; but this date must be wrong; for the author himself gives the date of the work under notice as A.H. 1090, A.D. 1679. Brockelmann has fallen into confusion about our author. In Vol. II., p. 200, he says that he died about A.H. 911, A.D. 1505; but in the same volume, p. 413, he says that he died in A.H. 1106, A.D. 1694. The authentic accounts say that he died soon after A.H. 1090, A.D. 1679. See Nujūm as-Samā', p. 119; Aml al-Āmil, p. 68; and Rieu, Vol. II., p. 830a.

Beginning :—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

From the preface it appears that he intended to write an extensive work on religion, based on the Kur'ān, the Traditions of the Prophet, and the Sayings of the Imāms, and to name it *معتمد الشيعة في أحكام الشريعة*; but when he had finished one volume, other matters engaged his mind and consequently he did not complete the work. Afterwards he thought it best to write the work in a concise form, and the outcome of that is the present book. It is indicated in the preface that the author intended to finish the larger work, if Providence should help him, and to write it in such a manner that it would be a commentary on the abridged work.

The book is divided into two parts. The first part is *من العبادات*, and the second part is *من المعاملات*. Each part contains six books and an epilogue *خاتمة*. The books are sub-divided into small chapters called *مفتاح*, and hence the work is called *مفتاح الأحكام*. Our copy contains only the first part of the work, divided into the following books :—

fol. 4a.	كتاب مفتاح الصلاة
„ 84a.	الزكاة „ „
„ 108b.	الصيام „ „
„ 141b.	الحج „ „
„ 206a.	الزكاة والعبود „ „
„ 233b.	الصحية والحدود „ „
„ 307a.	خاتمة في أحكام الجفائز

Foll. 3b and 4a contain the explanation of the abbreviations used in the work. The headings of chapters are in red ink, and

quotations from the *Kur'an* are marked with red-lines. Numerous marginal notes are supplied from the beginning to fol 796. The latter part of the MS. has been injured by insects. The title-page bears the seal of Muhammad 'Abbās, dated, A.H. 1248.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 190.

fol. 232; lines 20; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

السليح AL-MAṢĀBĪH.

A work on jurisprudence according to the Shī'a school by السيد محمد مهدي بن مرتضى بن محمد الحسيني الحسيني الملقب by as-Saiyid Muḥammad Mihdī bin Murtadā bin Muḥammad al-Ḥusainī al-Ḥusainī, known as Baḥr al-'Ulūm. He was born at Karbalā' in A.H. 1155, A.D. 1742. He first studied with his father and with other eminent 'Ulamā', such as Yūsuf al-Buḥrānī, in his native land. He went to Najaf for the same purpose, and after staying there for some time, he returned to Karbalā', and sat at the feet of Ākā Muḥammad Bakīr al-Baḥbahānī. He went again to Najaf, and settled there. After the death of al-Baḥbahānī, which took place in A.H. 1205, A.D. 1790, Muḥammad Mihdī was considered the greatest jurist in 'Irāq. He was given the title of Baḥr al-'Ulūm. He died in A.H. 1212, A.D. 1797. For details see *Nujūm as-Samā'*, p. 313; *Muntaha'l Maḳāl*, p. 314; and *Rawḍat al-Jannāt*, p. 138.

The first fol. of our copy is defective, and contains a few sentences of the preface, beginning as follows:—

الحمد لله والمنة والصلوة والسلام و آله الذين بهم من
الغفر والفوز بالجنة •

Fol. 2a begins thus:—

السما حتى الصوت في البحر والطير في الهواء وذلك فضل الله يؤتيه
من يشاء الخ •

Fol. 2-5 are defective in the middle. New chapters begin with the word *مصابيح*, which is mostly written in red ink, or a space is left blank for the word. Fol. 1-62, 75-106 are in a modern hand. Fol. 195a has a lacuna. Several borders at the end are supplied in modern paper. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

No. 191.

fol. 294; lines 25; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الشرح الكبير
ASH-SHARH AL-KABĪR.

A commentary on Ja'far bin al-Ḥasan al-Ḥillī's work on jurisprudence according to the Imāmiya school, called *al-Mukhtaṣar an-Nafi'*, by السيد علي بن محمد علي الحسيني الطباطبائي as-Saiyid 'Alī bin Muḥammad 'Alī al-Ḥasanī al-Ḥusainī at-Tabāṭabā'ī. He was born at Kāzamain in A.H. 1161, A.D. 1748, and studied with Ākā Muḥammad 'Alī bin Ākā Muḥammad Bakīr al-Bahbahānī and others. He wrote several works, and died in A.H. 1231, A.D. 1815. Brockelmann, Vol. I., p. 469, wrongly gives the name of the author's father as Muḥammad instead of al-Ḥasan. For details see *Nujūm as-Samā'*, p. 338; and *Rawḍat al-Jannāt*, p. 414.

Our copy is the 2nd volume of the work, and contains four parts. The first part deals with *علاوة*, and begins on fol. 1a as follows:—

الحمد لله رب العالمين علي خير خلقه محمد وآله الطاهرين
كتاب الصلوة الم *

The second part deals with *زكاة*, and begins on fol. 206b as follows:—

الحمد لله رب العالمين كتاب الزكاة وهي لغة الزيادة و القصور
و الطهارة و شربا حق تجب في المال الم *

The third part deals with *خمس*, and begins on fol. 244a as follows:—

الحمد لله رب العالمين كتاب الخمس وهو حق يثبت ابني
هاشم عوض الزكاة الم *

The fourth part deals with *عوم*, and begins on fol. 253a as follows:—

الحمد لله رب العالمين كتاب الصوم وهو يسندعي بيان امور البر
الصوم لغة الم *

It was composed in A.H. 1192, A.D. 1778. This commentary is also called *رياض المسائل في بيان احكام الشرع بالدلائل*. The text, *al-Mukhtaṣar an-Nafi'*, is an abridgement by Ja'far bin al-

Hasan al-Hilli (d. A.H. 676, A.D. 1277) of his own work called *Sharā'ī' al-Islām fī Masā'il al-Halāl wa'l Harām*, and was lithographed Lucknow, A.H. 1301. This commentary also was lithographed, Teheran, A.H. 1291. The text is overlined in red ink. Foll. 26-32, 40-49 and 56-61 are slightly worm-eaten. A lacuna occurs in fol. 26a. There are marginal corrections here and there. The MS. is stained with damp from the beginning up to fol. 202a. There are marginal notes from the beginning up to fol. 7a.

Written in three different hands of Na'akh. Not dated. C. 18th century.

No. 192.

fol. 165; lines 12; size 6×4; 4½×2½.

رسالة في الفقه

RISĀLA FĪ'L FIKH.

A treatise on jurisprudence according to the Shī'a school. The name of the author could not be traced.

Beginning :—

الحمد لله على نعمائه والحمد من نعمائه والشكر له على آله والشكر
من آله والصلوة على محمد وآله كتاب الطهارة الم •

It is divided into the following chapters :—

fol. 1a.	كتاب الطهارة
„ 17b.	كتاب الصلوة
„ 46a.	كتاب الزكوة
„ 54a.	كتاب الصوم
„ 59b.	كتاب الحج والعمرة
„ 82a.	كتاب المعروف والمعروف
„ 83a.	كتاب النكاحات
„ 86b.	كتاب اليمين
„ 87b.	كتاب القضاء
„ 91b.	كتاب الشهادة
„ 94a.	كتاب الوقف
„ 96b.	كتاب المتاجر
„ 97b.	كتاب البيع

fol. 101a.	كتاب الضياع
„ 103a.	كتاب الشركة
„ 103b.	كتاب القسمة
„ 105b.	كتاب المزارعة و العقارات
„ 108b.	كتاب الجعالة
„ 109b.	كتاب الرهن
„ 110b.	كتاب الدين
„ 112a.	كتاب الرهن
„ 113a.	كتاب الضمان
„ 114a.	كتاب الكفالة
„ 116a.	كتاب الاقرار
„ 116b.	كتاب الابراء
„ 117a.	كتاب الوديعة
„ 118a.	كتاب العارية
„ 118b.	كتاب الغصب و الانكاف
„ 119b.	كتاب اللقطة
„ 121b.	كتاب الولاية
„ 122a.	كتاب الوكالة
„ 123a.	كتاب البيعة
„ 126a.	كتاب العتق
„ 126b.	كتاب التدبير
„ 127a.	كتاب النكاح
„ 127b.	كتاب الصيد
„ 129a.	كتاب الفيلحة
„ 132b.	كتاب النكاح
„ 149a.	كتاب الدفاع
„ 155b.	كتاب القصص
„ 157b.	كتاب مقادير الديار
„ 160a.	كتاب القرائن و الموازين

Some of these chapters are also sub-divided into several sections. There are lacunae in foll. 195, 53a, 58, 126a, 129a, 154b and 158a.

Slightly worm-eaten. The title page bears the name and seal of an owner, dated A.H. 1253.

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century.

No. 193.

foll. 152 ; lines 20 ; size $11 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

فقه الرضا

FIQH AR-RIDĀ.

A work on jurisprudence according to the Imāmiya school. It is attributed to 'Ali ar-Ridā. His full name was الإمام أبو الحسن علي الرضا بن موسى الكاظم بن جعفر الصادق al-Imām abū 'l Hasan 'Ali ar-Ridā bin Mūsā al-Kāzim bin Ja'far aṣ-Ṣādiq. He was born at Madīna in A.H. 153, A.D. 770, but according to some in A.H. 151, A.D. 768. The caliph al-Māmūn (A.H. 198-218, A.D. 813-833) gave his daughter Umm Ḥabīb in marriage to Imām in A.H. 202, A.D. 817. He died in A.H. 202, A.D. 817, or according to some in A.H. 203, A.D. 818. He is the eighth Imām according to the Shī'as. See Ibn Khallikān, Vol. I., p. 348; Tarīkh Guzida, p. 206, and Safinat al-Awliyā', p. 26. Shī'a scholars believe the work to have been written by the Imām and the following passage in fol. 100a shows that it was the work of one of the Imāms باب دعاء الوتر Kashf al-Hujub, p. 510, mentions two works of the Imām under the head of المسائل. Sunni scholars regard both as spurious.

Beginning :—

الحمد لله رب العالمين يقول عبد الله علي بن موسى الرضا
أما بعد إن أول ما افترض الله على عباده و أوجب على خلقه الحج •

The work is divided into the following chapters :—

fol. 3a.	باب مواقيت الصلوة
„ 7a.	باب التيمم
„ 8a.	باب الميعة
„ 9a.	باب الأذان
„ 10a.	باب الصلوة المفروضة

fol. 18b.	باب صلوة يوم الجمعة
„ 19b.	باب صلوة العيدين
„ 20b.	باب صلوة الكسوف
„ 23b.	باب صلوة السقيفة
„ 23b.	باب صلوة الخوف
„ 24a	باب صلوة الماشي
„ 24b.	باب صلوة الحاجة
„ 24b.	باب صلوة الاستخارة
„ 25a.	باب صلوة الاستسقاء
„ 25b.	باب صلوة جعفر بن أبي طالب *
„ 26a.	باب اللباس وما لا يجوز فيه الصلاة
„ 26a.	باب صلوة المسافرين والمريض
„ 27b.	باب غسل الميت وتكفينه
„ 31b.	باب الصلاة على الميت
„ 32b.	باب آخر في غسل الميت والصلاة عليه
„ 34a.	باب آخر في الصلاة على الميت
„ 35a.	باب الاعتكاف
„ 35a.	باب الحيض والمستحاضة
„ 36a.	باب الزكوة
„ 38a.	باب الصوم
„ 39a.	باب قوافل شهر رمضان ودخوله
„ 43b.	باب الحج وما يستعمل فيه
„ 51a.	باب الفكاك والمنعة والرشاع
„ 53a.	باب العقيدة
„ 54b.	باب طلاق السنة والعدة والحامل
„ 56b.	باب الإيلاء واللعان
„ 57a.	باب التجارة والبيع والمكاتب
„ 58a.	باب الفقة والمأكل والمشرب
„ 59a.	باب الزهد والدين والسلم

fol. 60a.	باب القضاء و الاحكام
.. 61b.	باب الملقطة
.. 62a.	باب الدين و القرض
.. 62b.	باب الايمان و التدبير و التفارقات
.. 64b.	باب الرضا و اللواطة
.. 66a.	باب في شرب الخمر و الغذاء
.. 67b.	باب اللعب بالشطرنج
.. 67b.	باب التقذف في المعصيات و المعصية
.. 68a.	باب الفرائض و المولايت
.. 70b.	باب الغنائم و الخمس
.. 71a.	باب الصيد و الذبائح
.. 71b.	باب الوصية للميت
.. 72b.	باب الصفات
.. 73a.	باب اللباس و ما يكره فيه الصلوة
.. 73b.	باب العتق و التدبير و المكاتب
.. 74a.	باب الشهادات
.. 74b.	باب الفوائد في الحدود
.. 75a.	باب الديت
.. 75b.	باب العين
.. 76a.	باب الاذن
.. 76a.	باب الصدق
.. ..	باب اشغال العين
.. ..	باب العجائب
.. ..	باب الانف
.. ..	باب الشقة
.. ..	باب الخدر
.. 76b.	باب اللسان
.. ..	باب الاسنان
.. 77a.	باب الراس

fol. 77a.	باب الترقوة
.. 77b.	باب المفكيتين
.. ..	باب العضد
.. ..	باب الأصابع
.. 78a.	باب الصدر و الظهر و الكتف و الإخلاق
.. 78b.	باب البطن
.. ..	باب الورك
.. ..	باب الذكر و الأنثيين
.. ..	باب الفخذين
.. ..	باب الركبتين
.. 79a.	باب الساقين
.. ..	باب الأصابع
.. ..	باب دية النفس
.. ..	باب دية المرأة
.. 79b.	باب دية أهل الذمة
.. ..	باب أكل مال اليتيم ظلماً
.. 80a.	باب حق الوالد
.. 80b.	باب حق الأخوان
.. ..	باب حق الولد على الوالدين
.. 81a.	باب حق الفقوس
.. ..	باب الطب
.. 81b.	باب الأدوية الجامعة بالقولان
.. ..	باب فضل الدعاء
.. 84a.	باب القدر و المفزلة بين المفزلات
.. 85a.	باب الاستطاعة
.. 85b.	باب مكارم الأخلاق
.. 87a.	باب التوكل على الله
.. 89a.	باب السخاء
.. ..	باب القناعة

fol. 90a.	باب الكفاف
„ 90a.	باب البأس
„ 90b.	باب الصبر و التمل
„ 91a.	باب الزهد و التواضع
„ 92a.	باب في المعروف
„ 92b.	باب الامر بالمعروف و النهي عن المنكر
„ 93a.	باب النيات
	باب التفكير و الاعتبار و اله في الدين و الاخلاص و اليقين و البصيرة و القنوس و الضوف و الرجاء و الطاعة لله
„ 93b.	عز وجل
„ 94a.	باب البدع
„ 95a.	باب حديث النفس
„ 96a.	باب التواضع
„ 96a.	باب العطاس
„ 96b.	باب الفزع و اله
„ 97a.	باب الحجامة
„ 97b.	باب الزنى و الزينة
„ 98a.	باب الاداب
	باب دعاء الوتر و ما يقال فيه و ما تدام به نحن معاشر
„ 100a.	اهل البيت
	باب نروي عن رسول الله ﷺ انه قال ادعوا عبا و اكنحلوا وترا
„ 102b.	باب في الاستطاعة
„ 103a.	باب فضل صوم شعبان و صلته برمضان
„ 103b.	باب ما يكره للصائم من صومه
„ 104b.	باب ما لا يلزم من الغدر و الايمان و لا يجب فيه المغفرة
„ 106a.	باب القدر و الايمان النبي يلزم صاحبها المغفرة
„ 109a.	باب من جعل لله على نفسه شيئا فيعجز عنه و ما يعجزه من ذلك
„ 110b.	

fol. 111a.	باب من كره الحلق بالله
„ 111b.	باب استعلاف أهل الكذب
„ 112a.	باب الاستئذان في اليمين
„ 112b.	باب الكفارات في الإيمان كيف يؤتى وما يجوز فيها
„ 117b.	باب كفارة القتل

From fol. 118a a new section begins as follows :—

بسم الله الرحمن الرحيم
التدليس في النكاح وما نرد به المرأة •

It has the following chapters :—

fol. 120a.	باب كفارة الطهارة
„ 120b.	باب كفارة من وقع أهله في شهر رمضان أو أفطر متعمدا
„ 121a.	أو غير متعمد و الكفارة فيه
„ 123a.	باب معرفة الفضاة و المشية و الزادة
„ 123a.	نكاح المنعة
„ 127a.	باب كفارة الشيخ الكبير و العجوز يضعفان عن الصوم
„ 127b.	باب الكفارة على المحرم
„ 130b.	باب إذا استقبلت في صلاة الزوال الخ
„ 131a.	نكاح الامة و اليهودية و النصرانية
„ 134a.	نكاح الفاسق و الفاسقة
„ 135a.	نكاح ولد الزنا
„ 135b.	نكاح الصبيان
„ 148b.	الديات
„ 149a.	القصاص
„ 149b.	الربا
„ 150a.	المزارعة
„ 151b.	كفارة اليمين

Some foll. are missing after fol. 1, 111, and 118. Foll. 116-127 are not in proper order. Fol. 123 should come after fol. 118, fol. 118 after fol. 119, fol. 125 just after fol. 117, and fol.

127 just after fol. 120. Foll. 1-35, 38, 40, 43 and 45 are of a light turquoise colour. From the beginning up to fol. 94 the book is in one hand, and the rest is in another. The borders have been changed. The word باب is written in red ink. The MS. is much injured by insects, specially the last half. Sprinkled with vowel-points. From the colophon it appears that it is only the first volume of the work.

From the beginning to fol. 6a the MS. is in *Nim Shikasta*; the rest is in good Naskh. The colophon runs thus:—

تم الكتاب المبارك المنسوب الى سيدنا ومولانا علي بن موسى الرضا
صلوات الله عليهما قد وقع الفراغ من كتابته وافتتاحه يوم الأحد من ايام
عشر الأول من شهر ذيقعدة الحرام شهر سنة خمس وخمسين بعد الالف
من الهجرة النبوية •

No. 194.

fol. 419; lines 28; size 12×8; $8\frac{3}{4} \times 5$.

fol. 1-411.

I.

الزهور على كتاب اللع

AZ-ZUHUR 'ALĀ KITĀB AL-LUMA'.

A supercommentary on Jamāl ad-Dīn al-Muṭahhar bin 'Alī bin al-Ḥusain's commentary, called al-Luma' ila Kitāb at-Tahrir, on Yahyā bin al-Ḥusain bin al-Kāsim al-Hādī ila'l Ḥaqq's work on jurisprudence according to the Zaidiyya school, called Kitāb at-Tahrir, by نجم الدين يوسف بن أحمد بن محمد بن أحمد بن عثمان Najm ad-Dīn Yūsuf bin Ahmad bin Muḥammad bin Ahmad bin 'Uthmān. He was a pupil of al-Hasan bin Muḥammad an-Nahvi, and died in A.H. 832, A.D. 1429. See Brockelmann, Vol. II., p. 113.

Beginning:—

الحمد لله الذي من لعباده مسالك الرشاد الخ •

For copies see Berlin Cat. No. 4887, where only the first vol. of the work has been noticed.

Foll. 1-4a contain a prologue by the supercommentator, in which the superiority of learning, the utility of jurisprudence, and the things which are necessary for students are discussed. On fol. 4b the supercommentary commences as follows:—

بسم الله الرحمن الرحيم روى ابو عيسى النجاشي عن النبي صلى الله
عليه وسلم ان عيسى بن مريم الخ •

The work is divided into several volumes. The following are the principle chapters of the first volume :—

fol. 8b.	كتاب الطهارة
.. 58a.	كتاب الصلوة
.. 152b.	كتاب الزكوة
.. 189b.	كتاب الخمس
.. 193a.	كتاب الصيام
.. 209a.	كتاب الحج

The first volume ends on fol. 249b. The colophon runs thus :—

ثم التعليق على الجزء الاول بعنوان الله و مقده و كرمه فله الحمد كثيرا
والصلوة على سيدنا محمد و آله و ذلك في غرة شهر رجب الاصم * يوم
خلت مقده تريم سنة ١٠٩٥ *

The second volume begins on fol. 252b, and begins as follows :—

و به نستعين كتاب الفكاك و هو يستعمل بمعنى الوطي و الضم و الجمع الم *

The following are the main chapters of this volume :—

fol. 251b.	كتاب الفكاك
.. 306a.	كتاب الطلاق
.. 340b.	كتاب الفقهات
.. 345b.	كتاب الرضا
.. 348a.	كتاب البيوع

Foll. 250-251a contain legal questions and answers according to the Zaidiya school. Foll. 251b, 252a, 317b, 318a, 412, and parts of foll. 251a and 412a are blank, but without causing any break in the text. Foll. 85a, 173b, 281, 282b, 308b, 320b, 353b and 372b contain lacunae.

It ends abruptly in the middle of fol. 411b with the following lines :—

قوله في الثالثة و قال البائع ليس بعيب يعني مع الانفلاق على وجوده
كنظرة من دهن في ثوب و نحو ذلك فلا يكون عدا تكرار لما في الاولى *

The lower part of fol. 411b and about half of foll. 412a contain quotations from the Traditions concerning burial-grounds.

From the beginning to fol. 173a and foll. 176a and 177a have double red lines in the margin. Marginal corrections are numerous.

foll. 413-418a.

II.

This contains religious questions referred to the author of the supercommentary, and his answers to them.

Beginning:—

اللهم زدنا علما ينفعا به يا كريم الحمد لله وعلى الله على سيدنا محمد
ورسوله وعبداه وبعد فبذة سوالات ملل عفا سيدنا يوسف بن احمد
ابن محمد بن عثمان النخعي *

Foll. 418b and 419a contain some religious poems. The title-page bears the name of a previous owner.

Written in different hands of Yamanī Naskh. Dated A.H. 1098.

HISTORY.

General History.

No. 195.

foll. 249; lines 15; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تاريخ دول الاسلام

TARIKH DUWAL AL-ISLAM.

An abridged muslim Chronicle by محمد بن عبد الله شمس الدين ابو عبد الله محمد Shams ad-Din Abū 'Abdallāh Muḥammad bin Ahmad bin Uthmān adh-Dhahabī. He was born at Damascus on the 3rd Rabi' II, A.H. 673, 7th October, 1274. He visited different countries for the sake of study, was a teacher of Traditions at Damascus, and wrote many useful works. His great *Tārīkh al-Islām* is in twenty volumes (according to Hāji Khalifa, Vol. II., p. 131, in twelve volumes): it is to be found, in odd volumes, in various western and eastern libraries. Dr. Horovitz in his work "Aus den Bibliotheken von Kairo, Damaskus und Konstantinopel," p. 9, No. 5, gives the names of the different libraries where these odd volumes are to be found. adh-Dhahabī died on the 3rd Dhū'l Ka'da, A.H. 748, 5th February, A.D. 1348. Hāji Khalifa, Vol. III., p. 239, wrongly says that adh-Dhahabī died in A.H. 786. For details see *Tabakāt al-Kubrā*, Vol. V., p. 216; *Fawāt al-Wafayāt*, Vol. II., p. 228; *Madinat al-'Ulām*, fol. 65; *Ta'likāt as-Saniya*, p. II; *Broekmann*, Vol. II., p. 46; and *Wüstenfeld*, *Gesch.* No. 410.

Beginning :—

الحمد لله العلي الكبير على الحمد له قاله نعم المولى ونعم النصير الخ *

In this history events are narrated in chronological order, covering the period from the 11th to the 744th year of the Hijra. At first adh Dhahabi wrote events up to A.H. 715, A.D. 1315, but subsequently he wrote a supplement and added to the original work the accounts up to A.H. 744, A.D. 1343, but not to A.H. 740, A.D. 1339 as stated by Hāji Khalifa, Vol. III., p. 239. See also *Orientalia*, Vol. II., p. 381.

For copies see Cat. MSS. de la grande Mosquée de Tunis, No. 2916; Br. Mus. Suppl. Cat. No. 471; Vienna Cat. No. 809; Leyden Cat. Nos. 763-4; Rosen, *Notices Sommaires* No. 165; Cairo Cat. Vol. V., p. 56; Rampur List, p. 636; Bankipur Cat., p. 268; and Hyderabad List, *Fann Tarikh* No. 11.

The headings, which give the year and also the name of the Caliph, are in red ink. The Supplement begins from fol. 236a. Fol. 235b is blank, but does not cause any break in the text.

Written in clear Nasta'liq. Dated A.H. 1298. Scribe وزیر علی.

No. 196.

fol. 244; lines 19; size $14\frac{1}{2} \times 10\frac{1}{2}$; $9\frac{1}{2} \times 6$.

مرآة الجنان و مبرة اليقضان

MIR'AT AL-JANÂN WA 'IBRAT AL-YAQDÂN

Vol. I.

Annals of Islam from the beginning of the Hijra to A.H. 750 by مقيف الدين ابو محمد عبد الله بن اسعد بن علي الياقعي الشافعي 'Afif ad-Din Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yaḥi'ī ash-Shāfi'ī. He was born about A.H. 698, A.D. 1298, at Yemen, and studied at Aden. From A.H. 718, A.D. 1318, he resided chiefly either at Mecca or at Madina and in A.H. 724, A.D. 1324, he made a journey to Jerusalem, Damascus and Cairo. He died at Mecca in A.H. 767, A.D. 1365, or A.H. 768, A.D. 1366. Hāji Khalifa, Vol. III., p. 167, erroneously says that he died in A.H. 771, A.D. 1369. For details see *Tabakāt al-Kubrā*, Vol. VI., p. 103; *Ta'likāt as-Saniya*, p. 18; *Nafahāt al-Uns*, p. 618; *Safinat al-Auliya'*, p. 68; *Wüstenfeld, Gesch.* No. 429; *Orient.* Vol. II., p. 419; and *Brockelmann*, Vol. II., p. 176.

Beginning :—

قال العبد الفقير الى لطف الله الكريم سيدنا الشيم ابو محمد

عبد الله بن اسعد بن علي نزيل الحرمين الشريفين اليمني المعروف
باليمني اما بعد حمد الله المتوحد بالآلوية اله *

The full title of the work is معرفة و عبرة اليقضان في معرفة
حوادث الزمان و تقلب احوال الانسان و تاريخ موت بعض المشهورين الاعيان

Regarding the sources and other particulars of the book see
Berlin Cat. No. 9452, and Br. Mus. Supp. Cat. No. 473.

For copies see India Office Cat. Nos. 706-7; Berlin Cat.
Nos. 9452-3; Vienna Cat. No. 812; Paris Cat. Nos. 1589-92;
Br. Mus. Cat. p. 4265; Cat. des MSS. de la Grande Mosquée de
Tunis, Nos. 4913-14; Koprülüzadah Cat. No. 1144; Rampur List,
p. 646; Bankipur Cat. p. 695; and Asiatic Society Cat. p. 58. See
also HAJI Khalifa, Vol V., p. 481.

The headings are in red ink. Indexes—one of the year and
the other of biographical names—for both volumes are annexed at
the beginning in a different hand. The life of the author from
Nafahat al-Uns is also given in an annexed leaf. Marginal correc-
tions are found throughout the book with the following remarks
on the title-page:—

از ابتداء تا صفحه ۴۴۴ بتأليف ۴ بیسابقه سنه ۱۲۹۷ بنگاه تصحيح شد *

Lacunae of a word or two are numerous.

Written in a recent clear Naskh. The date of transcription is
given in the second volume.

No. 197.

fol. 348; lines 19; size $14 \times 10\frac{1}{2}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

سنه ثمان و ثلث مائة فيها ظهر اختلال الدولة العباسية اله *

It bears marginal corrections. Lacunae of a word or two are
numerous.

Written in modern clear Naskh. Dated A.H. 1307. Scribe

غلام اكبر

Lives of the Prophets.

No. 198.

fol. 348 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كتاب بدء الدنيا و قصص الانبياء

KITĀB BAD' AD-DUNYĀ WA KĪṢAṢ AL-ANBIYĀ'.

A work on the creation of the world, and on the traditional history of the prophets who preceded our Prophet Muḥammad by
 قال الشيخ أبو الحسن محمد بن عبد الله الكسائي *Abū'l Ḥasan Muḥammad bin 'Abdallāh al-Kisā'i*. He flourished in the beginning of the 5th century Hijra, and is also the author of a work called 'Ajā'ib al-Malakūt. See Brockelmann, Vol. I., p. 350. He should not be confounded with the famous grammarian Abū'l Ḥasan 'Alī bin Hamza al-Kisā'i, who died in A.H. 189, A.D. 804. This work is mentioned in Ḥāji Khalifa under two titles in Vol. II., p. 23, under the title *Bidā' ad-Dunyā*, and in Vol. III., p. 174, under, *Khalk ad-Dunyā*.

Beginning :—

قال الشيخ أبو الحسن محمد بن عبد الله الكسائي رَحِمَهُ اللهُ عَلَيْهِ الصَّلَاةُ

وَالسَّلَامُ اللهُ الَّذِي أَلْبَتَ الطَّلُقَ فَبَاتَا لَمْ •

For copies see Berlin Cat. Nos. 1021-4 ; Paris Cat. Nos. 1914-17 ; Br. Mus. Cat. pp. 169b, 417a, 582a, 683a ; Munich Cat. No. 444 ; Bodl. Cat. Vol. II., p. 113 ; Br. Mus. Suppl. Cat. No. 497 ; India Office Cat. No. 715 ; Cairo Cat. Vol. V., p. 113 ; and Asiatic Society of Bengal, Cat. p. 56. See also Hottinger, Promptuarium (Heidelberg, 1658), p. 209, and Ładzbarski Diss., pp. 20-5.

The upper parts of foll. 4-9, and the lower part of foll. 15, 17 and 18 have been supplied in new paper, written on by a modern scribe. Two entire leaves (foll. 20 and 338) have also been supplied by a modern hand. Headings of chapters in red ink. Foll. 319-24 are bound upside down. Foll. 310-33 are disarranged. The borders of many foll. have been changed. It is defective at the end. Much worm-eaten. An index of names is added at the beginning in a modern hand.

Written in Naskh. Not dated. C. 18th century.

Early Caliphs.

No. 199.

fol. 176; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

كتاب الامامة والسياسة

KITAB AL-IMĀMAT WA'S SIYĀSA.

A history of the early Caliphs by **أبو محمد عبد الله بن مسلم بن عيسى** *Abū Muhammad 'Abdallāh bin Muslim bin 'Utaiba ad-Dinawarī*. He was born either at Baghdād, or at Kāfa, in A.H. 213, A.D. 828. For a long time he was Kāfi at Dinawar, and afterwards taught at Baghdād. He died in A.H. 270, A.D. 883, or A.H. 271, A.D. 884, or A.H. 276, A.D. 889. The last date is considered by Ibn Khallikān, Vol. I., p. 272, to be correct. For details see *Nuzhat al-Alibbā'*, p. 272; *Wüstenfeld, Gesch.* No. 72; and *Brockelmann, Vol. I.*, p. 120.

Beginning:—

قال أبو محمد عبد الله بن مسلم بن عيسى نفعني الله من كتابه محمد بن عبد الله بن قيس
ناديها بذكره الخ *

For copies see *Berlin Cat.* No. 9412; *Br. Mus. Cat.* p. 581a; *Paris Cat.* No. 1566; *Br. Mus. Suppl. Cat.* No. 519; *Cairo Cat.* Vol. V., p. 13; and *Cat. d. MSS. de la Grande Mosquée de Tunis*, No. 3559. See also *Z.D.M.G.*, Vol. XL., p. 309; *Dozy, Recherches sur l'histoire d'Espagne*, 3rd edition, Vol. I., 21, and *Gayangos, Mohammadan Dynasties*, Vol. I., App. E.

For chapters see *Berlin Cat.* No. 9412. The first part of the book is translated into Latin, and has been published by A. Peterson, *Lundae*, 1856, under the title *Expositio de quatuor primis Khalifis*. See *Ellis, Cat. of Printed Books*, *Br. Mus.* Vol. I., p. 17.

Printed at Egypt A.H. 1322.

The first 26 foll. have been recently added to the MS. The borders of the old part of the MS. have been recently changed. Sprinkled with vowel-points. Marginal corrections occasionally.

Written in fine Nasta'lik. Dated A.H. 1154.

No. 200.

fol. 213; lines 25; size 10×6 ; $8 \times 4\frac{1}{2}$.

الإكتفاء في فضل الأربعة الخلفاء

AL-IKTIFĀ' FĪ FAḌL AL-ARABĀ'AT AL-KHULAFĀ'

A work in praise of the virtues of the Companions of the Prophet especially of his first four successors, chiefly based on the

Traditions, by Ibrahim bin Abd Allah al-Wassabi al-Yamani ash-Shafi'i. From a perusal of the work it appears that he was an inhabitant of Yemen, and a follower of the Shafi'i school. He flourished in the later half of the 10th century, Hijra.

Beginning :—

الحمد لله الحميد المجيد الفعال لما يريد الخ *

The author gives in the préface his reason for compiling the book, as follows :—

اما بعد فيقول افقر العبيد ابراهيم بن عبد الله الوصابي اليمني الشافعي لما سألني بعض اخوان الصفا ان اجمع له تاليفا من الحديث النبوية في فضل الصحابة رضي الله تعالى عنهم سيما الربعة الخلفاء ثم من سواهم من الصحابة على ما ورد في فضلهم خصوصا وعموما اجبته بالاعتذار والاعتراف بالعجز والتقصير فلم يقبل الاعتذار مني فاستعزيت بالله تعالى في ذلك مرارا قرأيت بعد الاستشارة ان اجابته واجبة علي فشرح الله صدري فلجذته الى سؤالي لما رأيت من تزمه واقباله فجمعت هذا الكتاب في شرف مذاهبهم و تعظيم قدرهم من كتب عديدة على وجه الاختصار و حذف السند ليسهل على الناظر نقاله علما كل حديث الى الكتاب المخرج منه منبها على موافقه و سميته الاكتفاء في فضل الربعة الخلفاء و ترتيبه على ثمانية كتب *

The book is divided into eight parts, each called a *kitab*, which again is sub-divided into several chapters. The first part begins on fol. 2b as follows :—

الكتاب الاول كتاب التحقيق فيما جاء في فضيلة الخليفة على التصديق صاحب الصدق و التصديق ابي بكر الصديق رضي الله عنه على انفراده و فيه تسعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol. 39a, and the date of composition of this part is given by the author as follows :—

انتهى كتاب التحقيق في فضائل ابي بكر الصديق رضي الله عنه قال
جامعه اتفق الفراخ من جمعه و ترتيبه في سابع شهر رجب الصب احد شهر
سنة اثنين و ستين و تسعمائة *

Below this the copyist has made the following additional
remark :—

كان الفراخ من رقم هذه الصفحة في حادي عشر شهر صفر الخير احد
شهور عام ثمان و ستين و تسعمائة *

From fol. 39a the second part begins as follows :—

بسم الله الرحمن الرحيم كتاب القول الصواب فيما جاء في فضل
امير المؤمنين ابي حفص عمر بن الخطاب رضي الله عنه على انفراد و فيه
اثنان و عشرون بابا و سبعة فصول و خاتمة *

It ends on fol. 96a, and the date of composition of this part is
given as below :—

تم كتاب القول الصواب في فضل امير المؤمنين عمر بن الخطاب رضي
الله عنه قال جامعه كان جمعه و ترتيبه في سانس شوال احد شهر عام
اثنين و ستين و تسعمائة *

From fol. 96a the third part commences as follows :—

بسم الله الرحمن الرحيم كتاب الاحاديث الغرر في فضل الشيخين ابي
بكر و عمر رضي الله عنهما و فيه ثمانية ابواب *

It ends on fol. 118a, as follows :—

قال جامعه كان الفراخ من جمعه و ترتيبه ثامن عشر من شهر ذي القعدة
الحرام احد شهر عام اثنين و ستين و تسعمائة *

The copyist gives the date of transcription of this part as
follows :—

كان الفراخ من رقم هذه الصفحة الى تحتي يوم الجمعة رابع عشر من
شهر ربيع الاول احد شهر عام سنة و سبعين و تسعمائة *

The fourth part begins on fol. 118a, thus :—

بسم الله الرحمن الرحيم كتاب توضيح البرهان في فضل امير المؤمنين
ابي عمرو عثمان بن عفان رضي الله عنه على انفراد و فيه سبعة عشر بابا
و ثلاثة فصول و خاتمة *

It ends on fol. 153a, and the date of composition of this part is given as below :—

- انتهى كتاب واضح البرهان بلطف الكريم المذل قال جامعہ كل الفراخ
من جمعة و ترتيبه في اليوم المبارك ثامن عشر محرم الحرام ثوراً شهر عام
ثلاث و ستين و تسعمائة •

The date of transcription of this part is thus indicated :—

- و كان الفراخ من رقم هذه النسخة سابع شهر رجب الفيد احد شهور عام
سنة و سبعين و تسعمائة •

The fifth part begins on fol. 153a, thus :—

- كتاب اسنى المطالب في فضائل امير المؤمنين ابي العحسن علي بن
ابي طالب رضي الله عنه على انفرادة و فيه عشرون باباً و اربعة عشر فصلاً •

It ends on fol. 211a as follows :—

- انتهى كتاب اسنى المطالب قال جامعہ اتفق الفراخ من جمعة و ترتيبه
في ربيع الاول احد شهور عام ثلاث و ستين و تسعمائة •

The date of transcription is given as below :—

- و كان الفراخ من رقم هذه النسخة في سادس شهر رجب الثمب احد
شهور عام ست و سبعين و تسعمائة و ذلك بالمدينة المنورة •

The MS. ends here, and three more parts are wanting. In the preface, fol. 2a, the author has mentioned the names of all the eight parts which he would write in the book.

The remaining parts have been thus described :—

- الكتاب السادس كتاب نبصرة الفاطر فيما جاء في فضيلة عماد بن ياسر
الكتاب السابع كتاب الدر الموعظة في ما جاء في فضل الخلفاء الاربعة
الكتاب الثامن من كتاب الانتصار فيما جاء في فضل السادة الانصار •

There is a copy of the book noticed in Berlin Cat. No. 8531/3 with the same title, but the beginning and the end are not quoted therein. Lacunae are in fol. 21b, 33a, and 187b. Fol. 213 should come next to fol. 189, and fol. 212 should go before fol. 211. The MS. is in a very decayed condition. Some foll. are missing after fol. 5, 9 and 49, and blank foll. of modern paper have been inserted

after those foll. The middle part of fol. 8 is much injured by insects. Headings of chapters and the first names of traditionists are in red ink. It is stained with damp. Many of the borders have thick paper pasted over them. The different dates of transcription of each part, which have been given above, are evidently as in the MS. from which our copy was made.

Written in Nasta'lik. Not dated. C. 19th century.

No. 201.

fol. 70; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$

اسعاف اخوان الصفا بشرح تعة الطرف

IS'AF IKHWÂN AŞ-SAFĀ' BI SHARH TUHFAT
AZ-ZURĀFA'.

A commentary on as-Suyūṭī's poetical accounts of the Caliphs by أبو بكر محيى الدين عبد القادر بن شيم بن عبد الله العيدروس اليمني Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Idrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد لله رب العالمين الذي علّمنا ما لم نكن به عالمين اللهم

The first couplet of the poem is:—

الحمد لله حمداً تغزل له واما الحمد حقاراً من شكراً

The accounts of the Caliphs are brought down to al-Mustamsik Billāh. This commentary is mentioned in *Khulāṣat al-Athar*, Vol. II., p. 442, but it has been designated there as *Ithāf Ikhwān aṣ-Safā'*. The text is written in red ink. Marginal corrections occasionally. All the inner edges, and some of the outer edges are pasted over with modern paper. It was composed, as stated at the end, in A.H. 1010, A.D. 1601.

Written in Naskh. Dated A.H. 1017. Scribe. أبو بكر بن أبو محمد المكي.

'Alī and His Descendants.

No. 202.

fol. 216; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

تذكرة خواص الامة في معرفة الائمة

TADHKIRAT KHAWAṢ AL-UMMA Fī M'RIFAT
AL-A'IMMA.

A history of the Caliph 'Alī bin Abi Ṭalib, his family and the twelve imāms, by شمس الدين ابو المظفر يوسف بن قزغلي المعروف Shams ad-Din Abū'l Muẓaffar Yūsuf bin Kuzughli, known as Sibṭ Ibn al-Jawazī. He was born in A.H. 582, A.D. 1186, or A.H. 581, A.D. 1185. He lost his father soon after his birth; his maternal grandfather Ibn al-Jawzī brought him up, and consequently he has been given the surname of Sibṭ Ibn al-Jawzī, i.e. the grandson of Ibn al-Jawzī. He studied at Baghdad, and finally settled at Damascus, where he died in A.H. 654, A.D. 1257. For details see Ibn Khallikān, Vol. I., p. 302; al-Fawā'id al-Bahīya, p. 96; Wüstenfeld, Gesch. No. 340; and Brockelmann, Vol. I., p. 347. Wüstenfeld, and Brockelmann spell قزغلي as Kizughlū, while Ibn Khallikān gives Kuzughli.

Beginning:—

الحمد لله الواهب من النعم كل كثير و جليل النعم

Scholars of the Sunnī sect attach very little value to this work, as it contains in some places (for instance fol. 40a) views which are quite contrary to their belief. Thus adh-Dhahabī in his work Mīzān al-I'tidāl, Vol. II., p. 624, concerning the author says:—

يوسف بن قزغلي الواعظ المورخ شمس الدين ابو المظفر سبط ابن الجوزي روى عن جده و الف كتاب مرآة الزمان فتراه ياتي فيه بمناكير الحكايات وما اظنه بثقة فيما ينقله بل يحفف و يصانف ثم انه يتبرص وله مولف في ذلك مات سنة اربع و خمسين و ستمائة بدمشق قال الشيعي معي الدين لما بلغ جدي موت سبط ابن الجوزي قال لا رحمه الله كان رافضيا *

For copies see Leyden Cat. No. 791 and Rampur List, p. 633. A copy of this work is also in the Bankipur Library.

The work is divided into twelve principal parts as follows:—

		الباب الأول في ذكر نسب مولانا الإمام علي بن
fol.	16.	أبي طالب كرم الله وجهه
"	11a.	الباب الثاني في فضائل علي كرم الله وجهه
"	36a.	الباب الثالث في ذكر أولاده
"	37b.	الباب الرابع في ذكر خلافة علي عليه السلام
"	70b.	الباب الخامس في ذكر وزعه و زهادته و خوفه و عبادته
"	77a.	الباب السادس في المعجزات من كلامه عليه السلام
"	106b.	الباب السابع في وفاته عليه السلام
"	118a.	الباب الثامن في ذكر الحسن عليه السلام
"	140b.	الباب التاسع في ذكر الحسين عليه السلام
"	173b.	الباب العاشر في ذكر محمد بن الحنفية
"	178a.	الباب الحادي عشر في ذكر خديجة و فاطمة
"	189a.	الباب الثاني عشر في ذكر الأئمة عليهم السلام

These chapters are also sub-divided into many smaller chapters. A table of contents is annexed at the beginning. Some additional foll. containing some biographical accounts of the author, and quotations from different sources describing the author as a reliable one, have been added at the beginning. It is also mentioned that the copy has been transcribed from the copy in the Bankipur Library. On the top of the first fol. it is stated in Persian that the cost of transcription was *seventeen* rupees, خرج كتبت ابن كتاب مبلغ شفعه روبه. Marginal corrections occasionally. Headings in red ink. Foll. 28, 36b, 72b, 80-82a, 100b, 101a, 165b, 190a and 201b contain marginal notes in Persian in the handwriting of Saiyid Šadr ad-Dīn. In fol. 5a seven lines are penned through; also from the bottom of fol. 5b to fol. 7 the lines are penned through except two and a half lines of fol. 7b. There are lacunae of a word or two in foll. 2a, 26a, 82b, 92b, 117b, 119a, 120b, 150b, 151a, 154, 155a and 215. Fol. 211b has a big lacuna. It was compared in A.H. 1308.

Written in Nasta'liq. Dated A.H. 1307.

No. 203.

fol. 341; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

العمدة

AL-'UMDA.

A work on the virtues and excellences of 'Ali bin Abi Talib and his descendants by شمس الدين ابو الحسين يحيى بن الحسن بن شمس ad-Din Abū'l Husain Yahyā bin al-Hasan bin al-Husain bin 'Ali bin Muhammad bin al-Bitrik al-Hillī ash-Shifī. He was a reliable scholar of the Imamiya Sect; lived for some time at Baghdād and then at Wāsit, and died at the age of seventy-seven at Hilla in Sha'ban, A.H. 600, A.D. 1261. For details see Aml al-Āmil, p. 73; Shudhūr al-Ik'yān, Vol. II., fol. 258; and Kashf al-Hujub, p. 386.

Beginning:—

الحمد لله شكرا الجزيل الاله واستدعاء لمريد نعماته الم *

The work is divided into the following chapters:—

- | | |
|-----------|---|
| | الفصل الأول في نسب امير المؤمنين علي بن ابي |
| fol. 13a. | طالب عليه السلام |
| „ 14b. | الفصل الثاني في كنيته عليه السلام |
| „ 16b. | الفصل الثالث في مولده عليه السلام |
| „ 17b. | الفصل الرابع في نسب امه عليه السلام |
| „ 17b. | الفصل الخامس في ذكر وفاته عليه السلام |
| „ 18a. | الفصل السادس في ذكر اولاده عليه السلام |
| „ 18b. | الفصل السابع في نقوش خواتيم امير المؤمنين عليه السلام |
| | الفصل الثامن في قوله تعالى انما يريد الله ليذهب |
| „ 19a. | عنكم الرجس اهل البيت ويطهركم تطهيرا |
| | الفصل التاسع في معنى قوله تعالى قل لا انا لكم عليه |
| „ 30a. | اجرا الا المودة في القربى |
| | الفصل العاشر في انه عليه السلام اول من اسلم و اول |
| „ 30a. | من على مع رسول الله صلى |

- الفصل العاشر عشر في قوله عليه السلام خلقت فيكم
fol. 44b. الثقلين وقوله خلقت فيكم خليفتين
- الفصل الثاني عشر في ان عليا عليه السلام وصي رسول
.. 50a. الله صلعم
- الفصل الثالث عشر في التذابة عن امير المؤمنين عليه
.. 56b. السلام بلفظ الخليفة
- الفصل الرابع عشر في ذكر يوم غدیرخم
.. 61b.
- الفصل الخامس عشر في تفسير قوله تعالى انما وليكم
.. 80b. الله ورسوله و الذي آمن آلآية
- الفصل السادس عشر في قول النبي صلعم لعلي عليه
.. 85a. السلام انت مني بمنزلة هارون من موسى
- الفصل السابع عشر في قوله عليه السلام اعطين الراية غدا
.. 94b. لرجل يحب الله ورسوله و يحب الله ورسوله
- الفصل الثامن عشر في ذكر اخذة عليه السلام لسورة براءة
.. 112a.
- الفصل التاسع عشر في ذكر المواخاة له
.. 116b.
- و العشرون من الفصول في سد الابواب الالباب علي
.. 122a.
- الفصل العاشر و العشرون في تفسير قوله تعالى يا ايها
.. 129b. الذين آمنوا اذا نالجتكم الاية
- الفصل الحادي و العشرون في قوله تعالى تعالوا فذبح
.. 131b. ابدانوا و ابدانكم الآية
- الفصل الثالث و العشرون في قوله تعالى اجعلتم سقاية
.. 135b. الحاج و عمارة المسجد الحرام آية
- الفصل الرابع و العشرون في قوله صلعم علي مني و انا
.. 139a. منه
- الفصل الخامس و العشرون في قوله صلعم ان نبيك مثلا
.. 146b. من عيسى بن مريم
- الفصل السادس و العشرون في قوله عليه السلام لا يحبك
.. 150b. الا مومن و لا ينفضك الا مذل

fol. 153b	الفصل السابع والعشرون في قوله عليه السلام الصديقون ثلاثة
156a.	الفصل الثامن والعشرون في قوله صلعم لعلي عليه السلام خلصك الفعل
160b.	الفصل التاسع والعشرون في قول النبي صلعم لعلي عليه السلام انك ولزني و حامل لوائى يوم القيمة و مكتوب على باب الجفة
167a.	الفصل الثلاثون في قوله سبحانه و تعالى و من الفلاس من يشترى نفسه ابتغاء آية
170b.	الفصل الحادي و الثلاثون في ذكر خبر الطائر
179b.	الفصل الثاني و الثلاثون في ذكر قضايا عليه السلام في زمن رسول الله صلعم و بعده
185a.	الفصل الثالث و الثلاثون في انه عليه السلام قال سلوني قبل ان تفقدوني
192a.	الفصل الرابع و الثلاثون في امر النبي صلعم بحب علي عليه السلام
202a.	الفصل الخامس و الثلاثون في فنون شتى من مذاهبه علماء الله عليه
216b.	الفصل السادس و الثلاثون في فنون شتى من مذاهبه علماء الله عليه و آله
274a.	فصل في مذاهب سيدة النساء عليها السلام
280a.	فصل في ذكر مذاهب خديجة عليها السلام
282a.	فصل في مذاهب الحسن و الحسين عليهما السلام
297a.	فصل في ذكر ما ورد في اثنا عشر خليفة
302b.	فصل في ذكر ما جاء في المهدي عليه السلام
318b.	فصل في شي من الاحداث بعد رسول الله صلعم

In foll. 4b-5, where the chapters are enumerated, it is mentioned that the work contains 34 chapters, but we find in the MS.

36 chapters, as mentioned above. After the 36th chapter which is on miscellaneous subjects connected with 'Ali bin Abi Talib, six more chapters are added by the author, as mentioned above.

In the preface the author has enumerated several reliable works of Sunni scholars, which he has quoted as authorities. Before describing each virtue or excellence he mentions the names of the books which he would cite as authorities. Headings and names of works are in red ink. Corrections are numerous; but still the book contains many mistakes. Foll. 176 and 256 are in a different hand. In the colophon it is named *عمدة البطريق*.

Written in modern Naskh. Not dated. C. 19th century.

No. 204.

fol. 107; lines 21; size $13 \times 8\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

كتاب اليقين

KITĀB AL-YAQĪN.

A work proving that 'Ali bin Abi Talib was particularly ordained to be the head of the moslems next after the Prophet by

أبو القاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طائس العلوي
Abū 'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin
Muhammad bin Ṭā'ūs al-'Alavī al-Ḥasanī, died, A.H. 664, A.D. 1265.
For his life see No. 75.

Beginning :—

يقول مولانا المولي أبو القاسم علي بن موسى بن جعفر بن محمد
ابن الطائس العلوي القاطن ادام الله ذكره احمد الله جل جلاله الذي سبق
في علمه النعم .

The full title of the book is *اليمين باختصاص مولانا علي بن عبد السلام*
اليمين باختصاص مولانا علي بن عبد السلام. See also *Kashf al-Hujub*, p. 606. The work is
divided into 220 small chapters, in which the author proves from
different sources that 'Ali bin Abi Talib is the head of the moslem
world.

From fol. 116 it appears that it was composed when the
author was passed 70 years of age.

Headings of chapters in red ink.

Written in clear Naskh. Not dated. C. 19th century.

No. 205.

fol. 126; lines 18; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

الكشكول فيما جري على آل الرسول

AL-KASHKŪL FĪ MĀ JARĀ 'ALĀ ĀL AR-RASŪL.

A work on the circumstances that befell the descendants of the Prophet, together with an account of the cause of ill-feeling and dissension between the Sunnī and the Imāmiya sect, by حيدر بن علي العبيدي الحسيني الشيعي al-Husainī ash-Shī'ī. He was a contemporary of Muhammad bin al-Hasan bin Yūsuf al-Muṭahhar al-Hillī, died, A.H. 771, A.D. 1369, and is the author of Jāmi' al-Aṣrār, a work on sufism, Jāmi' al-Haḳā'ik, and other works. The date of his death is not known. See Shudhūr al-'Ikyān, Vol. I., fol. 127b; and Kashf al-Hujub, pp. 151 and 470.

Beginning:—

الحمد لله و السلام على عباده الذي اعطى وبعد فقد كتبت
الى اعز الناس علي حين حلفت الغنّة بين الغلّة والعامة وذلك
في سنة خمس و ثلاثين و سبعمائة لهجرة النبي صلى الله عليه و آله الخ *

In this work the virtues of 'Alī bin Abī Talīb and his descendants have also been described. The Sunnis are referred to by the word العامة.

Written in Naskh. Not dated. C. 19th century.

No. 206.

fol. 73; lines 9; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

كتاب البوثة في القرنين

KITĀB AL-MUWADDA FĪ'L KURBĀ.

A work describing the excellences of the Prophet and his descendants, and enjoining every one to love them, by علي بن شهاب الدين الحسيني الهمداني al-Hamadani. He was a *sufi* of a high order. He came to Kashmīr in A.H. 781, A.D. 1379, with a train of 700 followers, and died in A.H. 786, A.D. 1385. For details see Nafahāt, p. 518; Ḥabīb as-Siyar, Vol. III., juz' 3, p. 87; Rien, Pers. Cat. p. 447b; and Brockelmann Gesch. d. Arab. Litter. Vol. II., p. 221. Safinat-

al-Awliyā' p. 108 wrongly says that he died in A.H. 770, A.D. 1368.

Beginning:—

الحمد لله على ما انعمني اولى النعم والهمني الى مودة حبيبه
جامع الفضائل والكرم النعم *

The author says in the preface that Muhammadans are required to love the Prophet and his descendants, but that they cannot love them unless they know their excellences. He wrote the present work to make them known.

The work is divided into fourteen chapters, called مودات, as follows:—

- | | |
|----------|---|
| | المودة الاولى في فضائل سيدنا و صفيها و مولانا محمد |
| fol. 3a. | المصطفى صلعم |
| „ 9b. | المودة الثانية في فضائل اهل بيت عليهم السلام |
| „ 15b. | المودة الثالثة في فضائل امير المؤمنين عليه السلام |
| „ 19b. | المودة الرابعة في ان عليا امير المؤمنين و سيد الوصيئين و حجة الله عز وجل |
| „ 21a. | المودة الخامسة في انه مولى من كان رسول الله صلعم مولا |
| „ 26a. | المودة السادسة في ان عليا اخ رسول الله صلعم و وزيره وان طاعته اطاعة الله |
| „ 31a. | المودة السابعة في فضل على ولي عليه السلام |
| „ 37a. | المودة الثامنة في ان رسول الله و عليا من نور واحد و في ما اعطى علي من الفضائل ما لم يعط احد من العالمين |
| „ 42b. | المودة التاسعة في ان مقتنيات الجنة و النار بيد على عليه السلام |
| „ 46a. | المودة العاشرة في فضائل الائمة الاثنا عشر |
| „ 50a. | المودة الحادي عشر في فضائل فاطمة عليها السلام |

- fol. 54a. المودة الثانية عشر في فضائل اهل بيت معا
 „ 58a. المودة الثالثة عشر في فضائل فاطمة وخديجة رضى
 المودة الرابعة عشر في فضائل النبي صلى الله عليه وآله واهل بيته وفيها
 „ 63a. فوت النبي وفوت فاطمة ودفنها عليهما السلام

The word *عن* at the beginning of each Tradition is written in red ink. Foll. 66b and 70b have lacunae with the remark *في الاصل* written in red ink. The headings of chapters are also in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 207.

fol. 173 ; lines 19 ; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

جواهر العقدين

JAWĀHIR AL-'AḲDAIN.

A work on the importance of the two honours (the honour of knowledge, and that of being descended from 'Alī bin Abī Ṭalīb), by *أبو الحسن نور الدين علي بن عبد الله بن أحمد الحنفى السمرقندى* *Abū 'l-Ḥasan 'Alī bin 'Abdallāh bin Aḥmad al-Ḥasanī as-Samhūdī ash-Shāfi'ī*. He was born at Samhūd, a large village in Upper Egypt. He studied at Cairo under Ibn Ḳuṭūbbughā and afterwards proceeded on a pilgrimage to Mecca, and from there he went to Madīna, where he settled. He was appointed *Shāikh al-Islām* in that sacred city, and died there in A.H. 911, A.D. 1505. His histories of Madīna, *Wafā' al-Wafā'*, and *Khulāṣat al-Wafā'*, are well-known books. For details see Brockelmann, Vol. II., p. 173 ; and Wüstenfeld, *Gesch.* No. 507.

Beginning :—

الحمد لله الذى اعز اوليائه الم

The work is divided into two parts. The first part (fol. 1-53) deals with the excellences of knowledge and scholars, etc., and the second part (fol. 54-173) describes the excellences and superiority of the descendants of the Prophet. It was composed, as stated in the colophon, in A.H. 897, A.D. 1492. The full title of the work is

جواهر العقدين في فضل الشريين شرف العلم الجليل والفلسب العلي
Hāji Khalifa, Vol. II., p. 644.

For copies see Leyden Cat. No. 2045; Paris Cat. No. 1977; Derenbourg, No. 702; Aya Sofia Cat. No. 3171; and Rampur List, p. 668.

The headings are in red ink. Marginal corrections occasionally. A list of contents and a short life of the author are annexed at the beginning. A note in the handwriting of Šadr ad-Dīn shows that the MS. was copied from another, preserved in the Bankipur Library, in A.H. 1309.

Written in Nasta'liq. Scribe عبد الرحيم.

No. 208.

fol. 229; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

مفتاح النجاة في مناقب آل العباء

MIFTĀḤ AN-NAJĀ' FĪ MANĀKIB ĀL AL-'ABĀ'.

A work on the virtues and excellences of the descendants of the Prophet, chiefly based on the Traditions, together with a short account of their birth and death, by ميرزا محمد بن رستم معتمد Mirzā Muḥammad bin Rustam Mu'tamad Khān al-Hārithī al-Badakhshī. He belonged to an illustrious family which served the Mogal Empire in various capacities. His grandfather, Kubād Beg, a native of Kandahār, received the title of Diyānat Khān from Aurangzib, and died in Dehli, A.H. 1083, A.D. 1672. His father, Rustam, received from the same monarch the title of Mu'tamad Khān, and fell in the Deccan war, A.H. 1117, A.D. 1705. Our author was a scholar of great reputation and served Kutb ad-Dīn Shāh 'Ālam I (A.H. 1119-1124, A.D. 1707-1712). He is the author of a Persian history called Tārīkh Muḥammadi, and several Arabic works, such as Tarājim al-Huffāz (see Nos. 252-53) and Tuḥfat al-Muḥibbīn bi Manākib al-Khulafā' ar-Rāshidīn, mentioned in Rampur List, p. 668. See for his life, Rien, Persian Cat. p. 894.

Beginning:—

الحمد لله الذي امطى محمدا وآله على العالمين وهدانا به الى
انصراف المستقيم و المنهاج المبين الخ *

The author in fol. 2b says that he saw a treatise on the virtues of the descendants of the Prophet by Abū 'Uthmān 'Amar bin Baḥr al-Jāhiz (died, A.H. 255, A.D. 869) quoted in some work. He copied this treatise at the beginning of his work with abbreviation of some of the words. It ends on fol. 6b as the author * says:—

نمت رسالة أبي عثمان الجاحظ ثم رايت بعد في كتاب كشف الغمة
هذه الرسالة باختلاف يسير وتقديم وتأخير •

From the preface it appears that the author began the work in Ramaḍān, A.H. 1123, A.D. 1711, and the colophon indicates that it was completed on the 7th Muḥarram, A.H. 1124, A.D. 1712.

The work is divided into five parts, which are sub-divided into several chapters. They are as follows:—

- الباب الأول في بيان ما جاء في مذنب أهل البيت
عموماً وهو يشتمل على فصلين - الفصل الأول
fol. 7a. في الآيات النازلة في شأنهم
" 8a. الفصل الثاني في الأحاديث الواردة في فضلهم
الباب الثاني في مذنب هؤلاء الأربعة أو بعضهم الأكثر
مجتمعة وهو أيضاً يشتمل على فصلين - الفصل
" 15a. الأول في الآيات النازلة في شأنهم
" 17a. الفصل الثاني في الأحاديث الواردة في فضلهم
الباب الثالث في ذكر أمير المؤمنين و إمام العقدين علي
ابن أبي طالب رضي الله عليه إلى يوم الدين وهذا
الباب يشتمل على ثلاثين فصلاً - الفصل الأول في
" 23b. اسمه ونسبه و كنيته و لقبه و ذكر ولادته و بيان حليته
" 26a. الفصل الثاني في سبق إسلامه
" 28a. الفصل الثالث في قوة إيمانه
" 28a. الفصل الرابع في مشاهدته
الفصل الخامس في منزلته عند النبي صلى الله
" 35a. عليه وسلم
الفصل السادس في تزويجه من سيدة النساء رضي
" 37a. الله عنهما
الفصل السابع في بيان ملجأ من سد الأبواب الأربعة
" 40b. الفصل الثامن في مواخاة النبي صلى الله عليه وسلم بين نفسه
" 42a. وبين علي كرم الله وجهه

- fol. 43a. الفصل التاسع في تكفيته بابي ثراب
- .. 44a. الفصل العاشر في رد الشمس له
- .. 45a. الفصل الحادي عشر في آيات الخازنة في شأنه
- الفصل الثاني عشر في الحادي عشر الواردة في فضله
- .. 51b. وهو قسمان
- .. 51b. القسم الأول في ما ورد في حقه وحده
- .. 59b. القسم الثاني ما ورد في حقه مع غيره
- .. 62a. الفصل الثالث عشر في سيادته
- .. 63a. الفصل الرابع عشر في علمه
- .. 65a. الفصل الخامس عشر في ولايته
- .. 68a. الفصل السادس عشر في وجوب حبه و منع بغضه
- .. 73a. الفصل السابع عشر في وصايته
- .. 74b. الفصل الثامن عشر في قول النبي صلعم الحق معه
- الفصل التاسع عشر في اخبار النبي صلعم عن قتاله
- .. 76b. البغاة و الخوارج
- .. 81b. الفصل العشرون في ذكر ما وقع في خلافته مجملا
- الفصل الحادي و العشرون في طرف من اخباره
- .. 87b. و حكايته
- الفصل الثاني و العشرون في نبذة من علمه
- .. 92a. الشريفة
- .. 93b. الفصل الثالث و العشرون في بعض اشعاره اللطيفة
- الفصل الرابع و العشرون في عدد مرويات
- امير المؤمنين و ذكر من روى عنه من
- .. 98b. الصحابة و التابعين
- الفصل الخامس و العشرون في اخبار النبي صلعم
- .. 99a. عن شهادته
- .. 100b. الفصل السادس و العشرون في كيفية شهادته
- الفصل السابع و العشرون في ذكر وصيائه و بيان انتقاله
- .. 103b. الى جوار رحمة الله

- الفصل الثامن و العشرون في تجهيزه و تكفينه
 و الصلوة عليه و تدفينه fol. 105b.
- الفصل التاسع و العشرون في تاريخ ولادته و وفاته
 و مدة خلافته و حياته و غير ذلك .. 106b.
- الفصل الثلاثون في عدد أزواجه و اولاده و ذكر
 مجمل من احوال اسباطه و احفاده .. 107a.
- الباب الرابع في ذكر سيدة النساء فاطمة الزهراء رضى الله
 عنها بنت رسول الله صلعم و هذا الباب يشتمل
 على سبع فصول -
- الفصل الاول في ذكر جملة من احوال امها خديجة
 الكبرى رضى الله عنها .. 112a.
- الفصل الثاني في ولادة سيد النساء رضى الله عنها
 و بيان كنيثها و قلبها .. 114b.
- الفصل الثالث في تزويجها .. 115a.
- الفصل الرابع في الاحاديث الواردة في فضلها .. 115b.
- الفصل الخامس في وفاتها و غسلها و تكفينها و الصلوة
 عليها و تدفينها .. 119a.
- الفصل السادس في تاريخ وفاتها و ذكر مدة حياتها
 و بيان عدد مروياتها .. 121a.
- الفصل السابع في عدد اولادها .. 122a.
- الباب الخامس في ذكر السبطين الشهيدين ابي محمد
 الحسن و ابي عبد الله الحسين رضى الله عنهما
 هذا الباب يشتمل على سبعة عشر فصلا - الفصل
 الاول في ولادتهما و ما يتعلق بها .. 123b.
- الفصل الثاني في بيان حليتهما و ذكر القلبها
 و كنيثتهما .. 126b.
- الفصل الثالث في الاحاديث الواردة في فضلهما
 جميعا .. 127b.

- الفصل الرابع في الأحاديث الواردة في فضل
 fol. 133a. الحسين دون الحسين رضي الله عنهما
 „ 136a. الفصل الخامس في خلافة وبيان نزوله عنهما
 الفصل السادس في بيان بعض مآثره وذكر نبد
 „ 142a. من مفاخره
 الفصل السابع في شهادته وبيان غسله وكفنه
 „ 144b. وذكر الصلوة عليه وتدفينه
 الفصل الثامن في تزيين وفاته وذكر مدة حياته وبيان
 „ 147b. عدد مروياته
 „ 148a. الفصل التاسع في عدّ أولاده
 الفصل العاشر في نبد من مآثر السبط الثاني
 حسين بن علي بن أبي طالب رضي الله
 „ 152b. عنهم
 الفصل الحادي عشر في الأحاديث الواردة في
 „ 153b. فضله وبيان أخبار النبي صلعم عن قتله
 الفصل الثاني عشر في ذكر ما كلن بأمره على الخروج
 „ 157a. إلى العراق
 الفصل الثالث عشر في خروج الحسين رضي الله إلى
 „ 159a. العراق ووصله بكربلاء
 الفصل الرابع عشر في كيفية شهادته وهذا فصل يعبط
 „ 162a. الجفون ويجري الدموع من العيون
 „ 165b. الفصل الخامس عشر في ذكر ملجئ بعد قتله
 الفصل السادس عشر في تزيين شهادة أمير المؤمنين
 „ 171a. الحسين رضي الله عنه وبيان مدة عمره
 „ 172a. الفصل السابع عشر في مآل حال قاتليه
 الفصل الثامن عشر في عدّ أولاد الحسين رضي
 „ 178a. الله عنه

From fol. 214 the advent of Inām Mihdī is described both according to Shī'a and Sunni belief. The headings are in red ink. Marginal corrections and notes occasionally. The outer and inner

borders up to fol. 13, and from fol. 14 to the end the edges of the inner borders have been changed.

Written in fine Naskh. The colophon runs thus:—

قد تم هذا الكتاب المستطاب يوم الاثنين سادس شهر رمضان سنة ست
وعشرين و مائة الزائدة على ألف من هجرة نبي آخر الزمان بدار الخلافة
شاهجهل آباد حرمها الله عن الفساد بيد العبد الفقير الى جناب الملك
الغني محمد غياث بن نعمان بيگ الحارثي *

No. 209.

fol. 86; lines 17; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

نحلة العنبرية في انساب آل خير البرية

NAFHAT AL-'ANBARIYA FĪ ANSĀB ĀL KHAIR
AL-BARIYA.

A genealogical account of the descendants of the Prophet by
أبو فضيل محمد الكاظم الموسوي Abū Fuḍāil Muḥammad al-Kāẓim al-
Mūsawī. From a perusal of the preface it appears that the author
was a descendant of Husain bin 'Alī, and the colophon shows
that he completed this book in A.H. 1074, A.D. 1663.

Beginning:—

الحمد لله الذي خلق الموجودات وكونها وفطر الصور وتولها الم *

See also Kashf al-Hujub, p. 584.

It bears vowel-points. Important names are in red ink.
Marginal notes are to be found here and there. The title-page
contains, among other notes, a very brief account of Aḥmad bin
'Alī bin al-Husain, the author of a similar work, called عمدة
الطالب في نسب آل أبي طالب. Worm-eaten. It was compared in
A.H. 1244.

Written in Naskh. Not dated. C. 19th century.

No. 210.

fol. 196; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

مناقب اهل البيت

MANĀQIB AHL AL-BAIT.

A work on the lives and virtues of the twelve Imāms of the
Imāmiya sect by حيدر علي بن ميرزا محمد بن الحسن الشرواني Haider

'Ali bin Mirzā Muḥammad bin al-Ḥasan ash-Shirwānī. He was an Imāmiya scholar, and wrote several treatises and books. One of his works, called Kitāb al-Majālis is well-known. His father Muḥammad bin al-Ḥasan, known as Mullā Mirza, was a pupil of Ākā Ḥusain bin Muḥammad al-Khūnsārī, who died in A.H. 1098, A.D. 1686. The date of his own death is not known. For details see Nujūm as-Samā' pp. 109, 192-3; Shuḥḥār al-'Ikyān, Vol. I., fol. 131; and Kashf al-Hujub, p. 556.

Beginning :—

الحمد لله على ما منح من الهداية وذهب من الدلالة اما بعد
فيقول الفقير الى عفو ربه الغني حيدر علي بن ميرزا محمد بن الحسن
الشرواني عفى الله عنهما هذا مختصر يحتوي على شئ من الاخبار المروية
في فضائل اهل البيت صلوات الله عليهم و مناقبهم و مثالب اعدائهم
و مطاعنهم مما روتها العامة و محدثوهم و مفسروهم ممن يعتمدون عليه و يتقون
به الخ *

The book is divided into a prologue and several chapters as follows :—

- | | |
|----------|---|
| | مقدمة قال ابن ابي الحديد في الجزر الحاصي عشر |
| | من شرح نعيم البلاغة و روى ابو الحسن علي بن |
| | محمد بن سيف المدايني في كذب الاحداث |
| | قال كذب معوية نسخة واحدة الى عماله بعد عام |
| | الجماعة ان برئت الذمة ممن روى شيئا في |
| fol. 2a. | فضل ابي تراب و اهل بيته |
| | الباب الاول في ذكر فضائل سيد المسلمين و امير المؤمنين |
| | علي بن ابي طالب صلوات الله عليه و آله و فيه |
| | فصول - الفصل الاول في خلق امير المؤمنين |
| .. 3b. | صلوات الله عليه و صفته |
| | الفصل الثاني في اسلامه صلوات الله عليه و اسلام |
| .. 5a. | ابيه و امه عليهما السلام |
| | الفصل الثالث في الآيات النازلة في فضله صلوات |
| | الله و سلامه عليه و هي كثيرة و نخذكر منها |
| .. 19b. | تسعا و عشرين آية |

- الفصل الرابع في خبر الدار وما يتبعه من الآثار
 fol. 34a. الدالة على الوزارة والوصاية
- الفصل الخامس في الاخبار المتضمنة كونه^٤ ولي
 المؤمنين و امامهم و سيدهم وفيه انت
 .. 37a. مني و انا منك
- الفصل السادس في حديث غدیرخم
 .. 42b.
- الفصل السابع في حديث المعزلة
 .. 47b.
- الفصل الثامن في خبر خيبر وما يتبعه من الاخبار
 .. 49a.
- الفصل التاسع في الاخبار الدالة على فضله صلعم
 .. 52a. على سائر الامة و على جميع الخلق
- الفصل العاشر في حديث النجوى
 .. 56a.
- الفصل الحادي عشر في حديث المواخاة
 .. 56b.
- الفصل الثاني عشر في اخواجه صلعم الصحابة من
 المسجد و سد ابوابهم الا باب امير المؤمنين
 .. 58a. صلوات الله عليه
- الفصل الثالث عشر في الاخبار المتضمنة ان حبه
 .. 59a. حب الله تعالى و بغضه^٤ بغض الله تعالى
 و من اذاه فقد اذى الله سبحانه
- الفصل الرابع عشر في الاخبار الدالة على وجوب
 متابعتهم و الاعتصام بهم و ان الحق
 و القرآن معهم و هم معهم و ان النجاة في
 التمسك بهم و فيه ذكر الشيعة و الثقات
 .. 61b. عليهم
- الفصل الخامس عشر في الاخبار الفارقة
 .. 65a.
- الفصل السادس عشر في علمه صلعم و رجوع من
 تقدمه و سائر الصحابة اليه صلوات الله عليه
 .. 69a.
- الفصل السابع عشر في نبذ من معجزاته و اعلامه
 .. 76a. صلوات الله عليه

الفصل الثامن عشر في ذكر شيء من فضائله و أفعاله

- fol. 82a. الحسنة و اخلاقه الكريمة و شيمه الرعية
- .. 86b. الباب الثاني في فضائل فاطمة الزهراء صلوات الله عليها
- .. 90a. الباب الثالث في فضائل امامي المسلمين الحسن و الحسين صلوات الله عليهما
- .. 96a. الباب الرابع في فضائل الامام سيد الساجدين و زين العابدين علي بن الحسين صلوات الله عليهما
- .. 97b. الباب الخامس في فضائل الامام امام المسلمين الباقر محمد بن علي بن الحسين صلوات الله عليهم
- .. 98b. الباب السادس في فضائل امام المؤمنين الامام جعفر بن محمد الصادق صلوات الله عليه و آله
- .. 101a. الباب السابع في فضائل حجة الله على الخلق اجمعين موسى بن جعفر صلوات الله عليه و آله
- .. 102a. الباب الثامن في فضائل امام المتقين علي بن موسى الرضا صلوات الله عليه
- .. 103b. الباب التاسع في ذكر فضائل امام المسلمين الامام محمد ابن علي الجواد صلوات الله عليه
- .. 104b. الباب العاشر في فضائل سيدنا و مولى المؤمنين علي بن الهادي صلوات الله عليه
- .. 104b. الباب الحادي عشر في فضائل الامام امام سيد المتقين حسن العسكري صلوات الله و سلامه عليه
- .. 105b. الباب الثاني عشر في فضائل سيدنا و حجة الله على العالمين صاحب الزمان الحجة بن الحسن بن علي صلوات الله و سلامه عليه
- .. 107a. الباب الثالث (عشر) فيما ورد من الخبر في النص عليهم جملة و عددا صلى الله عليهم
- .. 107a. الباب الرابع عشر في ذكر نبذة من سيرة ابي بكر و عمر و عثمان و معوية و عائشة و حفصة و احوالهم

- و اخلاقهم و صفاتهم و فيه فصول - الفصل الاول في
 fol. 107b. ذكر ابي بكر
 الفصل الثاني في ذكر شي من اخبار عمر بن
 „ 113b. الخطاب و سيره
 „ 130b. الفصل الثالث في ذكر عثمان بن عفان الاموي
 الفصل الرابع فيما يدل على خبث باطن من تقدم
 „ 144a. عليه صلوات الله عليه
 „ 187a. الفصل الخامس في ذكر معوية
 „ 189a. الفصل السادس في ذكر عائشة
 الفصل السابع في ذكر جماعة من ملوك بني امية
 „ 191b. و بني العباس الذين جلسوا هذا المجلس

Marginal notes occasionally. Slightly worm-eaten. On the top of the first fol. there are two seals and the name of Muḥaṣṣar Husain bin Mas'ūd ad-Dawla.

Written in Naskh. Not dated. C. 19th century.

No. 211.

fol. 544 ; lines 9 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المجالس المشجعة

AL-MAJĀLIS AL-MUJJI'A.

A work to justify and recommend assemblies of mourning for the descendants of the Prophet, specially for the martyrs of Karbalā' by as-Saiyid Ḥusain bin as-Saiyid Dildār 'Alī an-Nasirābādī. He was born in A.H. 1211, A.D. 1796, and studied under his father and his eldest brother, as-Saiyid Muḥammad. He was given the surname of Sayid al-'Ulāmā', and passed his life at Lucknow. He is the author of many works, and died in A.H. 1271, A.D. 1854. For details see *Shudhūr al-'Iḳyān*, Vol. I., fol. 212 ; and the preface of *Kaṣṣf al-Hujub*, p. 5.

Beginning :—

• نحمده على السراء والضراء ونشكرك على الشدة والرخاء الم

See *Kaṣṣf al-Hujub*, p. 486.

The work contains ten *mukaddamāt*, and eleven chapters, each

called المجلس. Foll. 1-209 are occupied by the *mukaddamât* as follows:—

- المقدمة الأولى في بيان عظم هذه المصيبة العظمى
fol. 6b. والداهية الكبرى
- المقدمة الثانية في بيان الإخبار المنضمة لأخبار الله سبحانه
وليلاده من هذا المصاب قبل وقوع هذه الواقعة
,, 36a. المقدمة الثالثة في بيان ثواب البكاء والحزن والجزع
على هذا المصاب على حسب عظم هذا العزاء
fol. 52a. لا سيما يوم عاشوراء
- المقدمة الرابعة في بيان أن الاحتراز عن الكذب في الغيابة
و الرثاء وإخلاص العمل عن السعة و الريا
ولجب
,, 59a.
- المقدمة الخامسة في حرمة الغذاء
,, 79a. المقدمة السادسة فيما يتعلق بهذا المصاب من شعار التعزية
و مراسم العزاء
,, 115a.
- المقدمة السابعة من مهام يوم عاشوراء مزيد الاهتمام بالبكاء
و الاشتغال بالفواج و الرثاء و التوجه إليه و إلى
سائر الشهداء معه بالزيارات و المبالغة في لعن
قتله الشقياء
,, 144b.
- المقدمة الثامنة في بيان أنه من وظائف هذا اليوم
الامساك إلى العصر لصوم يوم تام
,, 148a.
- المقدمة التاسعة من مهام يوم الزيارة للامام السعيد المظلوم
الشهيد أبي عبد الله الحسين عليه السلام
,, 159b.
- المقدمة العاشرة في بقوة أعمال يوم عاشوراء
,, 200b.

Half of fol. 209a, foll. 209b and 210a are blank. From fol. 210b the work proper commences, and the chapters are as follows:—

- المجلس الأول في ذكر وفات النبي صلعم و هو مشتمل
على ثلاثة فصول - الفصل الأول في نبذ من
fol. 210b. شمائله و فضائله صلعم

- الفصل الثاني في بيان يوم وفاته و بيان عظم هذه
المصيبة على سائر اهل الاسلام سيما على
fol. 219a. اهل البيت عليهم السلام
- .. 230b. الفصل الثالث في بيان وفات النبي صلى الله عليه وسلم
- المجلس الثاني في ذكر وفات سيدة نساء العالمين
.. 240b. فاطمة الزهراء
- المجلس الثالث في ذكر وفات امير المؤمنين علي بن
ابي طالب عليه السلام و فيه ثلاثة فصول منضفة
لما سيج في الليالي الثلاثة
- .. 268a. الفصل الاول فيما يتعلق بليلة تسع عشر
- الفصل الثاني فيما يتعلق باحوال ما بعد الضربة
.. 288a. و بليلة العشرين
- .. 302b. الفصل الثالث فيما يتعلق بالخصاص و العشرين
- المجلس الرابع في ذكر وفات الحسن المجتبي عليه
.. 320a. افضل الصلوة و الثناء
- المجلس الخامس في شهادة مسلم بن عقيل رحمه الله
.. 338a. الجليل
- .. 366b. المجلس السادس في احوال ولدي مسلم بن عقيل
- .. 376a. المجلس السابع في احوال حزين بن يزيد الرواحي
- .. 404a. المجلس الثامن في احوال قاسم بن الحسن *
- المجلس التاسع في ذكر وفات عبدس بن علي بن
.. 417a. ابي طالب *
- المجلس العاشر في ذكر مقتل الامام السعيد المظلوم
الشهيد بن الشهيد سيد الشهداء ابن سيد الرضا
الحق وهذا المجلس مشتمل على فصول -
فصل في ذكر شهادة علي بن الحسين النسي
.. 420a. يدعى بعلي الكبير

- فصل يتبع ذلك الفصل في ذكر شهادة ولده الرضيع
 واسمه على ما لي بعض الروايات عبد الله
 fol. 435b. وهو اخو سكينه من ام واحدة
 „ 466b. فصل في احوال نهار عاشوراء
 „ 484b. فصل ولقد كرم حال المعرفة اكثرها
 المجلس العاشر عشر فيما جري من الظلم والعدوان
 على اهل بيت سيد الانس و الجان بعد
 „ 505a. ما استشهد الحسين عليه السلام

In foll. 1-40, 451-464 and 513-544 the outer edges have been supplied in a different paper. Marginal corrections occasionally. The headings are in red ink. From the beginning up to one-third of fol. 523b the MS. is in one hand; the rest is in another.

Written in Naskh. Not dated. C. 19th century. Scribe مرزا محمد عباس.

No. 212.

fol. 275; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

كتاب المناقب

KITĀB AL-MANĀKIB.

A work on the virtues of 'Alī bin Abī Ṭālib and his descendants. The first fol. is missing, and the name of the author could not be traced. In some places, such as foll. 228b, 242a, quotations from Ibn Hajar al-Haitamī's famous work, *as-Sawā'ik al-Muhriqa*, composed in A.H. 950, A.D. 1543, are given. The book must have been composed after that date.

It begins abruptly as follows:—

ان هو الا وحي يوحى كلما انزل اليه المقاسي من الفلاس عليه
 اما بعد فاعلم ايها الاخ في الدين ان محبة الصديق لا يتم الا بمحبة
 آله و مودة اهله فوفق الفقير الحقير بعمدة ان يجمع ما قال النبي
 العلي في حق الولي الرضي و ياتي اهله مما اتصل سدة و ثبت نقله برواية
 اهل السنة النج *

The first two foll. are in a different hand. Foll. 129-136a, 171, 199-204, 217-220, 250-257, 262-267 are also in some other hand. Foll. 7-8, 26, 57, 92, 97 and 246 are left blank. The lower

parts of foll. 9, 244-245 are pasted over with thick paper. Between foll. 135 and 136 a slip of paper has been inserted, containing notes in Arabic and Persian. Marginal notes in Arabic and Persian are numerous. Worm-eaten. On the last fol. a Persian quotation from *Bahr al-Asrār* is given, and thus has led to the book being erroneously named '*Bahr al-Asrār*.' The following remark *قول بالاعمل* is found on the last fol. Double coloured rules in the margin.

Written in Naskh. The colophon runs thus:—

تصريف في التلويح بفهم شهر ربيع الثاني سنة ١١٢١ هـ

No. 213.

foll. 130; lines 16; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{4}$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the virtues and excellences of 'Alī bin Abi Ṭalib and his descendants. It is incomplete both at the beginning and at the end.

It begins abruptly on fol. 2a as follows:—

الفصل الاول في بيان اسمائه وكناهه والقبه وصفاته - من مناقب
خطيب خوارزم موفق بن احمد المكي قال اسمه الذي اشتهر به على الم *

The other chapters of the work are as below:—

		الفصل الثاني في بيان انه اول من صلى مع النبي
fol.	5a.	على الله عليه وسلم
..	9b.	الفصل الثالث في بيان انه من اهل البيت
		الفصل الرابع في بيان محبة الرسول اياه و تحريضه
..	15a.	على محبته
		الفصل الخامس في بيان غزوة علمه و انه اقضى اصحاب
..	26a.	و في ذكر نبيد من قضياه
		الفصل السادس في بيان ان الحق معه و انه مع الحق
..	31a.	و حديث القاضي
		الفصل السابع في بيان انه افضل اصحاب رسول الله صلى
..	32b.	الله عليه وسلم

- الفصل الثامن في بيان زهدة في الدنيا وقذاعته منها
fol. 37a. باليسير
- الفصل التاسع في بيان شرف صعوده على ظهر النجدي
.. 42a. على الله عليه وسلم بكر الاصنام
- الفصل العاشر في بيان نورته الممالك في الله ورسوله
.. 43b.
- الفصل الحادي عشر في بيان رسوخ الايمان في قلبه
.. 49b.
- الفصل الثاني عشر في بيان انه اقرب الناس من رسول
.. 52a. الله على الله عليه وسلم
- الفصل الثالث عشر في بيان امر رسول الله اياه بتبليغ
.. 56b. سورة برآة
- الفصل الرابع عشر في بيان الاحاديث الواردة في الفائتين
.. 59a. و القاسطين و المارقين
- الفصل الخامس عشر في بيان انه الاذن الروعية و بيان
قوله تعالى لا استلکم عليه اجرا الا المودة في
.. 77a. القربى و فيه شيء من اخبار فذك
- الفصل السادس عشر في بيان انه وصي رسول الله صلعم
.. 84b.
- الفصل السابع عشر في بيان مخاطبته الرسول بلفظ الخلافة
.. 98b. و الرعية
- الفصل التاسع عشر في ذكر احاديث يوم الغدير و النص
.. 100b. فيه
- الفصل السابع و الثلاثون في بيان نبذة من فضائل فاطمة
.. 116a. الزهراء
- الفصل الثامن و الثلاثون في بيان نبذة من فضائل الحسن
.. 122b. و الحسين

The MS. ends abruptly in the course of the 38th chapter as follows :—

و متى مات لم يحزن عليه غيري و اما الحسين فامه فاطمة ابنتي
و ابوه *

An imperfect index is prefixed on foll. 1 to 3a. The last chapter of the work according to fol. 3a is the 39th chapter, and its heading is:—

الفصل التاسع والثلاثون ما ورد في اثنا عشر خليفة وفي تعداد اسمائهم
وفي ما ورد في المهدي عليه السلام •

Many foll. are missing. Foll. 99, 110b and 111 are blank. Some parts of foll. 108b and 110a are also blank. Worm-eaten. Written in Naskh. Not dated. C 18th century.

No. 214.

foll. 45; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

كتاب المناقب

KITĀB AL-MANĀQIB.

A work on the excellences and virtues of 'Alī bin Abī 'Talīb and his descendants by محمد بن محمد بن الجوزي Muhammad bin Muhammad bin al-Jawzī. In fol. 20b the author quotes 'Unmūdhaj al-Labīb by as-Suyūṭī (died, A.H. 911, A.D. 1505). The work cannot be a composition of an earlier date. Beginning:—

الحمد لله على ان هدانا لدين الاسلام ورتقنا سنة نبيه عليه افضل الصلوة
والسلام الم •

There are marginal corrections.

Written in ordinary Naskh. Not dated. C. 19th century.

Ghaznavis.

No. 215.

foll. 35b; lines 11; size $11\frac{1}{2} \times 7$; 8×4 .

تاريخ اليميني

TĀRIKH AL-YAMĪNĪ.

A history of the first two Ghaznavide sovereigns, Subuktigin and Maḥmūd, by أبو نصر محمد بن عبد الجبار العتبي Abū Naṣr Muhammad bin 'Abd al-Jabbār al-'Utbi. He was employed by Yamin ad-Dawla Maḥmūd al-Ghaznavī, and held the appointment of *Ṣāḥib al-Barīd*, or official intelligence, in Ganj Rustāk, while he was writing this work. It was written about A.H. 411, A.D. 1020.

He died, A.H. 427, A.D. 1036. For details see Wüstenfeld, *Gesch.* No. 174; and Brockelmann, Vol. I., p. 314.

Beginning:—

الحمد لله الظاهر بآياته الباطن بذاته القريب برحمته البعيد بعزته العلى •

For copies see Leyden Cat. Nos. 841-2; Berlin Cat. Nos. 9807-09; Munich Cat. No. 423; Pet. Rosen No. 34; Paris Cat. Nos. 1894-5; Vienna Cat. No. 947; Br. Mus. Suppl. Cat. No. 548; Br. Mus. Cat. pp. 152, 551; India Office Cat. No. 701; Cairo Cat. Vol. V., p. 176; and Rampur List, p. 632.

Printed on the margins of al-Kāmil at Cairo, A.H. 1290; lithographed, Dehli, A.D. 1847 and at Lahore A.H. 1300.

It has been translated into Persian, and an English translation founded upon the Persian version was published by Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hāji Khalifa, Vol. VI., p. 514; Sitzungsberichte der Kaiserlichen Akademie, Vienna, Vol. XXIII., pp. 15-102; Elliot, *History of India*, Vol. II., pp. 14-52; *Journal Asiatic Society* 1868, p. 424; *Wiener Jahrbücher*, Vol. LXX., Anz. Blatt, p. 83, and Vol. LXXI., Anz. Blatt, p. 25; and *Notices et Extraits*, Vol. IV., pp. 325-411.

The first two pages are richly illuminated with a beautiful 'Unwān. Gold and coloured lines are throughout. Headings in red ink. Vowels sparingly added. Fol. 352b contains a lacuna of about a line. The MS. proper ends on fol. 352b as in the Berlin copy, but four foll. are added, in which we notice, among other matters, the lives of some scholars. The heading of fol. 353a runs thus:—

• ذكر عدة من مشائخ الفضل في دولة السلطان

Foll. 353b and 355 contain lacunae. The last part of the MS. is stained with damp. The margin of the last fol. has been changed.

Written in beautiful Naskh. Not dated. C. 17th century.

Aiyubides.

No. 216.

fol. 159; lines 13; size $9\frac{1}{2} \times 8$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الغواير السلطانية والمعاسن اليوسفية

AN-NAVĀDIR AS-SULTĀNĪYA WA'L MAHĀSIN AL-YŪSUFĪYA.

A history of Ṣalāḥ ad-Dīn Yūsuf bin Aiyūb (Saladin), A.H. 564-589, A.D. 1169-1193, by إمام الدين أبو المعاسن يوسف بن رافع

بأبي شداد الحلبي Bahā' ad-Dīn Abū'l Maḥāsīn Yūsuf bin Rāfi' known as Ibn Shaddād al-Ḥalabī. He was born on 10th Ramaḍān, A.H. 539, 6th March 1145. He lost his father when he was a mere boy, and his maternal uncle, Banī Shaddād, brought him up. He has consequently been given the surname of Ibn Shaddād. He studied with several scholars of his time, and is the author of useful works. He died in A.H. 632, A.D. 1234. His autobiography will be found in Ibn Khallikān Vol. II., p. 526. See also Abulfedāe, Vol. IV., p. 408; Wüstenfeld, Gesch. No. 318; Brockelmann, Vol. I., p. 316; and Z.D.M.G., Vol. VIII., p. 817.

A few foll. at the beginning are missing. Our copy begins abruptly as follows:—

بسبب ضيق الوقت وفراغ اليد عما يليق بأمثاله فاختاره الى العام
المستقبل الخ *

The identity of the work has been established by comparing the colophon with that of the Berlin copy, and also by comparing passages of the work with quotations from it found in the Kitāb ar-Rawḍatāin fī Akhbār ad-Dawlatain.

For copies see Berlin Cat. No. 9812; and Leyden Cat. No. 820.

Edited with a French translation, by Baron Mac Guckin de Slane, 1884. See Ellis, Vol. II., p. 814.

Lacunae are numerous. Headings in red ink.

The copy under notice is a recent one, made from a MS., dated A.H. 1009.

Written in Naskh. Not dated. C. 19th century.

History of Egypt.

No. 217.

foll. 82; lines 15; size $12\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Foll. 1-70a.

I.

الفضائل الباهرة في مجلس مصر والقاهرة

AL-FADĀ'IL AL-BĀHIRA FĪ MAḤĀSIN MIṢR WA'L
KĀHIRA.

A history and topography of Egypt and Cairo by أبو حامد
أبو حماد محمد القدسي الشافعي الشهير بأبي ظهير
Kudṣī ash-Shāfi'ī, known as Ibn Zahr. He was born at Jerusalem
in A.H. 820, A.D. 1417, lived chiefly in Egypt, and died in A.H.
888, A.D. 1483. For details see Wüstenfeld, Gesch. No. 498;
and Rieu, Suppl. Cat. No. 563. In India Office Cat. No. 718, the

author has been wrongly named Aḥmad bin Zuhairah, and it is mentioned there that he was a native of Mecca.

Beginning :—

الحمد لله الذي نارت بين البلاد في فضلها وصفاتها الم *

For copies see Br. Mus. Suppl. Cat. No. 563; Paris Cat. No. 1767; India Office Cat. No. 718; Gotha Cat. No. 1628; and Asiatic Society Cat. p. 58.

For chapters see Br. Mus. Suppl. Cat. No. 563.

Marginal corrections occasionally. Headings in red characters. Lacunae of a word or two are in foll. 9, 10a, 11a, 16b, 43b and 46a.

Foll. 70a-82.

II.

Another treatise containing a short account of Egypt by 'Amar bin al-'As bin Yūsuf al-Kindī. See Ḥajī Khalifa, Vol. II., p. 146.

Beginning :—

الحمد لله رب العالمين قال عمرو بن العاص بن يوسف الكندي هذا كتاب امر بجمعه وحض على تأليفه الأستاذ اطل الله بقاء يذكر فيه اخبار مصر وما خصها الله عز وجل من الفضل والبركات والخيرات فجمعت ما امر به ادام الله كرامته من كتب شيوخ المصريين وغيرهم من اهل العلم والخبرة والبصيرة والذكاء الم *

Marginal corrections occasionally. The beginning of a new topic is in red ink. The following note appears on the last fol.

كتاب هذا از كتاب مولوي اسمعيل خاں ساكن پٹنه نقل كرفته شد خرج كتاب مبلغ ده رويہ سولی خرج تصحيح و كافت و غيره و اين كتاب داخل كتب خانۀ جلالیه بوهار نمود فی التاریخ ۲۲ رمضان سنه ۱۳۱۱ هـ كتبه سيد صدر الدين احمد الموسوي عفا الله عنه *

Both parts of the MS. are written in clear Nasta'lik. The colophon runs thus :—

تم الكتاب بعون الله الوهاب مسمى فضائل الباهرة في محاسن مصر والقاهرة للشیخ الامام ابن ظهير رحمه الله تعالى يوم الثلاثاء رابع ربيع الآخر سنة عشرة و ثلاثمائة بعد الالف من الهجرة النبوية بخط خام سيد عبد الرحيم ابراهيم بابي البردوانی از كمتريين شاگردان مولانا حسين الدين احمد صاحب

مدرس اول من مدرستہ جلالیہ بھار و مولانا خادم حسین صاحب مدرس دوم
من هذه المدرسة ايضا •

No. 218.

fol. 83 ; lines 17 ; size $7\frac{3}{4} \times 5\frac{1}{2}$; $3\frac{1}{2} \times 3\frac{1}{4}$.

جواهر البعور ووقائع الدهور

JAWĀHIR AL-BUHŪR WA WAKĀ'IT AD-DUHŪR.

A legendary history of Egypt by إبراهيم بن واصف شاه المصري Ibrāhīm bin Wāṣif Shāh al-Miṣrī. He flourished in the 6th century of the Hijra. He is also the author of *Zubad Maḥāsini Mir'at az-Zamān* (see No. 282) and *Kitāb al-'Ajā'ib al-Kabīr*, the great book of wonders. The date of his death is not known. Ḥajī Khalifa, Vol. II., p. 641, Vol. IV., p. 186, and Vol. V., p. 114. spells Wāṣif as Wāṣif. See also Brockelmann, Vol. I., p. 335 ; Wüstenfeld, Gesch. No. 373a. ; Z.D.M.G., Vol. VI., p. 408 ; and Br. Mus. Suppl. Cat. No. 687.

Beginning :—

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد خاتم

النبيين الم *

For copies see Copenhagen Cat. p. 98 ; Gotha Cat. No. 1644 ; Paris Cat. No. 1819 ; and Vienna Cat. No. 919. See also Wüstenfeld, Orient und Occident, Vol. I., pp. 326-340.

Printed in Egypt.

On the title-page the name of the author is given erroneously as العيني الحنفى, and the book has been named and described as below :—

كتاب جواهر البعور ووقائع الامور وعجائب الدهور واخبار الديار
المصرية وما ورد فيها من الآيات العظيمة والاحاديث الشريفة وما خصت
به دون غيرها من البلاد ومن ملتها من الجدلابة والفرافعة وغيرهم الى حين
ظهور الاسلام والى اثن تاليف سيدنا ومولانا شيخ الاسلام العيني الحنفى
نعمدة الله برحمته واسكنه نسيم جفنة •

It is stained with damp. The title-page bears the name of a previous owner.

Written in Naaskh. The colophon runs thus:—

كل الفراخ من نسخها مبيعة يوم الاثنين الثاني والعشرين من شهر
رجب الفرد من شهر سنة احدى وخمسين بعد الالف *

No. 219.

fol. 279 ; lines 37 ; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

تاريخ حشيري

TARĪKH HUSHAIBARĪ.

A portion of a book defective both at the beginning and end.
It begins abruptly as follows:—

وخرج بفعل المستعين وبيع بالخلافة اخاه داود ونقل المستعين اليه *

On fol. 1b the work runs thus:—

قال الحافظ البصر المحيط الشيخ الحشيري قال ابو حامد الازدلي
الغرناطي في مصر موضع يقال له عين شمس اليه *

Each article is headed with the expression *قال الحافظ البصر المحيط* ; but in fol. 77b, instead of that, we read as follows:—

قال الشيخ الحافظ البصر المحيط الشيخ محمد بن علي الحشيري *

The passages quoted in Berlin Cat. No. 9738 tally with fol. 28b. of our copy. At the beginning of the MS. topographical descriptions of some important places in Egypt are to be found.

The following chapters are important:—

ذكر طرف من احوال نبينا على الله عليه وسلم وما fol. 77b.	يتعلق بذلك ويتصل به
,, 181a.	يبدأ خلافة ابي بكر الصديق رضي الله عنه
,, 220b.	يبدأ خلافة عمر بن الخطاب رضي الله عنه

In the first chapter, fol. 78a, where the author makes remarks about the birth of the Prophet, as follows:—

فولد سيدنا ونبينا محمد على الله عليه وسلم يوم الاثنين لاثني عشر
ليلة من شهر ربيع الاول عام فويل قيل بعد الفيل بعشرين يوما وقال الزبير
حملت به امه على الله عليه وسلم في ايام التشريق في شعب بنو طالب
عند الجمرة الوسطى اليه *

we find a note in Persian on the margin which says that the passage was copied from Abū'l Fath Muhammad bin Abī Bakr Muhammad al-Ja'marī al-Andalusī's (died, A.H. 734, A.D. 1333) work called 'Uyūn al-Athar. From this we conclude that it was written after the composition of that work.

The borders have been changed throughout. Several foll. are missing. Headings of chapters are in red ink. Marginal corrections occasionally. Worm-eaten at the end. Written in different hands. Foll. 261-265, 275-276 and 279 are defective on account of paper pasted over them. Gold ruled lines and coloured margins throughout.

Written in Naskh. Not dated. C. 17th century.

Appendix to History.

No. 220.

foll. 236; lines 16; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

كتاب الاوائل

KITĀB AL-AWĀ'IL.

A work on innovations, new practices, customs, etc., associated with the names of their respective originators, by ابو هلال الحسن بن عبد الله بن محمد بن سهل بن سعيد بن يحيى العسكري 'Abdallāh bin Sahl bin Sa'id bin Yahyā al-'Askarī. He studied at Baghdād, Basra and Isfahān, and died in A.H. 395, A.D. 1005. See for his life Khizānat al-Adab, Vol. I, p. 97; Wüstenfeld, Gesch. No. 157; and Brocklemann, Vol. I, p. 126.

Beginning:—

الحمد لله الذي رفع رتبة الادب و ذويه قال ابو هلال الحسن ابن عبد الله بن سهل رحمه الله وقد رايت اكثر الخصة و جلّ العامة لهجهين بالسؤال عن اوائل الاعمال فعملت كتابي هذا مشتملا على هذا النوع من الاخبار وجعلته عشرة ابواب الم *

The work is divided into ten chapters as follows:—

- | | |
|----------|---|
| | الباب الاول في الاخبار عما كان من قريش و نبيهم من |
| fol. 4b. | اوائل الافعال و ابتدئات الامور |
| | الباب الثاني فيما جاء من ذلك عن عامة اهل الجاهلية |
| „ 27a. | من العرب خاصة |

- الباب الثالث فيما جاء من ذلك منسوبا الى النبي
 ,, 47a. على الله عليه وسلم
- الباب الرابع فيما جاء من ذلك منسوبا الى الصحابة
 {ol. 65b. رضي الله عنهم
- الباب الخامس فيما جاء من ذلك عن الملوك
 ,, 126a. في السلام
- الباب السادس فيما جاء من ذلك عن الامراء و الوزراء
 ,, 150b. و الرواة
- الباب السابع في ذكر القضاة و العلماء و اصحاب المذهب
 ,, 194b. و مصنفى الكتب
- الباب الثامن في ذكر النساء
 ,, 213a.
- الباب التاسع فيما جاء من ذلك عن العجم خاصة
 ,, 221b.
- الباب العاشر في ذكر انواع مختلفة من اوائل جارات
 ,, 226a. عن العرب و العجم

For copies see Rampur List, p. 645.

On the literature of *awā'il* see Hājī Khalifa, Vol. I., p. 490 ;
 Gosche "Die Kitāb al-Awā'il, Festgabe zur 25-ten Versammlung
 der Philologen," Halle, 1867 ; Mélanges, Asiatiques, Vol. I., p. 100 ;
 and Gotha Cat. No. 1551.

Fol. 3 should come before fol. 8. Headings in red ink. It
 has been recently copied from one dated A.H. 1001. There are
 marginal corrections.

Written in clear Naskh. Not dated. C. 19th century.

Biography.

No. 221.

fol. 228 ; lines 15 ; size $12\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 5$.

التاريخ الصغير

AT-TĀRIKH AṢ-ṢAGHĪR.

A biographical dictionary of the Traditionists by **أبو عبد الله**
 محمد بن أسعيل البخاري الجعفي Abū 'Abdallāh Muḥammad bin
 Ismā'il al-Bukhārī al-Ju'fī. He was born on 13th Shawwāl, A.H.
 194, 21st July A.D. 810 at Bukhārā of an Iranian family. He

performed the pilgrimage to Ka'ba when he was sixteen years of age, and studied the Traditions at Mecca and Madina. He went to Egypt and travelled in different Islamic countries with the same object. He died on the 30th Ramadān, A.H. 256, 31st August, A.D. 870. For details see *Tabakāt al-Kubrā*, Vol. II., pp. 2-19; *Ibn Khallikān*, Vol. II., p. 28; *Bustān al-Muhaddithin*, p. 100; and *Brockelmann*, Vol. I., p. 157.

Beginning:—

اخبرنا ابو نضر عبيد بن احمد بن محمد المروزي قال حدثنا
محمد بن اسمعيل البصري قال بسم الله الرحمن الرحيم كتاب المختصر من
تاريخ النبي صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم
بإحسان و من بعدهم و وفاتهم و بعض نسبهم و كتابهم الخ *

For copies see Berlin Cat. No. 9914; Rampur List, p. 623; and Bankipur Cat., p. 81. See also *Hājī Khalifa*, Vol. II., p. 117.

The headings of chapters and the word حدثنا are in red ink. Foll. 2, 3 and 496 contain lacunae of about a word or two. There are marginal corrections. Lithographed, Allahabad, A.H. 1324.

Written in clear Naskh. Not dated. C. 19th century.

No. 222.

fol. 222; lines 18-19; size 13×7½; 8½×4½.

حلية الاولياء

HILYAT AL-AWLIYĀ'.

Vol. I.

A biographical work containing the lives of Moslem saints, and an account of their miraculous gifts, actions and sayings by Abū Na'im Abū Na'im Ahmad bin 'Abdallāh bin Ahmad bin Ishāq al-Isfihānī. He was born in Isfihān in Rajab, A.H. 336, January, A.D. 947, or according to some in A.H. 334, A.D. 945. He visited Bagra, Kūfa and Naisābūr for the study of the Traditions. He is the author of many works, and died in A.H. 430, A.D. 1038. For details see *Ibn Khallikān*, Vol. I., p. 27; *Subkī*, *Tabakāt al-Kubrā*, Vol. III., p. 7; *Bustān al-Muhaddithin*, p. 43; *Wüstenfeld*, *Gesch.* No. 187; and *Brockelmann*, Vol. I., p. 362.

Beginning:—

الحمد لله محدث الكون والاعيان ومبدع الزمان الخ *

Before commencing the lives, which begin on fol. 17a, the author describes the characteristics which a saint ought to have, and also gives the philology of the word *تصرف*. The first life is that of Abū Bakr, the first caliph of Islām.

For copies see Berlin Cat. Nos. 9973-4; Paris Cat. Nos. 2028-9; Leyden Cat. No. 891; and Rāghib Pasha Cat. Nos. 1004-5. See also Hājī Khalifa, Vol. III, p. 119.

Printed at Dayarat al Ma'arif, Hyderabad, Deccan.

There are occasional marginal corrections. The headings, the first word of each name, and the word *حدثنا* are in red ink. The last name in this volume is that of *طلحة بن عمرو البصري*.

Written in Naskh. Not dated. C. 19th century.

No. 223.

fol. 222 lines 19; size $13 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:-

نزل الصفة وسقى البصرة حدثنا ابو بكر بن مالك ثنا عبد الله بن
احمد الم *

From the following note on fol. 20a it appears that the first volume of the work really ends on this fol. of the present volume:-

تم لي بحمد الله هذا الجزء الاول من كتاب العلية ابي نعيم ظهر يوم
الاحد لعله شهر شعبان الكريم سنة ١٢٢٠ *

Fol. 20b is blank but without causing any break in the MS.

From fol. 21a it begins as follows:-

ذكر جماعة من سكن الصفة و قطن المسجد ترك ذكرهم السلي و ابن
الاعرابي الم *

The first word of each name and the word *حدثنا* are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 224.

fol. 224; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:—

ابراهيم ابو اسمعيل العباد قال سمعت قتادة يقول منع البر الفوم الم *

From the following note on fol. 104b it appears that the second volume of the work really ends there. It runs thus:—

انتهى الجزء الثاني من الحلية وبقوله الجزء الثالث بقلم انقر عباد

الله عبد الكريم بن احمد بن محمد بن اسحق كل الفراغ من

تعريه غرة شهر ربيع الاول سنة ١٢٢١ هـ *

Fol. 120 is blank. Marginal corrections occasionally. The word حدثنا and the first word of each name are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 225.

fol. 219; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

ابن الوليد الدمشقي سمعت سهلا يعنى ابن هاشم يذكر عن ابراهيم الم *

There are lacunae in fol. 19a, 62b-64, 66a, 67a, 69a, 71a, 90a, 92a, 105 and 106a.

Written in Naskh. Not dated. C. 19th century.

No. 226.

fol. 224; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning:—

عام اولها حدثنا عبد الله بن احمد ثنا احمد بن جعفر ثنا احمد بن خالد
 النعم *

Marginal corrections occasionally. The following note is found on fol. 157b:—

انتهت ترجمة الامام احمد بن حنبل رحمه الله بتلوة الجزء الذي يليه
 ترجمة اسحق بن ابراهيم الحنظلي رح والحمد لله كثيرا بقلم مالكه
 العقير عبد الكريم بن احمد بن محمد بن اسحق النعم *

Written in Naskh. Not dated. C. 19th century.

No. 227.

fol. 215; lines 19; size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:—

دائمة فما ظنك باتوام اخيار ابرار قد خرجوا من رق الغفلة النعم *

The lower part of fol. 2b is left blank, with the remark صحيح
 البياض. There is also a lacuna in the middle of fol. 173b, with
 the remark هذا سطر في الاصل. The book was compared in A.H.
 1315. The colophon of the copy, from which our MS. was made,
 runs thus:

وافق الفراغ من رقعة ليلة السبت المسفرة عن سانس عشر خلعت من
 شهر رمضان الكريم احدى شهور سنة ست وعشرين ومائتين و الف من
 الهجرة بقلم العقير محسن بن عبد الكريم بن محمد بن احمد
 بن اسحق *

Written in Naskh. Not dated. C. 19th century.

No. 228.

fol. 288; linea 17; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

كِتَابُ الْإِسْتِيعَابِ فِي مَعْرِفَةِ الْأَصْحَابِ

KITĀB AL-ISTĪ'ĀB FĪ MA'RIFAT AL-AṢHĀB.

Vol. I., Part I.

A biographical work of the Companions of the Prophet by

Abū 'Umar Yūsuf bin 'Abdallāh bin Muḥammad bin 'Abd al-Barr an-Namarī al-Ḳurṭubī. He was born on the 24th Rabi' II, A.H. 368, 30th November, A.D. 978, studied at Cordova, and became the greatest authority on Traditions in Maghrib. He travelled in the west of Spain for some time, and finally settled at Denia, paying occasional visits to Valencia and Jativa. He is the author of many useful works, and died on the 29th Rabi' II, A.H. 463, 3rd February A.D. 1071 at Jativa. For details see Ibn Khallikān, Vol. II., p. 518; Ibn Bashkuāl, No. 1386; Bustān al-Muhaddithīn, p. 69; Itāḥāf an-Nubalā', p. 442; Wüstenfeld, Gesch. No. 207; Brockelmann, Vol. I., p. 367; and Goldziher, Zāhir, p. 171.

It begins on fol. 3b.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِهٖ تَسْتَعِينُ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَ آلِهِ وَ صَحْبِهِ لَجْمَعِينَ اَنَا الْغَنِيَّةُ الْحَافِظُ أَبُو عُمَرَ يُونُسُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ
ابْنِ عَبْدِ الْبَرِّ الْقُرْطُبِيِّ رَضِيَ اللَّهُ عَنْهُ قِرَاءَةً عَلَيْهِ مِنْهُ فِي رَجَبِ سَنَةِ خَمْسٍ
وَ خَمْسِينَ وَ اَرْبَعِمِائَةٍ قَالَ بِحَمْدِ اللَّهِ اِبْتَدَأَ وَ اَيَّاهُ اسْتَعِينُ وَ اسْتَعِذُ وَ هُوَ وَلِيُّيْ
وَ عَصَمَتْنِي مِنَ الزَّلَلِ فِي الْقَوْلِ وَ الْعَمَلِ وَ وَلِي تَوْفِيقِي لِشَرِيكَ لَهُ وَ لَا حَوْلَ
وَ لَا قُوَّةَ اِلَّا بِهٖ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ جَامِعِ الْاَوَّلِينَ وَ الْآخِرِينَ اَمِّنْ .

The work is arranged alphabetically according to Maghribi system and contains altogether 3500 biographical notices of the Companions of the Prophet; see Hāji Khalifa, Vol. I., p. 276.

For copies see Madrid Cat. Nos. 511, 527; Brill-Houtsma Cat. No. 195; Br. Mus. Suppl. Cat. No. 623; Cairo Cat. Vol. I., p. 116; Aya Sofia Cat. Nos. 453-4; and Rampur List, p. 133.

It has been printed in Egypt, and also at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Three foll. have been attached, containing the life of the author from some biographical work. The early pages of the work are devoted to such Traditions as prove the superiority of the Companions of the Prophet over other Moslems, and similar matters

connected with the Companions. Foll. 19-37a contain the account of the Prophet and his family. On fol. 37b the biography of the Companions begins. Our copy is divided into two vols. but the first vol. is divided into two parts. The present MS. is the first part of the 1st vol. The headings of chapters and the principal names dealt with in the book are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 229.

fol. 439; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

THE SAME.

Vol. I., Part II.

The second part of the first volume of the work noticed above. Beginning:—

رواه عن النبي صلى الله عليه وسلم قال أتيت رسول الله صلى الله عليه وسلم فقلت يا رسول الله إني تأمرني الخ *

The headings of chapters and the first word of each biographical name are in red ink. Foll. 39b, 243a, and some part of fol. 324b, are blank. Marginal corrections occasionally. The colophon runs thus:—

كمل الجزء الأول من كتاب ترتيب الأسنعياب ويقلوه انشاء الله الجزء الثاني منه المفتح بصرف الفاء والمفتحي بآخره من التذاريات وكتاب النصار على الخط المذهب في ديباجة أول الكتاب *

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 230.

fol. 330; lines 19, size $13 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

It begins abruptly as follows:—

يقال له بن ذى الغض وقد على النبي صلى الله عليه وسلم وكتب له كتابا الى قومه لم يذكره البخاري الخ *

The first name, on which a biography is given in this volume, is that of قيس بن المصم. As the 2nd part of the first volume

ends with the names beginning with letter غ, and the second volume begins with names which have the letter ق at the beginning, some foll. must be missing. It is designated on the top of the first fol. as جلد ثالث استيعاب. There are marginal corrections. Lacunae are numerous.

Written in clear Naskh. Not dated. C. 19th century.

No. 231.

foll. 306; lines 16; size 13×8; 8½×4½.

كتاب الجمع بين رجال الصحيحين

KITĀB AL-JAM' BAIN RIJĀL AṢ-ṢAḤĪHAIN.

A biographical dictionary of those Traditionists whose names are found in al-Bukhārī's famous work called *al-Jāmi' aṣ-Ṣaḥīḥ* and in Muslim al-Kushairī's work *aṣ-Ṣaḥīḥ* by أبو الفضل محمد بن علي الطاهر بن علي المقدسي المعروف بابن القيسراني Abū'l Faḍl Muḥammad bin Tahir bin 'Alī al-Makḍisi, known as Ibn al-Kaisarānī. He was born in 6th Shawwāl, A.H. 448, 18th December, A.D. 1058 in Jerusalem. He came to Baghdād in A.H. 467, A.D. 1074, and afterwards returned to his native land. From there he went on pilgrimage to Mecca, and thence to Baghdād, where he died in Rabī' I, A.H. 607, August, A.D. 1113. For details see Ibn Khallikān, Vol. II., p. 61; Yāqūt, Vol. IV., p. 601; and Brockelmann, Vol. I., p. 355.

Beginning:—

قال الحافظ أبو الفضل محمد بن طاهر المقدسي رضي الله عنه الحمد لله

على كل حال و امام كل حاجة و سوال النعم *

In this work the author has collected the works of al-Kalādhī, died, A.H. 398, A.D. 1007, and Ahmad Ibn Manjawayh, died, A.H. 428, A.D. 1036, improving their arrangement and adding something of his own. See also Ḥājī Khalifa, Vol. I., p. 289.

Printed at Dāyarat al-Ma'ārif, Hyderabad Deccan.

Names are arranged in alphabetical order. The first word of each name is written in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 232.

fol. 160; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الكشاف في معرفة اسماء الرجال

AL-KĀSHIF FĪ MA'RIFAT ASMĀ' AR-RIJĀL.

A biographical work on those Traditionists whose names are found in the Six Canonical Books (al-Kutub as-Sitta) by شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي Shams ad-Dīn Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. For his life see No. 195.

Beginning:—

الحمد لله والشكر لله ولا حول ولا قوة الا بالله يقول محمد بن احمد الذهبي سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين والسنة الاربعة النج *

The copyist has put in red ink the initial letter of the name of one or other of the Six Canonical Books at the top of the name of each Traditionist in order to indicate in which of these books the name is to be found. The work is based on Abū'l Ḥajjāj al Mizzi's work called Tahdhīb al-Kamāl, and according to Ḥajjī Khalifa, Vol. V., p. 4, it was completed on the 20th Ramaḍān, A.H. 720. Names are arranged alphabetically.

For copies see Casiri, No. 1779; Cairo Cat., Vol. I., p. 242; Koprulüzādah Cat. Nos. 386-7; Bankipur Cat., p. 642, and Rampur List, p. 138.

Marginal corrections occasionally. Alphabetical headings in red ink.

From a note at the end it appears that it was copied from a copy preserved in the Bankipur Library, and that it was collated by Mawlawī Ḥasib ad-Dīn and Khādim Ḥusain in A.H. 1309.

Written in Nasta'liq. Dated Sawan 1299, Bengali era. Scribe عبد الرحيم.

No. 233.

fol. 147; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

العجم

AL-MU'JAM.

A biographical work on the Traditionists by شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي Shams ad-Dīn Abū 'Abdallāh

Muhammad bin Ahmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. See for his life No. 195.

Beginning:—

الحمد لله فاطر السموات والارض واشهد ان لا اله الا الله شهادة النعم

In this work adh-Dhahabī deals with the lives of those Traditionists from whom he studied the Traditions.

For copies see Cairo Cat., Vol. I., p. 252; and Rampur List, p. 138. See also Hājī Khalifa, Vol. V., p. 628, where it is stated that it is also called al-Latīf.

The names of the Traditionist are in alphabetical order and are generally written in red ink. Lacunae are found occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 234.

fol. 311; lines 19; size 13×8; 8½×4½.

تهذيب تهذيب الكامل في معرفة الرجال

TAHDHĪB TAHDHĪB AL-KAMĀL FĪ MA'RIFAT
AR-RIJĀL.

Vol. I.

A biographical work on the Traditionists by شهاب الدين أبو الفضل أحمد بن علي بن محمد بن حنبل العسقلاني الشافعي Shihāb ad-Dīn Abū 'l Faḍl Ahmad bin 'Alī bin Muḥammad bin Hajar al-'Asqalānī aṣh-Shāfi'ī. He was born at Ascalon in A.H. 773, A.D. 1372, and travelled to different Islamic countries to study Traditions. He is the author of many useful works, and died in A.H. 852, A.D. 1449. Madīnat al-'Ulūm, fol. 64a, wrongly says that he died in A.H. 858, A.D. 1454. For details of his life see Bustān al-Muḥaddithīn, p. 113; Ta'likāt as-Saniya, p. 12; Ithāf an-Nubalā, p. 193; al-Khiṭaṭ al-Jadida, Vol. VI., p. 37; Wüstenfeld, Gesch. No. 487; and Bröckelmann, Vol. II., p. 67.

Beginning:—

الحمد لله الذي نغرن بالبقاء والكمل الم

It is an abridgement of Yūsuf bin 'Abd ar-Raḥmān al-Mizzī's excellent work in thirteen volumes called Tahdhīb al-Kamāl fī Asmā' ar-Rijāl, which itself is based upon 'Abd al-Qhānī bin 'Abd al-Wahid bin Surūr al-Maḥḍī's (died, A.H. 600, A.D. 1203) work called al-Kamāl fī Asmā' ar-Rijāl. Hājī Khalifa, Vol. V., p. 240, concerning the work of al-Mizzī, remarks that هو كتاب كبير, "It is a voluminous work, its like has

not been composed, and it is supposed that such another could not be composed.'

For copies see Berlin Cat. Nos. 9930-1; Paris Cat. Nos. 2089-91; Bodl. Cat. Vol. I., 754; Cairo Cat. Vol. I., p. 233; and Rampur List, p. 137.

For other information and regarding other abridgements see *Haji Khalifa*, Vol. V., pp. 240-44.

Printed at *Dayarat al-Ma'arif*, Hyderabad, Deccan, A.H. 1327.

According to *Haji Khalifa*, Vol. V., p. 241, this work is in six volumes, but our copy has been bound in eight volumes. The MS. under notice is the first of the eight. Each alphabetical heading (i.e. the letter preceding the list of names commencing with it) and the first word of the name of each Traditionist, are in red ink. Marginal corrections occasionally.

Written in *Nasikh*. Not dated. C. 19th century.

No. 235.

fol. 292; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

ولد بقرية من قرى اصبهان ونشأ بالقوفة و نزل الرى الم *

The first name in this volume is *جبر بن يزيد بن جرير بن عبد الله* and the last is *رافع بن الربيع التميمي اخو حفظة الكلب البجلي*. The first word of the names of the Traditionists and the alphabetical headings are in red ink. Marginal corrections occasionally.

Written in *Nasikh*. Not dated. C. 19th century.

No. 236.

fol. 292; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:—

وقال الدارقطني ليس فى الصحابة احد يقال له رباح الا هذا على اختلاف فيه الم *

The first name in this volume is رباح بن زيد القرشي, and the last is صفوان بن عمرو بن حزم المكيني. Foll. 37-140 are in a different hand. Marginal corrections here and there. The first word of each name and the headings are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 237.

fol. 291; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

البخاري اثرا معلقا ساذكرة في ترجمة ضميرة بن حبيب ذكرة ابن حيان
في التقات الم *

The first name is صفوان بن عمرو الحمصي and the last name is عبيد الرحمن بن عبيد الله بن عمرو بن حفص بن عاصم بن عمر بن الخطاب عبيد الرحمن بن عبيد الله بن عمرو بن حفص بن عاصم بن عمر بن الخطاب المدني. The headings and the first part of each name are in red ink. Foll. 1-103 are in one hand, and the rest in another. Half of fol. 181a and fol. 181b are blank, with the remark صحيح البياض. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 238.

fol. 294; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning:—

ضعيف وقد سمعته منه وقال مرة ليس بشي الم *

The first name is عبيد الرحمن بن عبيد الله بن كعب بن مالك and the last is عمار بن ياسر بن عامر بن الانصاري السلمي ابو الخطاب المدني. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 239.

fol. 291; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:—

قد من اليمن الى مكة نخالف ابو حذيفة بن العفيرة فزوجه مولاه
سمية النخ •

The first name is عمار بن ابي عمار وهو عمار بن ابي عمار and the last is زبالة. From the beginning to fol. 211 the MS. is in one hand, and the rest in another. Lacunae are in fol. 151 and 152. Half of fol. 211b is blank, but without any break in the text.

Written in Naskh. Not dated. C. 19th century.

No. 240.

fol. 284; lines 19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning:—

عن عائشة مرفوعة فتحت المدينة بالقرن وفتحت البلاد بالسيف النخ •

The first name is محمد بن الحسن بن الزبير الحمصي ابو عبدالله and the last is مكى بن ابراهيم بن بشر بن فرقد.

The first part of the name of each Traditionist is in red ink. From the beginning to fol. 204 the MS. is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 19th century.

No. 241.

fol. 387; lines 21-19; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

محمد بن عمرو البلخي و أبي موسى محمد بن المثنى و محمد بن
حاتم بن ميمون الخ *

The first name is ربيعة بن ثعلبة بن السلب بن ربيعة بن يوسف بن يوسف بن حماس بن . التميمي and the last (in fol. 227b) is عمرو الليثي المديني. From fol. 228a باب التكميل and from fol. 355b begin. From the beginning to fol. 227 the MS. is in one hand, and the rest in another. From the colophon it appears that al-Mizzi's work was completed in A.H. 712, and the book under notice in A.H. 808. It runs thus :—

قال مولفہ یعنی مولف العمل فرغت منه يوم الفطر سنة اثنى عشر
و سبعمائة و اقام في عمله ثمان سنين الاشهر واحدا و كان القراخ من اختصاره
يوم الأربعاء تاسع جمادى الآخرة سنة ثمان و ثمانمائة على يد مختصرة احمد
ابن علي بن محمد بن علي العسقلاني اصل ثم المصري الشافعي المذهب
عفا الله تعالى عنه *

Written in Naskh. The colophon runs thus :—

نقل كتاب ابن ناياب بنزيعة ميرزا محمد مهدي كشميري
لكنوني بمقام لکنو و خرج نقل و تصحيح مبلغ درود و بست روپيه و خرج
جلد پنجم روپيه داخل كتب خاند جلايه بوهار نمودم في الثمانين ١٩ رمضان
المبارك سنة ١٣١٤ هـ *

No. 242.

fol. 102 ; lines 21 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

المغني

AL-MUGHNĪ.

A biographical work on the Traditionists by محمد بن طاهر بن Muhammad bin Tāhir bin 'Alī al-Fatānī, died A.H. 986, A.D. 1578. See for his life No. 47.

Beginning :—

الحمد لله الذي فضل بني آدم بتعليم الاسماء الخ *

The author when referring to his authorities uses abbreviations, which are explained on fol. 2b. From the colophon it appears

ars that it was completed at Patan in Gujarat in A.H. 952, A.D. 1545. The border of the first fol. is somewhat damaged. Lithographed on the margin of Taḥrīb at-Taḥdhīb, Dehli, A.H. 1290.

Written in Naskh. Not dated. C. 18th century.

No. 243.

fol. 207; lines 21; size $13 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

مختصر تاريخ بغداد

MUKHTAṢAR TĀRĪKH BAGHDĀD.

An abridgement of al-Khaṭīb al-Baghdādī's famous work on the history of the learned men of Baghdād called Tārīkh Baghdād, or Tārīkh Madīnat as-Salām, by *أبو اليمن مسعود بن محمد بن أحمد* Abū'l Yumn Mas'ūd bin Muḥammad bin Aḥmad bin Ḥamid al-Bukhārī. He was a Qāḍī and died in A.H. 461, A.D. 1068. See Ḥājī Khalifa, Vol. II., p. 120; Wüstenfeld, Gesch. No. 209; but Brockelmann, Vol. I., p. 329, gives A.H. 491, A.D. 1098, as the date of his death.

Beginning:—

الحمد لله على و تجاوز العلم الجزي احاطة و اشرفها العلم الذي
فضل ... جلّ جلاله و تعالى به الحيوان الانسى على كثير من خلقه به شرف
على ما شاركه في الوجود الخ *

The original work is in fourteen volumes, and is considered a reliable and very useful work of its kind. See Ḥājī Khalifa, Vol. II., p. 119 and Horovitz, *Aus den Bibliotheken von Kairo, Damascus und Konstantinople*, p. 61.

For another copy see Berlin Cat. No. 9850.

This abridgement is in two parts. The first part ends on fol. 111a and the second part begins from fol. 113b as follows:—

بسم الله الرحمن الرحيم كتب التتائي الى الرشيد بهذه الايات وهو
يودع مصدا و احتاج الى التزويج :

قل للظليفة ما يقول لمن امسى اليك بعزيمة يداني

In the second part from fol. 203b, lives of learned and scholarly women commence with the following words:—

ذكر النساء من اهل بغداد المذكورات بالفضل و رواية العلم *

Biographical names are in red ink. Foll. 111b-112 are blank, but without causing any break in the text. Erroneously designated on the title-page and on fol. 113a as:—

مختار مختصر كتاب تاريخ بغداد لابي بكر احمد بن علي بن ثابت
الخطيب الحافظ البغدادي رح اختصار ابي علي يحيى بن عيسى بن جرلة
الحكيم البغدادي رحمه الله •

There are lacunae in foll. 1b, 2a, 3a, 15b, 20a, 21a, 28b, 30a, 37a, 42a, 43, 44b, 48b, 51a, 53a, 54a, 58a, 61, 64b, 65a, 66-71, 76a, 77b, 78, 79, 85b, 87a, 88b, 95a, 97b, 98a, 145 and 198b. Foll. 1-24 and 151-207 are in one hand, and the rest (foll. 25-150) in another. A few lines at the bottom of fol. 83b, and the important names in foll. 161b-162 are written in purple ink. The colophon of the first part shows that it was copied from an old copy, dated A.H. 742.

Written in a very modern hand of Naskh. Not dated. C. 19th century.

No. 244.

foll. 240; lines 19; size 13×8; 9×4½.

كتاب الانساب

KITĀB AL-ANSĀB.

Vol. I.

A general biographical dictionary arranged according to *ansāb* by أبو سعد عبد الكريم بن محمد التميمي السمعاني Abū Sa'd 'Abd al-Karīm bin Muḥammad at-Tamīmī as-Sam'ānī. He was born at Merv in A.H. 506, A.D. 1113, and made extensive journeys to learn Traditions. He was a doctor of the sect of ash-Shāfi'ī, wrote many useful works, and died in A.H. 582, A.D. 1187. See Ibn Khallikān, Vol. I., p. 326; Subkī, *Tabakāt al-Kubrā*, Vol. IV., p. 259; Badakhshī, *Tadhkirat al-Huffāz*, Vol. II., foll. 141-154; at-Ta'likāt as-Saniya, p. 10; Wüstenfeld *Gesch.* No. 254; Brockelmann, Vol. I., p. 329; Huart, *History of Arabic Literature*, p. 198; and De Slane, Vol. II., p. 156.

Beginning:—

الحمد لله الذي فتح ابواب الرغائب وصرح اسباب المواهب الخ •

For copies see Koprûlûzâdah Cat. No. 1010; Aya Sofia Cat. Nos. 2976; 2980; Bashir Āghā Cat. No. 445; and Rampur List, p. 625. See also Hājī Khalifa, Vol. I., p. 456.

Reproduced in facsimile from the MS. in the Br. Mus. by the Trustees of the Gibb Memorial, 1912.

The headings of chapters, and the first word of each name, on which an article is written, are in red ink. The arrangement

is alphabetical. Lacunae of about a word or two are numerous. The first name in this volume is الأبري, and the last is البليبي.

Written in clear Naskh. Not dated. C. 19th century.

No. 245.

fol. 225; lines and size as of the above copy.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

قال توفى في صفر سنة احدى و ثلاثين و مائتين البلجاني بفتح الباء
الموحدة و سكن اللم النجم *

The volume comprises the names from البلجاني to الحسيني.

Lacunae of about a word and two are numerous.

Written in the same hand as the above. Not dated. C. 19th century.

No. 246.

fol. 240; lines and size as above.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:—

باب العار و الشين المعجمة الحشاني بكسر العار المهملة النجم *

This volume contains names from الرقي to الحشاني. Lacunae of about a word or two are numerous.

Written in another hand of Naskh. Not dated. C. 19th century.

No. 247.

fol. 229; lines and size as above.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

الرقى بركة بغداد وهي بلدتان النعم •

This volume comprises the names from الرقى to الشطى. Lacunae are numerous.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 248.

fol. 220; lines and size as above.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

الشعاب بفتح الشين المعجمة و العين المبهلة المشددة النعم •

This volume comprises the names from الشعاب to العموي. Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 249.

fol. 209; lines and size as above.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

العلائى بضم العين المبهلة و اللام الف و نى آخرها التاء المثناة النعم •

This volume contains the names from العلائى to الكئبى. Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 250.

fol. 195; lines and size as above.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

الكتبى بفتح الكاف الجيم المشددة هــة النسبة الى التبع الميم •

This volume comprises the names from المعبوفى to التبعى .
Lacunae are numerous.

Written in the same hand as above. Not dated. C. 19th century.

No. 251.

fol. 201 ; lines and size as above.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

باب الميم و الغين المغازلى بفتح الميم و الغين المعجمة الميم •

This volume contains the names from المغازلى to اليبغى . Lacunae are not so numerous as in the other volumes.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 252.

fol. 326 ; lines 15 ; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

تراجم الحفاظ

TARAJIM AL-HUFFAZ.

Vol. I.

A biographical dictionary of Traditionists arranged alphabetically by Mirza محمد بن رستم معتد خان الحارثى البدخشي Mirza Muhammad bin Rustam Mu'tamad Khān al-Hārithī al-Badakhshī. See for his life No. 208.

Beginning :—

الحمد لله على فضاله والصلوة والسلام على حبيبه محمد و محببه
و آله و بعد فهذه تراجم حفاظ الحديث و لقاء الاثر استخرجتها من كتاب
الانساب للامام تاج الاسلام ابى سعد عبد الكريم بن محمد مفصور السمعاني
المروزي نعمد الله بغفرانه و اسكنه حديقته جناته و من غيره من الكتب مع

اختصار في بعض التراجم دون بعض و ختمت عبارة صاحب الانساب في كل
ترجمة بقولي انتهى وزدت في بعض التراجم بعد تمام عبارة المؤلف ما فيه
مزيد فائدة مصدرا بقولي قلت ثم اني اردت بذكر الكوفي و الانساب و الالقاب
ليسهل استخراجها على الطلاب و التوفيق من الله و التملان عليه فانه تعالى
جواد كريم وهاب الم *

It is chiefly based on as-Sam'ānī's famous work *Kitāb al-An-
sāb*. The chapters are as follows :—

fol. 2a.	حرف الالف
„ 86a.	حرف الباء الموحدة
Wanting.	حرف التاء المثناة الفوقانية
fol. 89b.	حرف الذاء المثناة
„ 91a.	حرف الجيم
„ 99b.	حرف الحاء الميمية
„ 145b.	حرف الخاء المعجمة
„ 150b.	حرف الدال الميمية
„ 152b.	حرف الذال المعجمة
„ 153b.	حرف الراء
„ 158a.	حرف الزاء
„ 166a.	حرف السين
„ 192b.	حرف الشين
„ 199a.	حرف الصاد
„ 204a.	حرف الضاد
„ 206a.	حرف الطاء
„ 207a.	حرف الظاء
„ 207b.	حرف العين
„ 325b.	حرف الغين

Lacunae about a word or two are found in foll. 13b, 14a, 16a,
17b, 24, 28a, 30b, 32a, 33a, 42a, 53a, 63b, 69, 71a, 72a, 77a, 80b,

82a, 86a, 94a, 104, 110b, 111b, 116a, 138b, 144, 183b, 202b, 273b, 277a, 288b, 296a, 297b, 323b and 325b. The first word of each name is written in red ink. Marginal corrections occasionally. Foll. 1-272 are in one hand, and the rest in another.

Written in Naskh. Not dated C. 19th century.

No. 253.

fol. 290; lines 15; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

• الفضالة بن ابراهيم النسائي ذكره في نسبة النسائي وقد مر تحقيقها النعم

The chapters are as follows:—

fol. 1a.	حرف الفاء
„ 6a.	حرف القاف
„ 10a.	حرف الكاف
„ 11a.	حرف اللام
„ 12a.	حرف الميم
„ 196a.	حرف النون
„ 203b.	حرف الواو
„ 209b.	حرف الهاء
„ 220b.	حرف الهمزة
„ 221a.	حرف الياء

Lacunae of a word or two are found in foll. 5b, 27b, 126a, 141a, 153b, 157a, 214a, 216a, and 238b. Foll. 1-111, 136b-290 are in one hand, and the rest (foll. 112-136a) in another. Foll. 242-289 contain three lists of names as follows:—

The first list (foll. 242-265a) contains names according to كنية with the following remark:—

باب الكنى على الترتيب الملقى فى الاسماء والاعتبار بما بعد أداة

الكنية •

Abū'l Wafā' Muḥammad al-Kurashī al-Miṣrī. He was born in A.H. 678, A.D. 1277, or according to ad-Durrar al-Kāmina, Vol. I., fol. 379b, in Sha'bān, A.H. 696, A.D. 1296; studied in Cairo and Mecca, and died in A.H. 775, A.D. 1373. For details see al-Fawā'id al-Bahya, p. 42; Tāj at-Tarājim, p. 28; Flügel, Die Classen d. Hanefitischen Recht., p. 335; Wüstenfeld Gesch. No. 436; and Brockelmann Vol. II., p. 80.

Beginning:—

الحمد والعظمة والكبرياء لمن له الاسماء الحسنى الخ *

For copies see Berlin Cat. No. 10020; Yeni Cat. No. 840; and Asiatic Society Cat. p. 54. See also Ḥajj Khalīfa, Vol. II., p. 648.

It has been printed at the Dāyart al-Ma'arif press Hyderabad, Deccan.

The first 12 foll. contain a prologue, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and praise of al-Imām abū Ḥanīfa an-Nu'mān bin Thābit. The book proper begins from fol. 13a. The names are arranged alphabetically. The life of the author by some one else is given on the last fol. The headings of chapters and the first word of each name are in red ink. Lacunæ are found in foll. 3a, 13b.

Written in Nasta'liq. Dated A.H. 1314.

No. 255

foll. 484; lines 19; size 11 × 7½; 9 × 5½.

اعلام الاخيار من فقهاء مذهب النعمان المختار

ILĀM AL-AKHYĀR MIN FUKAHĀ' MADHHAB
AN-NU'MĀN AL-MUKHTĀR.

A biographical work on the Ḥanafī jurists in chronological order by محمود بن سليمان الكافى Maḥmūd bin Sulaimān al-Kafavī.

He passed the early part of his life in the Madraṣa of Murād Khān at Barusah, and also visited other countries for the sake of acquiring learning. He wrote the present work at the age of sixty, and died in A.H. 990, A.D. 1582. He dedicated the work to Sulṭān Murād, son of Sulṭān Salīm (A.H. 982–1003, A.D. 1574–1595). For details see at-Ta'liqāt as-Saniya, p. 9, and Ḥadā'iq al-Ḥanafiya, p. 387. We also get some autobiographical information from different parts of this book. In Paris Cat. No. 2097, and in Brockelmann, Vol. II., p. 83, the author has been named Muḥammad instead of Maḥmūd.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدى ودين الحق الم *

For copies see Paris Cat. No. 2097; and Berlin Cat. No. 10027.

The most important chapters of the book are as follows:—

برهان كتاب اعلام الاخيار (fol. 5b-8b). In this chapter the significance of the words اسلام and نبي are discussed.

سلطان كتاب اعلام الاخيار (fol. 8b-25b). In this chapter, a short account in chronological order of some of the Prophets is found.

اركان اعلام الاخيار من اصحاب النبي المصطفى (fol. 25b-47a). In this chapter accounts of the most important Companions of the Prophet are given.

كنية اعلام الاخيار من التابعين الابرار (fol. 47a-69a). In this chapter the author deals with the lives of some of the Companions of the Prophet.

كنية الائمة المجتهدين واصحاب المذهب واهل اليقين (fol. 69a-81a). It contains the lives of other Imāms.

The biographical portion begins from fol. 81a, and runs on to the end of the book. In some places there are quotations from Persian works, such as *Rashahāt* (fol. 308b) and *Nafahāt al-Uns* (fol. 309a). Lacunae are found in fol. 68b, 142b and 143a. The names and headings of chapters are in red ink. At the beginning is an index of names occurring in the text, in chronological order, and there is another index at the end arranged alphabetically. On the title-page is a note in Persian by Šadr ad-Dīn Aḥmad, mentioning where it was copied.

Written in Nasta'lik. Dated A.H. 1282. Scribe حبيب الدين احمد.

No. 256.

fol. 198; lines 15; size 9½ × 6; 6½ × 3½.

الاخبار الجنية في اسماء العترة

AL-ATHMĀR AL-JANĪYA FĪ ASMĀ' AL-ḤANAFĪYA.

A biographical work on the Ḥanafī jurists by علي بن سلطان 'Alī bin Sulṭān Muḥammad al-Kāri al-Haravī, died, A.H. 1014, A.D. 1605. See for his life No. 36.

Beginning:—

الحمد لله رب الارض و السماء الم *

For copy see Bankipur Cat. p. 466.

Foll. 1-436 are occupied with matters connected with al-Imâm Abû Ḥanîfa. Foll. 436-44 give the account of al-Imâm Zufar. From fol. 45 the lives of the Ḥanafî jurists begin in alphabetical order. In fol. 446 several lines in the body of the book, as well as on the margin, are penned through. The MS. was copied by the order of Saiyid Ṣadr ad-Dîn al-Buhârî.

Written in two hands of Nasta'liq. Dated 1294, Bengali era (A.D. 1885). Scribe سيد عبد الرحيم.

No. 257.

fol. 212; lines 19; size $12\frac{1}{2} \times 8$; 9×5 .

طبقات الشافعية الكبرى

TABAQĀT AṢḤ-ṢHĀFI'ĪYAT AL-KUBRĀ.

Vol. I.

An extensive biographical work about Ṣhāfi'ī scholars by Abû Nṣar Taj ad-Dîn 'Abd al-Wahhāb bin 'Alī bin 'Abd al-Kāfi as-Subkī. He was born at Subk, a village in Egypt, in A.H. 729, A.D. 1327, studied under his father and others, and wrote many useful works. He died in A.H. 771, A.D. 1370. For details see al-Khiṭaṭ al-Jadida, Vol. VII., p. 8; at-Ta'liqāt as-Saniya, p. 81; Wüstenfeld Gesch. No. 431; and Brockelmann, Vol. II., p. 89.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى الحمد لله

نصده و نستعينه و نستغفره و نستبدیه الي *

Besides the above as-Subkī has written two other biographical works concerning Ṣhāfi'ī scholars, the medium and the smaller ones. See Ḥājī Khalifa, Vol. IV., pp. 139, 142; and Madīnat al-'Ulūm, fol. 73.

For copies see Berlin Cat. No. 10037 (fragment); Leyden Cat. No. 807; Paris Cat. No. 2100-1; Casiri, No. 1664; Aya Sofia Cat. Nos. 3299-3301; Yeni Cat. Nos. 870-1; Cairo Cat. Vol. V., p. 78; and Rampur List, p. 640.

Printed in six volumes in Egypt, A.H. 1324.

When our copy was examined it was found to consist of 452 foll.; but foll. 114-370 were pages of a Persian biography called Ḥadā'ik asḥ-Ṣhu'arā' bound with the rest by mistake. These have now been separately bound, and a description of the MS., it being

too late to include in the Persian Catalogue, is given at the end of this volume. About two-thirds of fol. 113b are blank, but without any break in the MS. Lacunae are found in fol. 60b and 66b. The headings of the chapters and the names are in red ink. There are marginal corrections. The last name in this volume is *الحارث بن شريح الفخار السخاوي*.

Written in two hands of Naskh. Dated A.H. 1317.

No. 258.

fol. 201; lines 19; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

الحارث بن مسكين بن محمد بن يوسف الاموي ابو عمر المصري
*تقيد محدث صالح امام النجف **

The headings of the chapters and the names are in red ink. A list of the names is annexed at the beginning. There are marginal corrections. Foll. 99a, 164a, 170b, 187b and 189a contain lacunae. Four lines at the bottom of fol. 47a, and two and half lines at the top of fol. 47b have been penned through. The last name in this volume is *الحسن بن احمد بن يزيد بن عيسى المظفر*.

Written in a very modern Naskh. Not dated. C. 19th century.

No. 259.

fol. 231; lines 15; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:—

الحسين بن احمد بن محمد الطبري ابو الحسين الجليلي قدم بغداد
*و كان حاضرا مجلس النجف **

The headings of the chapters and the names are in red ink. A list of names is added at the beginning. Lacunae are found in foll. 20b, 22b, 30a, 64a, 67b, 68a, 75b, 127a, 146a, 153 and 200a.

The last name in this volume is اسمعيل بن ابراهيم بن محمد بن عبد الرحمن القزافي ثم الهروي.

Written in Naskh. Not dated. C. 19th century.

No. 260.

fol. 240: lines 15: size 12½ × 8: 8½ × 4½.

THE SAME

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

اسماعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم
الذوقاني الفيسابوري تلميذ ابي بكر الطوسي اله *

The names are in red ink. A list of the names is added at the beginning. Lacunae are found in foll. 18a, 28b, 39a, 72b, 107b, 214b, 220b and 230b. Marginal corrections occasionally.

The last name in this volume is نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي.

Written in Naskh. Not dated. C. 19th century.

No. 261.

fol. 245; lines 14; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

نصرين بسورين على العراقى ابو القاسم نزيل البصرة ولى القضاة هم •

The headings of the chapters and the name are in red ink. Marginal corrections occasionally. A list of the names is added at the beginning. Lacunae are found in foll. 40b, 50a, 66a, 128a, 132b, 135a, 137a, 138b, 171b, 177b, 183b, 194a, 217b, 218a, and 227b. The last name in this volume is عبد المحسن بن عبد المنعم بن علي الغفطاني الشيرازي.

Written in Naskh. Not dated. C. 19th century.

No. 262.

fol. 360; lines 14; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:—

عبد الملك بن زيد بن يسين بن زيد بن قايذ بن جميل الثعلبي
 ابو القاسم الدولعي خطيب دمشق الم *

The headings of the chapters and the names are in red ink. Marginal corrections occasionally. Foll. 171-174 are written on a different kind of paper. Lacunae are found in foll. 25a, 52a, 61b, 65, 66b, 69a, 71b, 75a, 84b, 88, 89a, 94a, 98b, 100a, 102a, 131a, 155b, 159b, 161a, 165b, 169a, 217b, 255b, 280b, 312a, 345, 355b, and 356b. A list of the names is added at the beginning. The last name in this volume is محمد بن احمد بن ابراهيم بن حيدر.

Written in Naskh. Not dated. C. 19th century.

No. 263.

fol. 244; lines 15; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning:—

محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين بن اللبان نغمة
 على الغاية الم *

The names are in red ink. Fol. 1 is a little damaged. Marginal corrections occasionally. Lacunae are found in foll. 38a, 54a, 60b, 100a, 114b, 119b, 153a, 176a, 228b, 229a and 230a.

Written in Naskh. The colophon runs thus:—

جلد سابع طبقات الكبراء سبني هذا آخر المجلدات تم الكتاب الحمد لله
 ابن كذاب از كتب خانه بانكي پور ضلع پٹنہ ارآن معصبي مولوي خدا بخش

خان بهادر نقل گرفته بذریعہ مولوی سید حلاق صاحب از لکھنؤ نقل کائنیدہ
شد کاتب و مصحف ہردو از لکھنؤ بتقریب ۸ رمضان سنہ ۱۳۲۰ھ از نقل
و تصحیح فرائض حاصل شد صرف نقل و تصحیح دو عدد روپیہ و جلد ہفتم
روپیہ چہار آنہ سید صدر الدین احمد الموسوی عفا اللہ عنہ ساکن بوشہر ضلع
بردوان علاقہ ولایت بنگالہ •

No. 264.

fol. 169; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{2}$.

طبقات الشافعية

TABAQĀT AṢH-ṢHĀFI'ĪYA.

A biographical work about the jurists of the Shāfi'ī school by
تقی الدین ابوبکر بن احمد بن محمد الشمیر یاسن قاضی شہبۃ الدمشقی
Taqi ad-Dīn Abū Bakr bin Ahmad bin Muḥammad, known as Ibn
Kaḍī Shuhba ad-Dimishkī. He was born in A.H. 779, A.D. 1377,
became the Chief Kaḍī of Damascus, and died in A.H. 850, A.D.
1446, or A.H. 851, A.D. 1447. See Brockelmann, Vol. II., p. 51;
and Wustenfeld, Gesch. No. 488.

Beginning:—

الحمد لله الذي رفع قدر العلماء وجعلهم بمنزلة النجوم في السماء الم

It deals with the lives of the jurists of the Shāfi'ī school from
the time of aṣh-Shāfi'ī to A.H. 840. The names are arranged in
an order which is both chronological and alphabetical.

For copies see Berlin Cat. No. 10040; Br. Mus. Cat. pp. 178a,
597b; Br. Mus. Suppl. Cat. No. 844; Gotha Cat. No. 1763; Rosen
Notices No. 209; and Paris Cat. No. 2102. See also Ḥajī Khalifa,
Vol. IV., p. 143.

For chapters see Berlin Cat. No. 10040.

Lacunae are numerous. The first word of each name is in
red ink. Marginal corrections occasionally. It was compared
in A.H. 1312.

Written in Nasta'lik. Not dated. C. 19th century. Scribe
سید محمد الرحیم البردوانی.

No. 265.

fol. 230; lines 19; size 13×7½; 8½×4½.

طبقات الحنبلية

TABAKĀT AL-HANBALIYA.

A biographical work dealing with the eminent scholars of the Hanbali sect by **أبو الحسين محمد بن محمد بن الحسين أبو يعلى الفراء** *Abū 'l-Husain Muḥammad bin Muḥammad bin al-Husain Abū Ya'la al-Farrā' al-Hanbali*. He was born in A.H. 451, A.D. 1059, studied under his father and others, and became one of the most eminent scholars of the Hanbali sect. He was murdered on the night of 10th of Muḥarram, A.H. 526, A.D. 1131 on account of his wealth. For details see *Mir'at al-Jannān*, fol. 175b.

Beginning:—

حدثنا الشيخ الإمام الحافظ أبو العز عبد المغيث بن حرب بن زهير
الحري قال حدثنا القاضي الإمام الأرحم السعيد الشهيد أبو الحسين محمد
ابن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من نغمة
وكتبه و ذلك في سنة أربع و عشرين و خمسمائة قال الحمد لله العلي العظيم
السميع البصير الم *

For copy see Bankipur Cat. p. 463. See also HĀJĪ Khalifa, Vol. IV., p. 135.

The biographies are preceded by a short introduction, in which the special merits of al-Imām Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal, with his genealogical table going back to the Prophet Ibrāhīm are given. The work is divided into six chapters, called طبقات. The names in the first two are arranged alphabetically, and in the rest chronologically, as follows:—

fol. 7b.	الطبقة الأولى ممن روى عن إمامنا رضي الله عنه
„ 146a.	الطبقة الثانية ممن روى عن أصحاب إمامنا
„ 171a.	الطبقة الثالثة ممن روى عن تابعي أصحاب إمامنا
„ 204b.	الطبقة الرابعة ممن روى عن تبع التابعين
„ 208a.	الطبقة الخامسة ممن روى من تبع تبع التابعين
„ 221a.	الطبقة السادسة وهم أصحاب الوالد رضي الله عنهم

In this work the lives of the Hanbali scholars are dealt with up to A.H. 512, A.D. 1118, and the last name is **أبو البركات طلحة بن**

طبعة احمد بن طلحة died, A.H. 512. On the title-page the work is designated طبقات الحنابلة للمصنف ابو يعلى. Marginal corrections occasionally. The first word of each name is written in red ink. It was collated in A.H. 1312.

Written in Nasta'liq. Not dated. C. 19th century. Scribe عبد الرحيم بربراني.

No. 266.

fol. 215; lines 19; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

طبقات الحنابلة

TABAĀT AL-HANĀBILA.

Vol. I.

A biographical work dealing with the scholars of the Hanbali sect by زين الدين ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب في الدين Zain ad-Dīn Abū'l Faraj 'Abd ar-Rahmān bin Ahmad bin Hasan bin Rajab as-Salimī al-Baghdādī. He was born in Rabi' I, A.H. 709, August, A.D. 1309, at Baghdād, came with his father to Damascus where he became a preacher, and died in Rajab, A.H. 795, May, A.D. 1393. See ad-Durar al-Kāmina No. 271, Vol. I., fol. 348a; Wüstenfeld, Gesch. No. 447; and Brockelmann, Vol. II., p. 107.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم و صلى الله على سيدنا محمد خاتم النبيين قال الشيخ الامام العالم المقربى زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابو العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعه وجعلته ذب على كتاب طبقات فقهاء اصحاب الامام احمد القاسمي ابى الحسين محمد بن القاسمي ابى يعلى رح الخ *

It is a supplement to the work of Muḥammad bin Abī Ya'la al-Hanbali noticed in No. 265, and the lives are arranged in chronological order from A.H. 460 to A.H. 751. See Ḥajī Khalifa, Vol. IV., p. 135.

For copies see Koprūlüzādah Cat. No. 1115; and Bankipur Cat. p. 465.

An index of names is annexed at the beginning. The first word of each name is in red ink. Foll. 1-91a are in one hand, and the rest in another.

Written in ordinary Nasta'liq. Not dated. C. 19th century.
 Scribe سيد عبد الرحيم.

No. 267.

fol. 282; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-276a.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning:—

عبد الغني بن عبد الواحد بن علي بن سرون بن رافع بن حسن بن
 جعفر الصمغلي المقدسي الحافظ الزاهد متعمد يلقب نقي الدين حاتم
 الوقت و معدنه ولد الصماعيل ارض من الارض المقدسة سنة احدى
 و اربعين و خمسمائة اله *

Written in the same hand as the later part of the above.

fol. 276b-282a.

كتاب السنة.

KITĀB AS-SUNNA.

A treatise on the fundamental principles of the Faith, ascribed to حنبل ابو عبد الله احمد بن محمد بن حنبل Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal. He was born in Baghḍād, or according to some in Merv in A.H. 164, A.D. 780. He was the founder of the Hanbali school of jurisprudence. He died in A.H. 241, A.D. 855. For details see Ibn Khallikān, Vol. I., p. 16; Wüstenfeld. Schaf. No. 13; and Brockelmann, Vol. I., p. 181.

Beginning:—

بسم الله الرحمن الرحيم اخبرنا الشيعلي المسفدان المعمران
 مشقة من الاول و مكتبة من الثاني قال احمد بن محمد بن حنبل
 رضى الله عنه هذه مذاهب اهل العلم و اصحاب الاثر و اهل السنة اله *

Marginal corrections occasionally.

Written in Nasta'liq. The colophon runs thus:—

كتبه احقر العباد سيد عبد الرحيم غفر الله له ولوالديه يكي از شاگردان مولانا
 حسين الدين احمد صاحب و مولانا خدام حسين صاحب مدرس مدرسه
 جلايه عاليه مولانا سيد صدر الدين احمد زاد الله نفعده و الطائفة سنة ١٣٠٥ هـ *

No. 268.

fol. 178; lines 19; size $12\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

بغية الوملة في طبقات اللغويين والنحاة

BUGHYAT AL-WU'ĀT FĪ ṬABAQĀT AL-LUGHVĪ'ĪN
WA'N NUHĀT

A biographical dictionary of Arabic lexicographers and grammarians by **أبو الفضل جلال الدين تيد الرحمن بن أبي بكر بن محمد** *Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī*, died, A.H. 911, A.D. 1505. For details see No. 12.

Beginning:—

الحمد لله خالق الوجود ومعدمه الخ *

As-Suyūṭī wrote three biographical dictionaries of lexicographers and grammarians. One is *al-Kubrā*, the biggest one, the second *al-Wusṭā*, the middle-sized one, and the third *as-Suḡrā*, the shortest one. Our MS. is a copy of the last work, which was composed in A.H. 871, A.D. 1466.

For copies see Berlin Cat. No. 10062; Vienna Cat. No. 1176; Br. Mus. Suppl. Cat. No. 649; Koprūlūzādah Cat. No. 1117; Cairo Cat. Vol. VI., p. 9; and Rampur List p. 626. See also Z. D. M. G., Vol. XL., p. 310, and Rosen, *Notices Sommaires*, No. 215.

Printed in Egypt, A.H. 1326.

The headings of chapters and the first word of each name are in red ink. Marginal corrections occasionally. The colophon shows that the book was transcribed from a copy in the Bankipur Library. It was collated in A.H. 1311.

Written in Nasta'liq. Dated A.H. 1311.

No. 269.

fol. 265; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

زهر الرياض وزلال الحياض

ZAHR AR-RIYĀD WA ZULĀL AL-HIYĀD.

A biographical work chiefly based on Ibn Khallikān's *Wafayāt* *حسن بن علي بن الحسن بن علي بن شذم الحسيفي المدني* *Hasan bin 'Alī bin al-Hasan bin 'Alī bin Shadḡam al-Ḥusainī al-Madanī ash-Shifī*. He was born in A.H. 940, A.D. 1533 and was a pupil of Ḥusain bin 'Abd aṣ-Ṣamad al-'Āmilī who died, A.H.

984, A.D. 1576. He visited Hyderabad, Deccan, and wrote a work called al-Jawahir an-Nizāmiya for Nizām Shāh. The date of his death is not known. See Aml al-Āmil, p. 38; Shudhūr al-Ikṣān, Vol. I, fol. 167; and Nujūm as-Samā', p. 41. Also a short biography of the author is found in fol. 102a.

Beginning :—

• (ما بعد حمد الله تعالى الذي خلق الخلق بدءا الخ •

From the following passage in the preface it appears that the author completed the book at Ahmadnagar in A.H. 992, A.D. 1584 :—

ففي اثناء ذلك سنة ثمان و ثمانين و تسعمائة عن لي السفر الى بلاد
الدين المصونة عن الآفات و المعصن فوفق الله لتمامه باحمد نكر حملاها الله
تعالى و ملائكتها من التغير و العبر و ذلك عام اثنتين و تسعين و تسعمائة
و سبته زهر الرياض و زال الحيف •

See Kashf al-Hujub, p. 305, although the opening lines of our copy and the Kashf al-Hujub do not tally.

The chapters are as follows :—

fol. 2a.	باب الهمزة
„ 71b.	باب الباء
„ 92b.	باب حرف التاء
„ 106a.	باب حرف الدال
„ 106b.	باب الجيم
„ 211b.	باب حرف الزا
„ 216b.	باب الدال
„ 224b.	باب الدال
„ 225a.	باب الزا
„ 225b.	باب الزا
„ 233a.	باب حرف السين
„ 247a.	باب الشين
„ 248a.	باب الصاد

fol. 249a.	باب الضاد
„ 250a.	باب الطاء
„ 262a.	باب الظاء

It is the first part of the entire work. In the course of the biographical accounts we find a short account of the following kings and their dynasties:—

fol. 60a-61a.	شاه اسمعيل بن حيدر السلطان الصفوي
„ 62a-65b.	اتا بكية الموصل
fol. 66a.	„ تبريز
fol. 66a-66b.	„ فارس
„ 66b-67a.	„ لرستان
„ 96a-97a.	صاحب قران السلطان اعظم امير تيمور المشهور
„ 97a-105a.	بتمر لنگ
„ 120b-152b.	اولاد السلطان تمر
„ 176b-180a.	چنگيز خان و اولاد
„ 234b-238b.	السلطان حسن بيگ بن علي بيگ بن قرا عثمان
„ 253b-259b.	الملك سامان اول الملوك السامانية
„ 253b-259b.	السلطان محمد طغرل بيگ بن سلجوق

Foll. 71b, 89b, 97b, 105a, 148a, 155b, 172b, 176a, 210b, 230a, and 245b, are partly blank. Foll. 90a, 105b, 173a, 176b, 177a, and 222a, are altogether blank. Poems throughout the book when quoted, are marked with vowel-points. The headings of the chapters and the names are written in red ink. Much injured by insects, specially in the later part. An incomplete index of the names is annexed at the beginning. Two foll. of some other MS. are attached to the index. Foll. are missing after fol. 258.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 270.

fol. 352; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

سلافة العصر في مجلس اعيان العصر

SULĀFAT AL-'AŞR FĪ MAĤĀSIN A'YĀN AL-'AŞR.

A biography of the poets of the 11th century Hijra with some of their compositions by صدر الدين علي بن احمد بن محمد

شاذر الدين 'علي بن أحمد بن محمد بن الحسين الشيرازي المشهور بالسيد علي خان bin Ahmad bin Muhammad Ma'sum al-Husaini agh-Shirazi, known as as-Sa'iyid 'Ali Khān, died, A.H. 1117, A.D. 1705. For details see No. 72.

Beginning:—

يا من لودج جواهر الكلم حقائق الشفاء الخ *

For copies see Berlin Cat. No. 7418; Vienna Cat. No. 409; Br. Mus. Cat. p. 601; Hyderabad List, Fann Tarājim, No. 50; and Bankipur Cat. p. 357.

Printed in Egypt, A.H. 1324.

The work is divided into five chapters, each called القسم, and was completed in A.H. 1082. A list of contents is annexed at the beginning. The headings are in red ink. The title-page contains the names of several persons who were once the owners of the book. Two poems, one by مكة المكرمة مفتي الشيخ عبد الرحمن المرشدي and the other in praise of the book under notice, are annexed at the beginning.

Written in Naskh. Dated A.H. 1153.

No. 271.

fol. 407; lines 19; size $13 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

الدور الكامنة في اعيان المائة الثامنة

AL-DURUR AL-KĀMINA FĪ A'YĀN AL-MU'AT ATH-THĀMINA.

Vol. 1.

A comprehensive biographical dictionary of the eminent persons who flourished in the eight century Hijra by شهاب الدين أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني الشافعي Shihāb ad-Dīn Abū'l Faḍl Ahmad bin 'Alī bin Muḥammad bin Hajar al-Asqalānī agh-Shāfi'ī, died, A.H. 852, A.D. 1449. See for his life No. 234.

Beginning:—

الحمد لله الذي يحيى ويميت اما بعد فهذا تعليق مفيد جمعت فيه تراجم من كان في المائة الثامنة من الهجرة النبوية من ابتداء سنة احدى وسبعماية الى آخر سنة ثمان مائة من اعيان من العلماء والبلوك والامراء والكتاب والوزراء والادباء والشعراء الخ *

For copies see Br. Mus. Suppl. Cat. No. 613; Paris Cat. No. 2077; Vienna Cat. No. 1172; Cairo Cat. Vol. V., p. 53; and Rampur List, p. 635.

It was composed, according to Ḥajī Khalifa, Vol. III., p. 217, in A.H. 830, A.D. 1426.

The names are arranged alphabetically. Lacunae of about a word or two are found in foll. 1a, 25a, 41a, 67b, 70a, 94, 116b and 382b. The first word of each name is in red ink. This volume is divided into two parts. The first part ends on fol. 213b, with the life of *جلال بن احمد بن يوسف التبريني*. The second part begins on fol. 215b with names beginning with the letter *ح*. The first name in this part is *حائم بن ابراهيم بن علي السلوطي*.

Foll. 214, 215a are blank, but without causing any break in the text. There are marginal corrections up to fol. 21.

Written in two hands of Naskh. The colophon runs thus:—

تم المجلد الثاني في عشر الوسط من شهر جمادى الاولى من شهر
سنة سبع وتسعين و مائتين بعد الف من الهجرة المقدسة النبوية *

No. 272.

foll. 511; lines 19; size $13\frac{1}{2} \times 8$; 9×5 .

THE SAME;

Vol. II.

The second volume of the work noticed above.

Beginning:—

ذكر من اسمه علي
علي بن ابراهيم بن اسد المصري الحنفى علاه الدين ابن الطروش
السكافى ولد قبل القرن الح *

The headings of chapters and the first word of each name are in red ink. A list of names is added at the beginning. There are marginal corrections. Short lacunae are numerous.

Written in modern Naskh. Not dated. C. 19th century.

No. 273.

foll. 197; lines 15; size 11×8 ; $9\frac{1}{2} \times 4\frac{1}{2}$.

الغور السافر في اخبار القرن العاشر

AN-NŪR AS-SĀFIR FĪ AKHBĀR AL-ḲARN AL-ĀSHIR.

Biographical accounts of the eminent persons of the tenth century Hijra by *ابوبكر محي الدين عبد القادر بن شيم بن عبد الله العيدروس*

Abū Bakr Muḥī ad-Dīn 'Abd al-Qādir bin Shāikh bin 'Abdallāh al-'Idrīs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

الحمد لله رب العالمين وبعد فهذه النموذج لطيف و عذول شريف
ذكرت فيه من ظفرت بتأريخ وفاته ممن مات في اول هذا القرن الذي اوله سنة
احدى و تسعمائة ختم بالعسلي من سائر العلماء و الصلحاء و القضاة و الادباء
و الملوك و الاعيان مصريا كل او شاميا حجازيا كل او يمنيا يرميا او هنديا
مشرقي او مغربيا و ضمنت الى ذلك بعض العوائد و الماجرآت و الحكايات
المعجبة الخ *

For copies see Rampur List, p. 650; and Hyderabad List, Fann Tarājim No. 910.

The accounts are given in chronological order. Foll. 2-10 contain a short account of the Prophet, and from fol. 11a the biography proper begins. In fol. 196a the author gives the date of the composition of the book in the following words:—

قال مولفد نسح لله في مدنه وقع الفراغ من تأليف هذا التأريخ اللطيف
في يوم الجمعة ثاني عشر ربيع الثاني سنة اثنى عشرة بعد الالف باحمد آباد *

The headings are in red ink. Our MS. is dated A.H. 1093, A.D. 1682, but that is the date of the copy from which our book was transcribed.

Written in modern Naṣḥ. Not dated. C. 19th century.

No. 274.

fol. 387; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

روى الرياحين في حكايات الصالحين

RAWD AR-RİYAHĪN FĪ HIKĀYĀT AṢ-ṢĀLIHĪN.

A collection of anecdotes of Muhammadan saints by عفيف

Aḥīf ad-Dīn al-Dīn Abū Muḥammad 'Abd al-Qādir bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning:—

الحمد لله المعروف بالمعروف والموصوف بالكمال في الازل و الآباد الخ *

It contains altogether five hundred anecdotes, and is also named by the author in fol. 3a *نزهة العيون و النواظر و تحفة القلوب و الحكايات الصالحين و الأولياء الأكبر*. *Hajj Khalifa*, Vol. VI., p. 329, erroneously says that the second title is given to an abstract of the present book. For further particulars see *Berlin Cat.* No. 8803.

For copies see *Berlin Cat.* No. 8803; *Leyden Cat.* Nos. 892-3; *Paris Cat.* No. 2040; *India Office Cat.* No. 708; *Cairo Cat.* Vol. V., pp. 62 and 143; *Rampur List.* p. 344; *Hyderabad List*, *Fann Taṣawwuf* No. 73; and *Asiatic Society Cat.* p. 64.

Printed at *Bulāk* A.H. 1286; *Cairo*, A.H. 1307.

The words *الفصل* and *الحكاية* are in red ink. The first three foll. bear marginal corrections.

Written in a quite modern *Nas'kh*. Not dated. C. 19th century.

No. 275.

foll. 161; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

خلاصة المفاهيم في مناقب الشيخ عبد القادر

KBULĀṢAT AL-MAFAKHİR FĪ MANĀKIB AṢH-
SHAĪKH 'ABD AL-ĶĀDIR.

A biographical account of aṣh-Shaikh 'Abd al-Ķadir al-Jilānī (see No. 119) by *علي اليافعي* *ʿAlī al-Yāfiʿī* *ʿAfif ad-Dīn Abū Muḥammad ʿAbdallāh bin Asʿad bin ʿAlī al-Yāfiʿī aṣh-Shāfiʿī*, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning:—

قال العبد الفقير إلى عفو الله و لطفه و رحمته و عنة عبد الله بن أسعد
اليافعي اليمني الشافعي ... أما بعد حمد الله الذي خضع لسلطان عظمته
كل شيء الم .

It is a supplement to *Rawḍ ar-Riyāḥīn* No. 274, and contains two hundred stories concerning Saliyidīnā 'Abd al-Ķadir al-Jilānī. It is also designated *بطراف عجائب الآيات و البراهين و إرداف غرائب الحكايات روض الرياحين*.


For copies see Berlin Cat. No. 8804; India Office Cat. No. 708 II; and Asiatic Society Cat. p. 63.

Printed at Egypt.

A note in another hand gives the date of transcription and the name of the scribe as follows:—

كتبه خدا نواز كلكتي سنة ١٢٦٦ هـ

Written in Naskh. Not dated. C. 19th century.

 No. 276.

fol. 258; lines 11; size 8×5; 6½×3½.

مختصر بهجة الاسرار

MUKHTAṢAR BAHJAT AL-ASRĀR.

An abridgement of 'Alī bin Yūsuf ash Shabṭanaufī's famous book on the sayings and miracles of Muḥī ad-Dīn abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Māsa al-Jilī al-Baghdādī, known as Bahjat al-Asrār, died, A.H. 561, A.D. 1165. See for his life No. 119. The name of the author of this abridgement could not be traced as the first fol. is defective. Only بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, an ornamental *Unwān*, and the word اللَّهُ exist in the first fol. It commences on the 2nd fol. as follows:—

و كفى بالله شهيدا على الله عليه وعلى آله وصحبه وازواجه وذريته
وسلم تسليما كثيرا اما بعد فعذه جمل من كلام الشيخ العارف العالم العامل
الرياني والقطب الصمداني الم *

Fol. 173 should come next to fol. 166, fol. 192 next to fol. 190, fol. 191 next to fol. 199, and fol. 220 next to fol. 215. The first ten foll. are much damaged. Borders of foll. 1-32 and 246-258 are changed. Written in two hands; foll. 28 to half of fol. 53a and foll. 73-78 are in one hand, and the rest in another. The word *باسم* is written in red ink throughout the book. Worm-eaten. The original work was printed in Cairo, A.H. 1304.

Written in Naskh. Dated A.H. 1150. Scribe غلام محي الدين

بن محمد صديق

Shi'a Biography.

No. 277.

fol. 149; lines 17; size $8 \times 4\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

خلاصة الاقوال في معرفة الرجال

KHULĀṢAT AL-AKWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical work on Imāmiya scholars by جمال الدين حسن Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Mutahhar al-Hillī, died, A.H. 726, A.D. 1325. See for his life No 87.

Beginning:—

الحمد لله مرشد عباده الى سبيل السداد الخ *

For copies see Berlin Cat. Nos. 9926-7; Paris Cat. No. 1108; and Bankipur Cat. p. 223. See also Kashf al-Hujub p. 206.

The work is divided into two parts and an epilogue. The first part ends on fol. 104a, and the concluding words of the colophon are as follows:—

تم الجزء الاول بقلم الفقير تراب اقدام المؤمنين عبد علي بن محسن
ابن شمس بن محمد يوم الثلاثاء من ايام جمدي الآخر من شهر سنة ١٠٥٢ *

The second part begins on fol. 104b, as follows:—

هذا هو القسم الثاني من كتابنا الموسوم بخلاصة الاقوال في معرفة

الرجال و هذا القسم مختص بذكر الضعفاء الخ *

For details see Berlin Cat. No. 9926. The headings of chapters and the first word of each name are in red ink. Foli. 2-37 are a little damaged on account of the pasting of paper over the text. It bears marginal corrections. Stained with damp. The work ends on fol. 149a. Fol. 149b contains some biographical information.

Written in Naskh. The colophon runs thus:—

و فرغ من تصحيحها لنفسه تراب اقدام المؤمنين المحتاج الى
رحمة ربه الغنى المحسن عبده عبد علي بن محسن في النجف الاشرف
يوم الخميس التاسع والعشرون من جمدي الآخر من شهر سنة ١٠٥٢ *

No. 278.

fol. 250; lines 19; size 13×8; 9×4½.

مذور العقيان في تراجم الاعيان

SHUDHŪR AL-'IKYĀN FĪ TARĀJIM AL A'YĀN.

Vol. I.

The first volume of biographical work on Shī'a scholars by as-Saiyid al-sayid 'Ajjār Ḥusayn bin al-sayid Muḥammad Qulī al-Naisābūrī al-Kanṭūrī. He was born at Meerat in A.H. 1240, A.D. 1824, studied with his father, made a pilgrimage to Karbalā', and wrote some useful works. He died in A.H. 1290, A.D. 1869. See the preface of *Kaṣḥf al-Ḥujub*, p. 3; and *Nujūm as-Samā'*, p. 422.

Beginning:—

الحمد لله رافع درجات العلماء وبعد فهذا كتاب حافل في تراجم
العلماء سميته شذور العقيل في تراجم الاعيان و ذكرت فيه ما ذكر في امل
الاعمل وزدت عليه ما وجدت من تراجم العلماء في غيره من كتب الاصحاب
او غيرهم اللهم •

The names are arranged alphabetically. The first word of each name is written in red ink. It has marginal corrections. Lacunae are in foll. 8b, 56a and 224b. It ends with the life of علي بن محمد بن العباس.

Written in clear Naskh. Not dated. C. 19th century.

No. 279.

fol. 277; lines 19; size 13×8; 9×4½.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

علي بن عبد الله ابو الحسن القزويني القلبي وجه من اصحابنا ثقة
في الحديث قدم بغداد سنة ست وخمسين وثلاثمائة اله •

The first word of each name is written in red ink. Lacunae are found in foll. 51b, 89b, 104a, 109a, 199, 200a, 201, 202, 203a

and 231b. There are marginal corrections. From the colophon it appears that in A.H. 1312 it was compared with the original copy of the author.

Written in the same hand of Naskh. Not dated. C. 19th century.

Cosmography and Geography.

No. 280.

fol. 139; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

معجم البلدان

MU'JAM AL BULDÂN.

A portion of the famous geography by شهاب الدين أبو عبد الله Shihab ad-Dīn Abū 'Abdallāh Yaḳūt bin 'Abdallāh al-Ḥamavī ar-Rūmī. He was born in A.H. 574, A.D. 1178, or A.H. 575, A.D. 1179. He studied under al-'Ukbarī. He visited different countries of Islām, and died on 20th Ramadān, A.H. 626, 20th August, 1229. For details see Ibn Khallikān, Vol. II., p. 349; Brockelmann, Vol. I., p. 79; and Wüstenfeld, Gesch. No. 310.

It begins abruptly as follows:—

أبده بالبلاد الموحدة قال أبو سعد قال الحفاظ أبو بكر أحمد بن موسى بن مردويه آية من قرى أصبهان الخ •

It contains only the account of the following places:—

آبة - أربل - أرم - لوفبوية - اسكاف - أقلس - أم القري - اهواز - ابوان - باب التين - باب العيرون العارستان - باب الطلق - برائن - برلستان - بسا - بصرة - بغداد - بليد - بيهق - تستر - قون - جريزان - جرجان - جزيرة - حمص - حوب - دومة الجندل - ربة - ربي - زوار - سقيفة - سوس - سهل - صفين - طبرستان - طبرك - عراق - عرب - عمان - فسا - قاشان - قشمر - كرخ - كعبة - مدائن - مدينة - نجف - بصرين •

The whole work is edited by Wüstenfeld in 6 vols., Leipzig 1866-73. There is erroneously written on the title-page:—

معجم البلدان لابي بكر أحمد بن موسى بن مردويه الحفاظ رضي الله عنه المتقدم على ياقوت الحموي صاحب المعجم •

Names of places of which accounts are given are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 281.

fol. 359; lines 14; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مباهج الفكر ومناهج العبر

MABĀHIJ AL-FIKAR WA MANĀHIJ AL-'IBAR.

A cosmographical work by جمال الدين محمد بن ابراهيم بن يحيى Jamāl ad-Dīn Muḥammad bin Ibrāhīm bin Yahyā al-Warrāk al-Kutbī, known as al-Waṭwāt. He was born in Dhū'l Hijja, A.H. 632, August 1235, and died in Ramaḍān A.H. 718, November 1318. See Brockelmann, Vol. II., p. 54; and Hāji Khalifa, Vol. V., p. 361.

Beginning:—

يقول العبد الفقير الى الله تعالى الغني محمد بن ابراهيم بن يحيى
الوراق عفا الله عنه الحمد لله الذي حلّ من ذى البيلان عقدة اللسان الم *

The work is divided into four volumes, each volume having a separate preface. Our copy contains the first and second volumes bound together. In Berlin Cat. only the second and fourth volumes are mentioned. See Berlin Cat. Nos. 6045 and 6207.

The first volume begins on fol. 4a as follows:—

الفن الاول في ذكر السماء

بسم الله الرحمن الرحيم

الحمد لله الذي رفع بقدرته منصوب الطليق السبع و سقّ فيها نجومها الم *

This volume contains the following chapters:—

fol. 5a.	الباب الاول في ذكر مبدء خلق السماء و ما هيئتها
„ 19b.	الباب الثاني في ذكر الكواكب السبعة المتحركة (المتحركة)
„ 48b.	الباب الثالث في ذكر الكواكب الثابتة
„ 62a.	الباب الرابع في ذكر منازل القمر و اقوابها
„ 83b.	الباب الخامس في اقوال العلوية
„ 111a.	الباب السادس في الليالي و الايام
„ 131a.	الباب السابع في الشهور و الاعوام
„ 140a.	الباب الثامن في فصول السنة و ازمقتها
„ 155a.	الباب التاسع في ذكر مواسم الامم و اعيادها

The second volume begins on fol. 167b as below :—

الحمد لله المنزه عن مقارنة (مقارنة) المثل و مقارنة الغد اليه *

For the chapters of this volume see Berlin Cat. No. 6045.

Foll. 355b-359 contain lacunae.

Written in Nasta'liq. Not dated. C. 19th century.

No. 282.

fol. 246 ; lines 21 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{1}{4}$.

fol. 1-83. I.

زبد محاسن عرصة الزمان

ZUBAD MAHĀSIN MIR'AT AZ-ZAMĀN.

A work on cosmography describing among other things the wonders of the world by واعف شاه المصري Ibrāhīm bin Wāṣif Shāh al-Miṣrī. See for his life No. 218.

Beginning :—

الحمد لله باري السموات و رازق المخلوقات اليه *

For copy see Br. Mus. Suppl. Cat. No. 687.

In Hājī Khalifa, Vol. IV., p. 186, and in Br. Mus. Suppl. Cat. No. 687 this work has been named 'Aja'ib ad-Dunyā.

It is divided into three parts.

fol. 1a. (الجزء الأول)

.. 16b. الجزء الثاني من عجائب الدنيا

.. 54a. الجزء الثالث في ذكر الملوك

Headings of chapters are in red ink. It has gold lines on the margin and coloured paper. Worm-eaten.

Written in Naskh. The colophon runs thus :—

وافق الفراغ من نسخة هذا الكتاب المبارك يوم السبت سلخ ربيع الآخر
من شهر سنة اربع عشر و الف كته ... محمد بن محمد بن عبد الكريم
الجزري الشافعي *

fol. 83b-246.

II.

Another work on cosmography.

The name of the author could not be traced.

Beginning:—

بسم الله الرحمن الرحيم وبه اكتفى قال صاحب كتاب طب النفوس
وولن عليه صاحب كتاب سرور تدوير اخبار الأمم الماضية الخ *

It was composed in Jerusalem in A.H. 902, A.D. 1496, as the following passage on fol. 140a indicates:—

وذلك مما نقلته من كتاب المثير الغوام الى زيارة القدس و الشام
وذلك ما ألفه الشيخ الامام ... جمال الدين ابي محمود احمد بن محمد
ابن ابراهيم بن هلال بن تميم رحمه الله ونفعنا بعلمه وفرغته منه في العشر
الثاني من جمادى الآخرة سنة اثنين وتسعمائة بالقدس الشريف بالمدرسة
الجوهريّة *

The last fol. contains the names of three previous owners. Worm-eaten.

Written in Naskh. Not dated. C. 16th century.

Logic.

No. 283.

fol. 197; lines 16-14; size 11×8; 9×5½.

كتاب المقولات

KITĀB AL-MAQŪLAT.

It is a translation of Aristotle's work on Logic. According to Hājī Khalifa, Vol. III., p. 96, this work deals with Logic, Physics, Metaphysics and Ethics, the Logic portion covering eight books. Ibn Abī Uṣāib'a Vol. I., p. 262 says:—

قال ابو نصر الفارابي ان ارسطوطاليس جعل اجزاء المنطق ثمانية كل
جزء منها في كتاب *

But the copy under notice contains only four books on Logic, as below:—

fol. 1-43.

I.

كتاب قاطيغورس

KITĀB QĀṬIGHŪRAS.

A book on categories. This book according to Hājī Khalifa, Vol. III., p. 96 and Ibn al-Kifī, p. 35 was translated from Greek

by Abū Zaid Hunain bin Ishāq al-Ibādī. He was the son of a Christian apothecary at Hira and studied medicine under Yahyā bin Māsawaih. He was a great physician and a great translator of Greek works, and also a personal medical attendant of Caliph al-Mutawakkil (A.H. 232-247, A.D. 847-861). He poisoned himself, because Bishop Theodosius excommunicated him, dying on 6th Šafar A.H. 260, 30th November A.D. 873. For details see Ibn Khallikān, Vol. I., p. 184; Ibn al-Kifī, *Tārīkh al-Ḥukamā'*, p. 171; Ibn Abi Uṣaib'a, Vol. I., p. 184; *Iktifa' al-Kunū'*, pp. 177, 213; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 205 and Wüstenfeld, *Ärzte* No. 69.

Beginning:—

قد اختلف مفسر كتب ارسطو في عرض هذا الكتاب فقوم زعموا ان
عرضه في هذا الكتاب النعم •

Al-Fārābī wrote a commentary on it. See Ḥājl Khalifa, Vol. III., p. 96.

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

It has been edited by J. T. Zenker, *Lipsiae* 1846. See Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

fol. 44-70.

II.

كتاب بارميناس

KITĀB BĀRMİNĀS.

A book on interpretation. This book was translated from Greek into Syriac by Abū Zaid Hunain bin Ishāq, d. A.H. 260, A.D. 873, and from Syriac into Arabic by his son Ishāq bin Hunain. He was a friend of Kāsim bin 'Ubaid wazīr of the Caliph al-Mu'taḍid and was more of a philosopher than of a physician. He died of paralysis on Rabi' I. A.H. 298 or 299, November A.D. 910 or 911. For details of his life see Ibn Nadīm, p. 285; Ibn al-Kifī, p. 35; Ibn Abi Uṣaib'a, Vol. I., p. 200; Ibn Khallikān, Vol. I., p. 70; Wüstenfeld, *Ärzte*, No. 71; Z.D.M.G. Vol. L. p. 393; Leclerc, Vol. I., p. 139; and Brockelmann, Vol. I., p. 206.

Beginning:—

فلما أخذ في الكلام بارميناس وهو الكلام في العبارة ويجب ان يجرب
على العادة في ايراد ابواب الثمانية النعم •

For copies see Derenbourg, No. 612-13; Rampur List, p. 460; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalifa, Vol. III., p. 96. See also Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

fol. 80-149.

III.

كتاب القياس

KITĀB AL-KAYĀS.

A book on prior analytica. According to Ḥājī Khalifa, Vol. III., p. 96 Theodorus (see for his life Ibn Abī Uṣaibī'a, Vol. I., p. 398) has translated this book into Arabic and al-Kindī has written a commentary on it. See Ibn al-Kifṭī, p. 36.

Beginning:—

جوامع انطوطيعة الاولى والثانية وهما القياس والبرهان - اول ما ينبغي

ان يشرح فيه ان يبدء في الابواب الثمانية الم *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624.

See also Ellis, Vol. I., p. 313.

fol. 150-197.

IV.

كتاب البرهان

KITĀB AL-BURHĀN.

A book on posterior analytica. This book was translated first into Syriac by Ishāk bin Ḥumain and then from Syriac into Arabic by Abū Bishr Mattā bin Yūnus al-Ḥannā'ī. The latter was a Christian by religion and a translator of books into Arabic. He died in A.H. 328, A.D. 940. See Ibn Abī Uṣaibī'a, Vol. I., p. 235; Ibn al-Kifṭī, pp. 36, and 323; Z.D.M.G. Vol. L., p. 398; and *Analecta Orientalia ab Poeticam Aristoteleam*, edited by Margoliouth, *Lipsiae*, 1887.

Beginning:—

كتاب البرهان و ارسطوطاليس من بعد فرائد من الكلام في القياس المطلق

يقتل في الكلام في القياس البرهاني الم *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalifa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.

For further details of all these books see Casiri, Vol. I., pp. 304-11.

Written in ordinary clear Naskh. Not dated. C. 19th. century.

No. 284.

fol. 324: lines 21; size $8\frac{1}{2} \times 5$; 6×3 .

كتاب الشفاء

KITAB ASH-SHIFĀ'.

Part of the portion on Logic of the famous work called ash-Shifā by *أبو علي الحسين بن عبد الله بن سينا* Abū 'Alī al-Husain bin 'Abdallāh bin Sīnā (known in Europe as Avicenna). He was born at Afghina, near Bukhārā, in A.H. 370, A.D. 980, and studied philosophy and medicine in the chief town of his native province. He is the greatest philosopher after al-Farābī, and is designated by the titles of *المعلم الثاني* and *الشيخ الرئيس*. He died in A.H. 428, A.D. 1037. For details of his life see Ibn Khallikān, Teheran edition, Vol. I., p. 167; Ibn Abī Uṣaibī'ya, Vol. II., pp. 2-20; Ibn al-Kifṭī, pp. 414-26, Nāma-i Dānishwarān, pp. 53-83; Baron Carra de Vaux's Avicenna, pp. 131-56; Ency. Britannica (11th edition) p. 62; Brockelmann, Vol. I., p. 452; Wüstenfeld, Ärzte, No. 128; and Leclerc, Vol. I., p. 406.

Ash-Shifā is divided into four parts, namely (1) Logic, (2) Physics, (3) Mathematics and Astronomy and (4) Metaphysics.

Beginning:—

الكلية وفي كل واحد فكيف يمكن أن يعين حتى يعتبر الم *

From fol. 11a new chapter begins as follows:—

المقالة الثانية من الفن الرابع من الجملة الأولى في عكس المقدمات

على الإطلاق الم *

For copies see Berlin Cat. No. 5044; Br. Mus. Cat. p. 745; Br. Mus. Suppl. Cat. No. 711; India Office Cat. No. 475; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99; Yeni Cat. Nos. 770-5; Rampur List, p. 397; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of Logic, Physics, and Metaphysics have been translated into Latin by Dominicus Gundisavus (*Venetije*, A.D. 1508). See Ellis, Vol. I., p. 595.

Some foll. are missing after foll. 39, 109, 136, 240, 273 and

292. Foll. 5a, 9a, 15a, 17b, 21b, 23b, 28b, 37a, 52a, 56, 64b, 66b, 75b, 80a, 83a, 84a, 87a, 90a, 94b, 98b, 100a, 103b, 108a, 111b, 114a, 115a, 118a, 120b, 122b, 124b, 126b, 128a, 129a, 131a, 133b, 137b, 143a, 147a, 151a, 153b, 157a, 162a, 171a, 177b, 179b, 182b, 184a, 186b, 190b, 195b, 204a, 206b, 212a, 213b, 219b, 223a, 225a, 228a, 233a, 239a, 244a, 246b, 249a, 251a, 253a, 255b, 259b, 264b, 271a, 273a, 277a, 281a, 283a, 285b, 289a, 292a, 294a, 296b, 301a, 304, 305b, 308b, 315b, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the 1st fol. is pasted over with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 285.

fol. 165; lines 21; size $9\frac{1}{2} \times 5$; 6×3 .

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning:—

فى صورة الفيلس المطلق قد فرغنا من الفاظ المفردة و احوالها
الجم *

Fann V. begins on fol. 24b, thus:—

المقالة الاولى من الفن الخامس من الجملة الاولى وهي فن البرهان
من المنطق وفيها اثنا عشر فصلا الجم *

Foll. 23b and 24a are blank, but without causing any break in the text. Lacunae are in foll. 6b, 9b, 13a, 16b, 19b, 21a, 26a, 72a, 75a, 76a, 81a, 83b, 86a, 91b, 98a, 102a, and 106a. Borders of foll. 152-165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7-13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 286.

fol. 210, lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

THE SAME.

. The same portion on Logic of the work noticed above.

Beginning :—

المقالة الأولى من الفن الخامس من الجملة الأولى وهي فن البرهان
من المنطق وفيها اثنا عشر فصلا من *

Headings of chapters in red ink. There are marginal notes on the earlier portion of the book. It has also marginal corrections. Wrongly designated on the title page as صادق أبي برهان. Stained with damp.

Written in Naskh. Dated A.H. 1084. Scribe محمد شريف بن
عبد العزيز بن شيخ خضر لخصائي.

No. 287.

fol. 127 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

THE SAME.

The second volume of the work noticed above.

Beginning :—

الفن الأول من الطبيعيات في السماع الطبيعي وهو أربع مقالات من *

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Maqāla 1, and 2, and Faṣl. 1 and 2 of Maqāla 3) have been translated in Latin by Dominicus Gundisalvus (*Venetijs*, 1508). Fol. 366 and 556 contain lacunae. Fol. 115b, 116a are blank, but without causing any break in the text. Fol. 796 contains marginal glosses. The lower halves of fol. 98b, 115a, 120b are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'liq and Shikasta. Fol. 115a contains the name of the copyist and the date of transcription as follows :—

انتهى هذين الفنين في يوم الثالث من العشر الثالث من شهر
في الحجة الحرام سنة ١٠٨٩ بعون الله وتأييده والصلاة على محمد ونبه
وآله لجمعين الطيبين الطاهرين على يد ائمة عباد الله المذنب الرجعي الى
رحمة الله ابو البركات الرازي اقل عباد الله *

No. 288.

fol. 206; lines 17-25; size $11\frac{1}{4} \times 6\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

لوامع الاسرار في شرح مطالع الانوار

LAWĀMI' AL-ASRĀR FĪ SHARḤ MAṬĀLĪ' AL-ANWĀR.

A commentary on Maḥmūd bin Abī Bakr al-Urmavī's first part or portion of Logic of the work called Maṭālī' al-Anwār by قطب الدين Kuṭb ad-Dīn Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥṭānī. He was a pupil of 'Aḍud ad-Dīn al-Ījī, and became one of the most eminent scholars of his time. In A.H. 763, A.D. 1361, he came to Damascus. He is the author of several works, and died in A.H. 766, A.D. 1364. As-Suyūṭī in his work *Bughyat al-Wu'at* (No. 268) fol. 153b, and ad-Durur al-Kāmina (No. 271) fol. 427a, have named him Maḥmūd bin Muḥammad ar-Rāzī. For details see *Tabakāt al-Kubrā*, Vol. VI., p. 31; *at-Ta'liqāt as-Saniya*, p. 53; *Ḥabīb as-Siyar*, Vol. III., Juz' I., p. 126; and *Brockelmann*, Vol. II., p. 209.

Our author should not be confounded with another scholar of the same title, Kuṭb ad-Dīn, whose proper name was Maḥmūd bin Mas'ūd ash-Shirāzī, died A.H. 710, A.D. 1310. (See also No. 320.) Ḥabīb as-Siyar, again, has not made this mistake, but another in supposing that there were two Kuṭb ad-Dīn ash-Shirāzīs, one of them being the pupil of at-Tūsī, and the author of the commentary on al-Kānūn, and the other the author of the commentaries on al-Miftāḥ and Hikmat al-Ishrāq, and has consequently mentioned a man of the name in two places, see Vol. III., Juz' I., p. 67 and Vol. III., Juz' I., p. 112. These works are all the production of one man, namely, Kuṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shirāzī.

Biographers of the Imamiya school think that Kuṭb ad-Dīn ar-Rāzī belonged to their school. See *Shudhūr al-Ikhyān*, Vol. II., fol. 316; *Muntaha'l Maḳāl*, p. 289; *Amī al-Āmil*, p. 70 and *Kashf al-Hujub*, p. 353 (where the date of his death is wrongly given A.H. 796, A.D. 1393); while others consider him to be a follower of Shāfa'i school.

Beginning:—

الحمد لله فيّاتى ذوارف العوارف الخ *

It was dedicated to Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd ad-Dīn, the Vazīr. Al-Urmavī divided his work into two principal parts. The first part deals with Logic, and the second with Metaphysics. Our commentary deals with the first part of the book, and is divided as follows:—

fol. 66.

القسم الأول في اكتساب التصور

" 70a.

القسم الثاني في اكتساب التصديق

It is one of the most popular works in India and Persia.

For copies see Berlin Cat. No. 5087; India Office Cat. No. 524; Browne, *Hand List of Cambridge Library*, p. 109; Rampur List, p. 458; Bankipur Cat. p. 382; and Hyderabad List, *Fann Mantik*, No. 1.

For supercommentaries see *Hajl Khalifa*, Vol. V., p. 595, and Berlin Cat. No. 5095.

It has been lithographed at Teheran.

Quotations from the text, and passages of the commentary, are introduced with the words *قال* and *أقول* respectively in red ink. In some places the blank spaces intended for the words have not been filled in. Fol. 194 is bound in reverse order. A portion of fol. 41b is blank with the remarks at the top of the page *تمام* *بالأدلة عبارة هذه الصحيفة*. After fol. 80 some foll. are missing. Fol. 81 is not a part of the work, but contains a note on some passages of the book. Foll. 147b, 176a, and portions of foll. 167b, 171a, 173, 175b, are blank. The title-page and the last fol. contain some prayers and prescriptions. Foll. 1-20 have been supplied recently. There are marginal notes.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 289.

fol. 134; lines 17: size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 2\frac{1}{2}$.

حاشية شرح البطالع

HASHIYA SHARH AL-MATA'ALI'.

A supercommentary on Kutb ad-Din ar-Razi's commentary (see No. 288) on Urmavi's work called *Maṭālī' al-Anwār* by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Ali bin muḥammad bin 'Ali, known as as-Saiyid ash-Sharīf al-Jurjānī. He was born in A.H. 740, A.D. 1339. He studied with Kutb ad-Din Muḥammad ar-Rāzī, Akmal ad-Din Muḥammad bin Maḥmūd al-Bābartī, and with other eminent 'Ulamā' of his time. He settled at Shīrāz and began to teach students. When Timūr conquered Shīrāz, he much respected al-Jurjānī, and included him among the scholars of his court. A discussion took place between him and Sa'd ad-Din at-Taftāzānī in which it is said that al-Jurjānī overcame him. Al-'Ainī and those who followed him think that he died in A.H. 814,

A.D. 1411, but other reliable authorities say that he died in A.H. 816, A.D. 1413. For details of his life see Ḥabīb as-Siyar, Vol. III., Juz' III., p. 89; Fawā'id al-Bahīya, p. 53; and Brockelmann, Vol. II., p. 216. Ibn 'Arab Shāh in his famous history of Timūr (Calcutta edition A.H. 1257) p. 266 has wrongly named al-Jurjānī as Muḥammad instead of 'Alī.

Beginning :—

قال وحيد زمانه تغمد الله بغفرانه الحمد لله فيان ذوارف العوارف
الغياض الوهاب من فاض المار فيضا ونبوذة الم *

For copies see Berlin Cat. No. 5089; Br. Mus. Suppl. Cat. No. 733; Br. Mus. Cat. p. 249b; India Office Cat. No. 525; Gotha Cat. No. 1184; Paris Cat. No. 2390; Rampur List, p. 441; Asiatic Society Cat. p. 77; and Hyderabad List, Fann Mantik, No. 3.

Profuse marginal notes occur in the earlier portion. Foll. 128b-134 are made defective by the pasting of paper over them. The word قوله is in red ink. Fol. 23 should come just after fol. 17 and fol. 18 should go after fol. 22. Two foll. are missing after fol. 23. The MS. ends abruptly as follows :—

تقيض المحصول عليه اذ يجوز كونها لعدم صدق *

Written on different kind of paper in two hands. Foll. 1-80, 97-104, and 134 are in Nasta'liq, and the rest in Naskh.

Not dated. C. 18th century.

No. 290.

fol. 165; lines 17; size 8½ × 5½.

THE SAME.

Another copy of the supercommentary. It begins as the preceding, one and ends as the Berlin copy does; see No. 5089. In foll. 66-68 the interlinear spaces are unusually large. Foll. 126-165 have been recently supplied. From the beginning up to fol. 125 the commentary is overlined with either black or red ink, and from fol. 126 up to the end the commentary is introduced with the word قوله in red ink. Marginal notes and corrections occasionally.

Written in Nasta'liq. Not dated. C. 18th century.

No. 291.

fol. 67; lines 19; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

حاشية شرح المطالع

HĀSHIYA SHARH AL-MATAĀLI'.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work on Logic called Maṭāli' al-Anwār. It is defective both at the beginning and end, and the name of the author cannot be found in the body of the text; but according to a note on the title-page its author was Dā'ūd. He flourished about A.H. 850, A.D. 1446, and his surname was ash-Shirwānī; see Hāji Khalifa, Vol. V., page 595, and Brockelmann, Vol. I., p. 467.

Our copy deals with the latter part of the portion of Logic, treating of affirmation, تصديقات, and begins abruptly as follows:—

لى المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية اما
فى التصديق لما كان قسما للعلم المفسر بالصورة العاطلة الخ *

For copies see Berlin Cat. No. 5090, Derenbourg, No. 643, and Rampur List, p. 436.

Slightly worm-eaten. The inner edge is changed to different kinds of paper. Spaces for insertion of the word قوله in red ink are not filled in. On the title-page it bears the seal and signature of Muḥaffar Husain, dated 1869. It ends abruptly as follows:—

منذ لمجهول على ان طبعه عن متعارفه قلت *

From the beginning up to fol. 50 the MS. is written in Naskh, and the rest is in Nasta'liq. Not dated. C. 18th century.

No. 292.

fol. 94; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

القطبى

AL-KUTBĪ.

A commentary on 'Alī al-Katibī's treatise on logic called ash-Shamsiyya by قطب الدين ابو عبد الله محمد بن محمد الرازى التختاني Kuṭb ad-Dīn Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Tahtānī, died A.H. 766, A.D. 1364. For his life see No. 288.

Beginning:—

ان ابنى در نظم يبنل البيان الخ *

The full title of the commentary is *تصريح القواعد المنطقية في شرح الرسالة الشمسية*. According to *Haji Khalifa*, Vol. IV., p. 76; and *Habib as-Siyar*, Vol. III., Juz' I., p. 126, the author dedicated it to *Wazir Ghayath ad-Din Muhammad bin Khaja Rashid* (see for his life *Habib as-Siyar*, Vol. III., Juz' I., p. 122).

For copies see *Berlin Cat.* No. 5258; *India Office Cat.* No. 503; *Gotha Cat.* No. 1186; *Br. Mus. Suppl. Cat.* No. 99, III.; *Casiri*, Vol. I., No. 180; *Rampur List*, p. 460; *Hyderabad List*, *Fann Mantik* No. 5; and *Asiatic Society Cat.* p. 79.

For other commentaries and supercommentaries see *Haji Khalifa*, Vol. IV., p. 76 and *Berlin Cat.* No. 5271.

Printed, Calcutta, A.H. 1259; Cairo, A.H. 1307; and lithographed repeatedly in India.

The text (*ash-Shamsiya*), with an English translation, has been printed in the *Bibliotheca Indica*, 1854.

The text and the commentary are introduced with the words *قال* and *اقول* respectively in red ink. Foll. 1-18a, 32, and 33a contain marginal glosses. Fol. 85a is in another hand. Slightly worm-eaten. On the title-page it has a seal, dated A.H. 1207.

Written in ordinary *Nasta'liq*. Not dated. C. 19th century.

No. 293.

fol. 110; lines 17-20; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding copy begins. Fol. 2a and half of fol. 2b are blank. The MS. is a little injured by damp. The spaces for writing the words *قال* and *اقول* in many foll. are blank.

Written in *Nasta'liq*. Not dated. C. 19th century.

No. 294.

fol. 217; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

fol. 1-85.

I.

میر قطبی

MIR QUTBI.

A supercommentary on *Kutb ad-Din ar-Razi's* commentary on *al-Katibi's* treatise on *Logic* called *ash-Shamsiya* by *علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني* 'Ali bin Muhammad

bin 'Alī known as as-Saiyid ash-Sharīf al-Jurjānī, d. A.H. 816, A.D. 1413. For his life see No. 289.

A few foll. are missing from the beginning. It begins abruptly as follows :—

وجوب التصور بوجه ما و امتناع الشروع فيه مطلقا الخ *

For copies see Berlin Cat. No. 5260; India Office Cat. Nos. 507-12; Rampur List, p. 465; and Bankipur Cat. p. 737.

Printed, Calcutta, A.H. 1261, and repeatedly lithographed, in India.

For other glosses on the supercommentary see Hājī Khalīfa, Vol. IV., p. 76.

Passages of the commentary are introduced with the word قوله in red ink up to fol. 50, after that spaces for the insertion of the said word are not filled in. It ends abruptly as follows :—

فلا يكون ايضا جزءا عليحدة بل مندرجا في المبادئ التصديقية *

Written in ordinary Nasta'liq. Not dated. C. 18th century.

foll. 86-217.

II.

السعدية

AS-SA'DIYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsiyya by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Din Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See No. 398.

This manuscript is defective both at the beginning and end. It begins abruptly as follows :—

التصديقات او بالعكس وان اريد بالغالط الخ *

This work is described in No. 298. Foll. 1085-109 contain lacunae.

Written in different hands of Nasta'liq. Not dated. C. 18th century.

No. 295.

foll. 75; lines 25-21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

foll. 1-43a.

I.

الحاشية علي مير قطبي

AL-HĀSHIYA 'ALĀ MĪR QUTBĪ.

Annotations to Qutb ad-Din ar-Rāzī's commentary called al-Qutbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's super-

commentary on the same (see No. 294). The name of the annotator is not mentioned in the body of the book, but by comparing the beginning and the end of the MS. with those of the Berlin Copy No. 5263, it is evident that the author is عماد بن محمد بن يحيى Imād bin Muḥammad bin Yaḥyā bin 'Alī al-Fārisī. He flourished in the 9th century Hijra, and died c. A.H. 900, A.D. 1497. See Berlin Cat. No. 5263, and Hājī Khaliḥa, Vol. IV., p. 77.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين قوله
ورتبته على مقدمة و ثلاث مقالات و خاتمة اعلم ان من داب المصنفين ان
يشيروا في اول تصانيفهم الى

The annotation deals only with some portion on نصورات of the book.

For copies see Berlin Cat. No. 5263; India Office Cat. No. 513; Rampur List, p. 438; and Asiatic Society Cat. p. 77.

Our copy and the Berlin copy are without the preface, while the India Office copy has it. On the title-page, the name of the annotator is wrongly given as عماد الدين البغلي.

Written in Nasta'liq. Dated A.H. 1240. Scribe محمد علي.

fol. 43b-75.

II.

These are also glosses to the work of as-Sayid ash-Sharif and to the commentary itself, but it deals with تصديقات only.

The name of the author is not known.

Beginning :—

قال الشارح المقالة الثانية الم يعني انه يعمل وينسب في هذه
المقالة الاحوال و الصفات على نفس القائلها الم

It is incomplete, and ends as follows :—

فانه اذا عكس الترتيب صار هكذا بعض ا ب و لا شى من ج ب و هو
الصواب الثالث

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century.

No. 296.

fol. 164; lines 15; size $11\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

العاشية علي مير قطبي

AL-HĀSHIYA 'ALĀ MĪR KUTBĪ.

Annotations to Kutb ad-Dīn ar-Rāzī's commentary called al-Kutbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's supercommentary on the same (see No. 294, I) by ملا عبد الحكيم بن شمس Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī, died A.H. 1067, A.D. 1656. See No. 6.

Beginning:—

اعلى منطق انصح به لسان الفصحاء و اولى مدرك ارتسم في اذهان
الذكيا والنج *

From the preface it appears that the author wrote this supercommentary at the request of his son, but Dr. Loth in India Office Cat. No. 518 says that he wrote these notes on the advice of his father. It is an astonishing remark of the learned doctor. Most probably he read the word *ابن*, meaning son, as *اب*, meaning father. It was dedicated to Shah Jahān, A.H. 1037-1069, A.D. 1628-1659.

For copies see Berlin Cat. No. 5264; India Office Cat. Nos. 518-19; Rampur List, p. 437; and Bankipur Cat. p. 174.

Printed, Constantinople, A.H. 1259, lithographed, Dehli, 1870.

Quotations from the commentary and the supercommentary are introduced by the word *قوله* in red ink up to fol. 149. In the rest of the MS. places for the insertion of the word *قوله* are not filled in. It is incomplete, and ends abruptly as follows:—

لا امتناع في ان يكون المتأخر في الوجود على ثبوت المتقدم لشي
آخر كذا في حواشي المطالع وهو مأخوذ من كلام الشيخ في الشفاء *

Written in mixed Nasta'lik and Shikasta. Not dated. C. 19th century.

No. 297.

fol. 69; lines 26; size $8\frac{1}{4} \times 5$; $6 \times 2\frac{1}{4}$.

العاشية علي مير قطبي

AL-HĀSHIYA 'ALĀ MĪR KUTBĪ.

Annotations to as-Saiyid ash-Sharīf al-Jurjānī's supercommentary on the same by أحمد البيروني Ahmad al-Abiwardi. *

Beginning :—

الحمد لله الذي نور قلوب العارفين و بعد و هذه هدايات الفها
 تراب اقدام الفقراء احمد البيوردي تشعيذا لخواطر بعض الناظرين
 معلقا ايها على ما ينسب الى سلطان المصطفى المرتضى الشريف
 من العواشي المتعلقة بشرح الرسالة الشمسية الخ *

For copy see Paris Cat. No. 2378. Also see Hājī Khalifa Vol. IV., p. 77.

Spaces for the insertion of the word قوله in red ink have not been filled in. All the borders have been changed. Much worm-eaten. Wrongly designated on the title-page and last fol. as حاشية ابى داود بر مير.

Written in ordinary Naskh. Dated A.H. 1014. Scribe ولي محمد بن ملا عثمان.

No. 298.

fol. 155, lines 19; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$.

السعيد شرح الشمسية

AS-SA'ADIYA SHARH ASH-SHAMSIIYA.

A commentary on al-Katibī's treatise on Logic called ash-Shamsiyya by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Din Mas'ūd bin 'Umar at-Taftāzānī, died A.H. 792, A.D. 1389. See for his life No. 398.

Beginning :—

الحمد لله الذي بصرنا بنور البداية و التوفيق و بعد فقد سألني
 فرقة من خلاني ان اشرح لهم الرسالة الشمسية الخ *

For copies see Berlin Cat. Nos. 5266-8, Derenbourg, Nos. 660, 669^a, 670; Cairo Cat. Vol. VI., p. 63; Asiatic Society Cat. p. 78; and Rampur List, p. 451.

Lithographed, India.

The inner edge has been supplied in different paper. The words قال and قول are in red ink. Marginal corrections occasionally. A few pages at the beginning have marginal notes.

* Written in Nasta'liq. Not dated. C. 18th century.

No. 299.

fol. 61; lines 17; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح تهذيب المنطق

SHARH TAHDHĪB AL-MANTIḤ.

A commentary on the first part (treating of Logic) of Sa'd ad-Din at-Taftāzānī's work called *Tahdhīb al-MantiḤ wa'l Kalām* by al-Qāḍī Nūr Allāh bin al-Sayid al-Sharīf al-Ḥusaynī al-Shūstari Nūrallāh bin as-Sayid ash-Sharīf al-Ḥusaynī al-Mar'ashī ash-Shūstari, died A.H. 1019, A.D. 1610. See for his life No. 112.

Beginning —

تهذيب المطلق و التلخيص بعدد الملك العلم اما بعد
فيقول العبد نور الله بن شريف الحسيني الشوشتري هذه لوقام
كنت قد قيدها منفرقة عند مباحث التهذيب مع قلة البضاعة فرتبتها صونا
لها عن النجاسة اليه *

For copy see Rampur List, p. 453.

The text is divided into two parts. Part one deals with logic, and part two with scholastic theology. The first part became a very popular work in India and Persia, and several scholars wrote commentaries, supercommentaries, and glosses on the same. See *Hājī Khalifa*, Vol. II., p. 479, and *Berlin Cat.* Nos. 5174-84.

Quotations from the text are introduced with قوله in red ink. Marginal corrections occasionally. Marginal notes having at the end the word منه are numerous.

Written in Nasta'liq. Not dated. C. 17th century. Scribe
تاج الدين بن ولي محمد الحسيني

No. 300.

fol. 64; lines 14; size $7\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

حاشية بدیع المیزان

HĀSHIYA BADĪ AL-MĪZAN.

A supercommentary on 'Abdallāh bin al-Haddād al-Uthmānī at-Tulanbī's commentary on a compendium of Logic called *Mizān MantiḤ* by ملا محمد صادق Mulla Muḥammad Ṣādiq. He was an eminent scholar of the 11th century Hijra, passed a considerable part of his life at Jahāngīr Nagar (Dacca), Bengal, with Shujā', the

son of Emperor Shāh Jahān (A.H. 1037–1069, A.D. 1628–1659). The date of his death is not known. See Bankipur Cat. p. 442. In Rampur List, p. 433, the name of the commentator is given as 'Abd al-Hādī bin Hādhād al-Uṭhmānī at-Tulbanī, died A.H. 922. Tulanbī, according to India Office Cat. No. 574, is from Tulanb (Toolumba) in the Punjab.

Beginning :—

قوله لَوَّ اَي زَيْنَ نفوسنا الذائقة المجردة غير العالة الخ •

For other supercommentaries see Rampur List, p. 436.

Quotations from the commentary are introduced with the word قوله in red ink.

Written in Nasta'lik. Not dated. C. 19th century. Scribe السيد رسول بخش.

No. 301.

fol. 402; lines 15; size $11\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{4}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulām by محمد فیروز بن محبت Muḥammad Firūz bin Muḥabbat. He flourished in the reign of Shāh 'Ālam (A.H. 1173–1221, A.D. 1759–1806). The date of his death is not known. See Bankipur Cat. p. 419.

Beginning :—

لک الحمد یا من من علی الکوان بالذنب الحسن الخ •

This commentary is named Sirāj Wahhāj, and is dedicated to Shāh 'Ālam. The principal chapters are as follows :—

fol. 86.	المقدمة
„ 45a.	التصورات
„ 156a.	التصديقات
„ 400b.	الطائفة

For copies see Rampur List, p. 456, and Bankipur Cat. p. 419.

It has a beautiful 'Uṣṣāḥ at the beginning and gold and coloured lines on the margin. Headings of chapters in red ink. Passages of the original text are marked with red lines. There are occasional marginal glosses up to fol. 262b. Parts of foll. 357, 362, and 364a are blank. At the end of the MS. the date of transcrip-

tion is given in two languages, viz. Pushtô and Arabic. This note shows that it was copied in Kashmir, 17th Jumada II, A.H. 1229.

Written in Naskh. Scribe ملا عبید اللہ آخند زاده ککری

No. 302.

fol. 129; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح سلم العلوم

SHARH SULLAM AL-'ULÛM.

A commentary on Muhibballah al-Bihârî's famous treatise on Logic called Sullam al-'Ulûm by محمد بن نظام الدین بحر العلوم Baḥr al-'Ulûm 'Abd al-'Alî Muḥammad bin Nizâm al-Dîn al-Lakhnawî, died, A.H. 1235, A.D. 1819. See for his life No. 142.

Beginning :—

الحمد لله الذي بعث نبينا يبراهين قاطعة وحجج ساطعة الخ *

For copies see Bankipur Cat. p. 396, and Hyderabad List, Fann Mantîq, No. 11.

Lithographed in India.

Passages of the original text are generally marked with lines. Stained with damp.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1204.

No. 303.

fol. 42; lines 27; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

تعلیقات علی شرح سلم العلوم

TA'LİKÂT 'ALÂ SHARH SULLAM AL-'ULÛM.

Glosses on the commentary of Baḥr al-'Ulûm on al-Bihârî's treatise on Logic called Sullam al-'Ulûm by the commentator (بحر العلوم Baḥr al-'Ulûm 'Abd al-'Alî Muḥammad bin Nizâm ad-Dîn al-Lakhnawî) himself. For his life see No. 142.

Beginning :—

سبحان الذي توحد في وجوده بالوحدانية ... اما بعد فيقول العبد ...
ابو العياش عبد العلي محمد بن نظام الدين محمد الأنصاري هـ
فوائد معلقة علي شرحي لسلم العلوم ... كنت صفتها في عنفوان الشباب ...

و كتبت هذه الحواشي منفردة في اوراق متشتتة ثم رأيت ان اجمعها
 منها لابانة مجملاته و حل مشكلاته الم *

For copy see Rampur List, p. 463.

Lithographed in India. Quotations from the commentary are introduced with the word قوله in red ink up to fol. 56, and in the rest of the book spaces for the insertion of the word قوله are not filled in. Much worm-eaten.

Written in bad character of Nasta'lik. Not dated. C. 19th century.

No. 304.

fol. 155; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muhibballāh al-Bihārī's work on Logic called Sullam al-'Ulūm by محمّد اشرف بن ابى محمّد العباسى البردوانى Muḥammad Ashraf bin Abi Muḥammad al-'Abbāsī al-Barduwānī. From the preface it appears that he was an inhabitant of Barduwān Bengal, and a pupil of Muḥammad Ṣāliḥ al-Lakḥnavī. He flourished in the reign of Kuṭb ad-Dīn Muḥammad Shāh (A.H. 1131-1161, A.D. 1719-1748). He commenced this commentary in A.H. 1146, A.D. 1733, and according to the Bankipur Cat. p. 418 it was completed in A.H. 1150, A.D. 1737.

Beginning :—

بسم الله من اخرج الجائزات من كتم العدم الى ساحة الوجود و
 بعد فيقول العبد محمّد اشرف بن ابى محمّد العباسى البردوانى اني
 كفت مشغلا بتدريس العلوم عقليتها و تفليتها فوصل الى بعض شروح
 اخوان الزمى و اصحاب الدوران لرسالة السلم فالتمس مني بعض
 الحبيب من المعصلين ان اشرح لها شرحا يحصل مغلقاتها الم *

The principal chapters are as follows :—

fol. 9b.	المقدمة
„ 24a.	المعلومات التصورية
„ 75b.	التصديقات
„ 154b.	الخاتمة

For copy see Bankipur Cat. p. 417.

Passages of the original text are marked with red lines. Lacunae are in foll. 90b, 102a, 131b, 137b and 140b. Foll. 120a, 147 and part of fol. 146b are blank. There are marginal glosses up to fol. 11a. Marginal corrections occasionally.

The text is in Naskh and the commentary is in Nasta'liq. Dated A.H. 1270. حسيب الدين احمد سcribe.

No. 305.

foll. 104 ; lines 19 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by أحمد علي بن فتح الله الحسيني الحندي Ahmad 'Alī bin Faṭḥallāh al-Husainī as-Sandīlī. He was born at Sandīla, a village in the vicinity of Lucknow, became a pupil of Ḥamdallāh and died, A.H. 1200, A.D. 1785. See Rampur List, p. 456.

Beginning :—


إن أولى حديث يتعلل اللسان.....إما بعد فيقول العبد الضعيف
الضعيف أحمد علي بن فتح الله الحسيني لما وقع كتاب سلم العلوم الخ •

The principal chapters are as follows :—

fol. 9a.	المقدمة
„ 19a.	التصورات
„ 54b.	التصديقات
„ 102b.	الغاية

For copies see Rampur List, p. 456.

For other commentaries see Journal Asiatic Society, 1913, Vol. IX., p. 296.

Passages of the text are marked with red lines. Headings of chapters in red ink. Fol. 103b is blank, but without any gap in the MS. as it ends on fol. 103a. Fol. 104a contains some notes on a certain kind of syllogism. Occasional marginal notes are up to fol. 26a. The title-page bears the seal of محمد عفيف عليخان بهادر. 

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 306.

fol. 74; lines 13; size 9×7 ; $6\frac{1}{4} \times 4\frac{1}{2}$.

حاشية شرح سلم العلوم

HASHIYA SHARH SULLAM AL-'ULŪM.

A supercommentary on Hamdallāh as-Sandili's commentary on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد بن اکمل خان شریف خان بن اکمل خان بن محمد واصل خان Muḥammad Sharīf Khān bin Akmal Khān bin Muḥammad Wāṣil Khān. He was a famous physician at Dehli, and his ancestors were all renowned scholars and physicians. He is the author of several works, and died, A.H. 1231, A.D. 1815. See Rampur List, p. 439.

Beginning:—

الحمد لله الذي صور ما أرحم صوراً غريبة الخ •

For copies see Rampur List, p. 439.

The supercommentary deals with the portion on تصديقات of Hamdallāh. Slightly worm-eaten. From the beginning up to fol. 32 spaces for the insertion of the word قوله in red ink have not been filled in.

Written in different hands of Nasta'liq. Dated A.H. 1263.

No. 307.

fol. 26; lines 21; size $9 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 5$.

حاشية شرح سلم العلوم

HASHIYA SHARH SULLAM AL-'ULŪM.

A supercommentary on Hamdallāh as-Sandili's commentary on Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by ملا عماد الدين العثماني البكني Mulla 'Imād ad-Dīn al-'Uṭhmānī al-Labkanī. He was born at Labkan, a village in the province of the Punjab. He studied with Mawlānā 'Abd al-'Alī Bahār al-'Ulūm. The date of his death is not known. See Rampur List, p. 440; and Bankipur Cat. p. 194.

Beginning:—

سلم العلوم و المعارف حمد الله سبحانه الخ •

For copies see Rampur List, p. 440.

For other supercommentaries see Rampur List, pp. 439-40.

This supercommentary deals with the portion on affirmations, تصديقات of Hamdallāh's commentary, which is itself known in India

as Hamdallāh. Quotations from the text are introduced by the word **قوله**, and are marked with a red line up to fol. 12. Marginal corrections occasionally.

Written in Nasta'lik. Not dated. C. 18th century.

No. 308.

fol. 273 ; lines 17 ; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على شرح القاضى

AL-HĀSHIYA 'ALĀ SHARH AL-KĀDĪ.

A supercommentary on Kādī Mubārak's commentary on Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد احسن بن محمد صديق بن محمد اشرف پشاورى المعروف بهافظ دراز Muhammad Ahsan bin Muhammad Siddik bin Muhammad Ashraf Pishāwarī, known as Hāfiẓ Darāz. He spent his life in teaching students, and wrote several works. He died in A.H. 1283, A.D. 1846. See Hadā'iq al-Hanafīya, p. 475.

Beginning :—

سبحانك اللهم نعوذ بعفوك من عقابك ... وبعد فإن العبد
 محمد حسن (احسن) بن محمد صديق بن محمد اشرف كانت الرسالة
 المسمى بسلم العلوم من بين متونها كالشمس بين النجوم وكان شرحه الذى
 منقحه الفاضل محمد مبارك بن دالم الادهمى الفلورى مفردا في
 حل مشكلاتها لكن كانت عباراتها مشككة فسألت بعض المعصلين
 ان اعلق عليه الخ *

For copies see Rampur List, p. 440.

The space for writing the word **قوله** in red ink has not been filled in. Foll. are missing after fol. 195. On the title-page is written :—

هذه حاشية على شرح القاضى للسلم لمولوى محمد حسن الملقب
 بهافظ دراز من ممتلكات العبد الحقير المسمى بمظفر حسين صانه لله عن الشين *

Written in Nasta'lik. Not dated. C. 19th century.

No. 309.

fol. 66; lines 16; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-37.

I.

حاشية حمد الله

HĀSHIYA ḤAMDALLĀH.

A supercommentary on some obscure passages of Ḥamdallāh's commentary on the second part of Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm. The author is not known.

Beginning :—

الحمد لمن حمده أس تصديقات توصل الى تقاليم هي السعادات الابدية
لجماة وتفصيلا للم *

Quotations from the text, commentary and the supercommentary are introduced with *قال المصنف* and *قال الشارح* respectively in red ink. It has marginal corrections. Many borders are changed to modern paper.

Written in bad Nasta'liq. Not dated. C. 19th century.

fol. 38b-46.

II.

حاشية حمد الله

HĀSHIYA ḤAMDALLĀH.

Another supercommentary on earlier portion of the said commentary, Ḥamdallāh, by an unknown author.

Beginning :—

قال المصنف التصديقات اى هذا مبصرت التصديقات فما ذكره في
تضعيفه من اقسام القضايا للم *

It ends abruptly on fol. 46b as follows :—

وما قيل من بيان امر الشارح بقوله فتقدم من ان المصنف قال هو
المنطقي الذي اء والحكم المنطقي تباركا عما يكون *

Borders are changed to different paper. On the title-page is written *بارأ شرح سلم*. Worm-eaten.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

fol. 47b-59a.

III.

Another commentary on the preface of al-Bihārī's treatise on Logic called Sullam al-'Ulūm by an unknown author.

Beginning :—

سبعائه الظاهر ان سبعين مصدر كغفران الخ *

Passages of the text are marked with a red line. Borders are changed to different paper. Worm-eaten.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

fol. 60b-66.

IV.

رساله الجبل

RISĀLAT AL-JA'L.

A treatise on the meaning of the word *ja'ala* by غلام حسين Ghulām Husain. He was an Imāmiya scholar, and was teacher of Mawlānā Dildār 'Alī, who died in A.H. 1235, A.D. 1819. See Nu-jūm as-Samā', p. 346, and Shudhūr al-Ik'yān, Vol. I., fol. 267.

Beginning :—

سبعائه ما اعجب شانه ليس كمثله شى في الخفاه و الظهور

اما بعد فان مسئلة الجعل من اصول الخلافات بين الحكماء الخ *

Borders are changed to modern paper. Worm-eaten. This treatise comes to an end on fol. 65. Fol. 66 contains different meanings of the word حمد.

Written in mixed Nasta'liq and Shikasta. Dated A.H. 1184. Scribe محمد حسين الموسوي.

No. 310.

fol. 152; lines 20; size 8×6; 7×3½.

fol. 1-18.

I.

الحاشية الغلام يعقوبي

AL-HĀSHIYA LI GHULĀM YAḤYĀ.

A supercommentary on the earlier portion of Mir Zāhid al-Haravī's commentary on Ḳuṭb ad-Dīn ar-Rāzī's treatise on Logic called ar-Risāla fi't Taṣawwūr wa't Taqdīq by غلام يعقوبي بن نجم Ghulām Yaḥyā bin Najm ad-Dīn al-Bihārī. He was born in Bihar, studied with Bāballāh as-Sandilī, became a disciple of Shāh Badr 'Ālam. Also he went to Dehli, and took the order of the Nakshbandiyya sect from Mirza Maḡhar Jānjānān. After some time he came to Lucknow where he used to teach students, and enroll people in the order of sufism. He died according to Tuḡfat al-A'yān fol. 48 in A.H. 1180, A.D. 1766, but according to Rampur List, p. 442 in A.H. 1128, A.D. 1715.

Beginning :—

يَسْبَحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ الْحَمْدُ •

This supercommentary is called *لواء الهدى في الليل والدجى* but is generally known as given above.

For copies see Rampur List, p. 442.

Lithographed in Cawnpore A.H. 1287, Muradabad A.H. 1310.

For other supercommentaries see Rampur List, pp. 443-446.

For glosses on this supercommentary see Rampur List, p. 437.

Quotations from Mir Zāhid's work are introduced with the word *قوله* in red ink.

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century. Scribe مصمد مصباح الديني

fol. 19-65.

II.

الحاشية على الحاشية الزاهدية على الحاشية الجلالية

Annotations to Mir Zāhid's supercommentary on Jalāl ad-Dīn ad-Dawwānī's commentary on the earlier portion of the first part (treating of logic) of Sa'd ad-Dīn at-Taftāzānī's work called *Tahdhīb al-Mantīk wa'l Kalām*, by *مصطفى الكينوي* Mulla Ḥasan bin Kādī Ghulām Muṣṭafā al-Lakḥnavī. He was a pupil of Mulla Nizām ad-Dīn bin Mulla Kutb ad-Dīn ash-Shahīd, remained for some time at Dehli and then at Lucknow, but afterwards during the time of Nawwāb Faizallāh Khān (died A.H. 1208, A.D. 1793) he settled at Rampur, where he died in A.H. 1198, A.D. 1783. He is the author of many works, among which his commentary on Sullām al-'Ulūm is very well known in India. For his life see *Aḥwāl 'Ulamā' Firāngī Maḥal*, p. 24; *Aghṣān al-Arba'a*, p. 8; *Āthār al-Uwal*, p. 16; and *Akḥbār as-Ṣanādīd*, p. 415.

Beginning :—

له الحمد والمفرد قوله المعنى المصدري لا قيل المعنى المصدري
من مقولة الفعل الحم •

For copies see Rampur List, pp. 447-8.

Quotations from the supercommentary are introduced with the word *قوله* in red ink. Marginal corrections occasionally. It is incomplete at the end. The concluding words are :—

• ما لا يكون متوقفا على النظر فالنظر داخل في عنوان القسم الثاني •

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th century.

foli. 67-152.

III.

العاشية على العاشية الزاهدية على العاشية الجلالية

Annotations to Mir Zāhid's supercommentary on al-Dawwānī's commentary on the earlier portion of the first part of al-Taftāzānī's work called *Tahdhīb al-Mantiq wa'l Kalām* by محمد بن مبارك قاضي مبارك bin Muḥammad Da'im al-Fārūqī Gūpāmū'i. He was a contemporary of Ḥamdallāh as-Sandili. His commentary on Sullām al-'Ulūm, a famous work in Indian Madrasahs, was composed in A.H. 1143, A.D. 1730. According to Rampur List, p. 447, he died in A.H. 1162, A.D. 1748.

Our Ḳāḍī Muḥarak Gūpāmū'i should not be confounded with another Ḳāḍī Muḥarak Gūpāmū'i. The latter was a pupil of Niẓām ad-Dīn Amaitahavī, and flourished in the reign of Emperor Akbar; al-Badā'ūnī has given his life in *Muntakhab at-Tawārikh*, Vol. III., p. 130. Also, there was a Shāikh Muḥarak of Nagūr, who was the father of Abū'l Faḡl 'Allāmī and Abū'l Faiḍ Faiḍī, and died in A.H. 1001, A.D. 1592.

Beginning :—

قوله و التحليل بالمصدر انه اعلم اريد المصدر قد يحصل به للفتيل معني ثابت قائم الهم •

For copies see Rampur List, p. 447.

Passages of the supercommentary are introduced with the word *قوله* in red ink. Marginal and interlineary notes occur in the earlier portion of the book.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 18th century. Scribe محمد متباح الدين

No. 311.

foli. 13; lines 9: size $8\frac{1}{2} \times 3\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ميزان المنطق

MIZAN AL-MANTIḤ.

A short treatise on Logic. The author is not known.

Beginning :—

• هذه رسالة مترجمة بميزان المنطق مرتبة على فصول الهم •

For copies see India Office Cat. No. 573, and Asiatic Society Cat. p. 80.

Lithographed repeatedly with other treatises on Logic in India; for instance in Cawnpore in 1862, 1881 and Lucknow in 1869. For other editions see Ellis, Vol. I., p. 260.

Marginal and interlinery notes are numerous. The word فصل is written in red ink.

Written in Nasta'liq. Dated A.H. 1213. Scribe سيد مظفر علي

Philosophy.

No. 312.

fol. 61, lines 9; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اقوال افلاطون

AKWAL AFLĀTŪN.

A collection of philosophical sayings attributed to Plato.
Beginning:—

قال افلاطون الحكيم من طلب الحكمة من طريق طلبها ادركها النعم

The sayings are not arranged alphabetically. Each begins with the word قال. See Ibn Nadīm, p. 246; Wenrich, *De Auctorum Graecorum versionibus et commentariis Syriacis, Arabicis, Lipsiae*, 1842, pp. 119-122; and Casiri, Vol. II., p. 301. Some maxims of Plato (in Arabic) are also noticed in Munich Cat. No. 651.

For copy see Br. Mus. Suppl. Cat. No. 721, I.

Written in ordinary Naṣḥ. Not dated. C. 19th century.

No. 313.

fol. 161; lines 9; size $9\frac{1}{2} \times 6$; 7×4 .

اقولوجيا

UTHŪLŪJIYA.

A work on metaphysics commonly attributed to Aristotle, translated into Arabic by عبد المسيح بن عبد الله بن ناعمة الحمصي 'Abd al-Masīḥ bin 'Abdallāh bin Nā'ima al-Ḥimṣī, and revised by 'Abd al-Masīḥ bin 'Abdallāh bin Nā'ima al-Ḥimṣī, and revised by أبو يوسف يعقوب بن اسحق الكندي Abū Yūsuf Ya'qūb bin Ishāq al-Kindī. The former flourished about A.H. 220, A.D. 835, and was a translator of foreign works into Arabic during the reign of Mu'tasim (A.H. 218-227, A.D. 833-842). See Ibn Abī Uṣaibī'a, Vol. I., p. 204; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 203. The latter is known in the Islamic world as فيلسوف العرب, Philosopher of Arabia. He was born at Kūfa, studied at Baṣra and Baghdad, and died about A.H. 250, A.D. 864. For details

see Ibn Abi Usaib'a Vol. I., p. 206; Ibn al-Kifti, p. 366; Z.D.M.G. Vol. XXIV., p. 347; Brockelmann, *Gesch. d. Arab. Litter.*, Vol. I., p. 209; Flügel, *al-Kindi, genannt der Philosoph der Araber*.

Beginning :—

الحمد لله رب العالمين والصلاة والسلام على محمد الميراث من
كتاب ارسطوطاليس الفيلسوف المسمى باليونانية اثولوجيا وهو القول على
الربوبية الخ *

The ten books into which the work is divided begin on the folios mentioned below :—

Book I., fol. 3a; Book II., fol. 21a; Book III., fol. 37a; Book IV., fol. 48a; Book V., fol. 59b; Book VI., fol. 59a; Book VII., fol. 69b; Book VIII., fol. 78a; Book IX., fol. 111b; and Book X., fol. 121a.

Ibn Abi Usaib'a (Vol. I., p. 71) regarding this work says :—

مقالة فيما استخرجه من كتاب ارسطوطاليس الذي يدعى بالرومية ثولوجيا
و معناه الكلام في توحيد الله تعالى *

It has been edited, with a German translation, by Dieterici, *Leipzig*, 1882-3. For other editions see Ellis, *Cat. of Arabic Books*, (Br. Mus.) Vol. I., pp. 316-17. Also consult *Transaction of Berlin Congress*, II., pp. 1-12; Z.D.M.G. Vol. XXXI., pp. 117-126; and *Abhandl. d. Münchener Akademie*, 1862, pp. 1-12.

For copies see *Berlin Cat.* No. 5121; *Br. Mus. Suppl. Cat.* No. 722; *Paris Cat.* No. 2347; *Bibliotheca Sprenger*, No. 741 and *Rampur List*, p. 378.

Foll. 4a, 13b, 16b, 52a, 69a, 72a, 73a, 79, 80b, 81b, 82a, 83, 84, 85a, 86a, 87, 88b, 89a, 99a, 91b, 92a, 93a, 94a, 100a, 101b, 102, 104, 105b, 106b, and 115a contain lacunae. Titles of all the books except the first one are in red ink.

Written in Naskh. Not dated. C. 19th century. Scribe

عبدالله

No. 314.

fol. 29; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

رسالة الف الصغرى

RISALA ALIF AS-SUGHRA.

A commentary on a philosophical treatise attributed to Aristotle by يحيى بن عدى Yahya bin 'Adi. He was a pupil of Abū

Nasir al-Fārābī, (who died A.H. 339, A.D. 950), and was a recognised authority on philosophy during his time. He died in A.H. 364, A.D. 974. See al-Fihrist, p. 264; Ibn al-Kifī, p. 361; Ibn Abi Uṣaibī'a Vol. I., p. 235; and Brockelmann, Vol. I., p. 207.

Beginning :—

تفسير يحيى بن عدي للمقالة الأولى من كتاب أرسطوطاليس الموسوم
بمطالقاتوسيفا إلى ما بعد الطبعيات وهي الموسومة بالف الصغرى النجم *

Ibn Abi Uṣaibī'a Vol. I., p. 69 says that Aristotle wrote a work in 12 chapters called *مطالقاتوسيفا*.

Aristotle's sayings and annotations are headed with قال respectively. These words are over-lined with red ink up to fol. 206 and then with black ink up to the end.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 315.

fol. 81; lines 22-23; size 10½ × 6; 7½ × 4.

كتاب النجاة

KITĀB AN-NAJĀT.

A philosophical encyclopaedia by أبو علي الحسين بن عبد الله بن سينا Abū 'Alī al-Husain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning :—

قال الشيخ الرئيس أبو علي الحسين بن عبد الله بن سينا رحمه الله
أما بعد حمد الله تعالى والثناء عليه بما هو أهله ومستحقه النجم *

This work is an abridgement of the author's larger work on the subject called *ash-Shifa'* see No. 284.

For copies see Cairo Cat. Vol. VI., p. 105, and Yeni Cat. No. 777. See also Hāji Khalifa, Vol. VI., p. 303.

It has been printed at Rome in A.D. 1593 as an appendix to al-Kānūn. Foll. 66-77 have been numbered wrongly. They should stand in the following order 66, 75, 76, 69, 70, 71, 72, 73, 74, 67, 68 and 77. Headings of chapters in red ink. Gold and black lines on the borders.

Written in good Nasta'lik on gold sprinkled paper. Dated A.H. 1098.

No. 316.

fol. 69 ; lines 23 ; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح كتاب النجاة

SHARH KITĀB AN-NAJĀT.

A commentary on Ibn Sina's philosophical work called an-Najāt. The name of the commentator is not mentioned in the preface. But from the colophon it appears that Fakhr ad-Dīn an-Naisābūrī is the author of this commentary; and probably this Fakhr ad-Dīn is Fakhr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Umar ar-Rāzī, died A.H. 606, A.D. 1209. For his life see No. 317.

It begins abruptly as follows :—

المقالة الأولى من الطبيعيات من كتاب النجاة الفصل الأول في بيان
موضوع هذا العلم فريد أن نتعصر جوامع العلم ... التفسير قال الامام الغافل قدوة
المحققين رح ههنا ابحت ابحت الأول في تعريف العلم الطبيعي العلم *

The present volume is the commentary on the portion on Physics of Kitāb an-Najāt, and the chapters are as follows :—

fol. 1.	المقالة الأولى من الطبيعيات الفصل الأول في بيان موضوع هذا العلم
26.	الفصل الثاني في الأصول الموعودة في العلم الطبيعي
70.	الفصل الثالث في إبطال الجبر الذي لا يتجزئ
100.	المقالة الثانية من الطبيعيات في لواحق الأجسام الطبيعية في الحركة والسكون
100.	المفصل الأول في تعريف الحركة
126.	الفصل الثاني فيما يقع فيه الحركة و فيما لا يقع
166.	الفصل الثالث في أن لكل متحرك علة محركة غيره
176.	الفصل الرابع في أنه لا يجوز أن يتحرك الشيء و هو على حالة الطبيعة
176.	الفصل الخامس في أن الحركة المستديرة لا يكون طبيعية

	الفصل السادس في أن الحركة قبلية للقمة
fol. 18a.	بالقوة
.. 19b.	الفصل السابع في وحدة الحركة
.. 20b.	الفصل الثامن في تطابق الحركات
.. 20b.	الفصل التاسع في تضاد الحركات
.. 22b.	الفصل العاشر في التقبل في الحركة والسكون
.. 23a.	الفصل الحادي عشر في الزمن
.. 28a.	الفصل الثاني عشر في المكان
.. 32b.	الفصل الثالث عشر في النهاية واللائية
.. 35b.	الفصل الرابع عشر في الجهات
.. 37a.	المقالة الثالثة في الأمور الطبيعية وغير الطبيعية من الأجسام
.. 44b.	المقالة الرابعة في الإشارة إلى الأجسام الأولى
.. 49a.	المقالة الخامسة في الحركات
.. 62b.	المقالة السادسة في النفوس

Quotations from the original work begin with *قال الشيخ*, and the passages of the commentary itself are introduced with the word *التفسير* up to fol. 34, and then with the word *الشرح*; all these words are in red ink.

Written in mixed Naskh and Nasta'liq. Not dated. C. 15th century. The colophon runs thus:—

تمت الطبيعيات من شرح الفجاءة للإمام الكامل فخر الملك والدين
 النيسابوري في بلدة أهجان بعون الملك المظفر يود الفقير إلى الله السبوح
 لطاف الله إبهو الفتوح *

No. 317.

fol. 203; lines 23; size 10½ × 6; 8 × 4.

شرح *عُيُونِ الْحِكْمَةِ*

SHARH 'UYŪN AL-HIKMA.

A commentary on Ibn Sina's well-known work on philosophy called 'Uyūn al-Hikma by *فخر الدين ابو عبد الله محمد بن محمد*

الرازي Fakhr ad-Din Abū 'Abdallāh Muḥammad bin 'Umar bin al-Husain ar-Rāzi. He was born on the 25th Ramaḍān, A.H. 544, A.D. 1150, or, according to some, in A.H. 543, A.D. 1149. He studied with his father Diyā' ad-Dīn 'Umar, a preacher at Rai in his native land, and also with other scholars at Marāgha. He finally settled at Herāt, and died there in A.H. 606, A.D. 1209. For details see Subkī, *Tabakāt al-Kubrā*, Vol. V., pp. 33-40; Ibn Khallikān (Teheran edition) Vol. II., p. 48; Ibn Abī Uṣaybī'a, Vol. II., pp. 23-30; *Mir'at al-Jannān*, (No. 197) Vol. II., fol. 242b; Ibn Qāḍī Shuhbā, *Tabakāt ash-Shāfi'īya*, (No. 264) fol. 68a; Ibn al-Kifṭī, p. 291; Leclerc, Vol. II., p. 20; Wüstenfeld, *Gesch.* No. 294, *Arzte* No. 200; Brockelmann, *Gesch. d. Arab. Litter.* Vol. I., p. 506.

Beginning:—

اللم يا خالق السموات والارض الم *

It is a commentary on all the three parts, namely, Logic, Physics and Metaphysics, of the work. The Commentary on the portion on Logic begins on fol. 2b, physics on fol. 67b, and Metaphysics on fol. 154a. The author wrote this commentary at the request of his pupil منصور بن منوچهر ملك شيراز.

For copies see Berlin Cat. No. 5043; Derenbourg, No. 628; India Office Cat. No. 478; Vienna Cat. No. 1522; and Leyden Cat. No. 1446. I have seen a very old copy of this book in the Rampur Library. Extracts from the text have been given by Heneberg in *Abhandl. d. bair. Ak.* XI., pp. 256-67.

Quotations from the original work are headed with the word قال الشيخ and the commentary with the word التفسير; both these words being written in red ink. The headings of chapters are in red ink. Gold and coloured lines throughout. Slightly worm-eaten. On the title-page it bears the signature of Hakim Muzaḥfar Husain, son of Masih ad-Dawla, above the date, 15th January 1870.

Written in very fine Naskh. Dated A.H. 1097.

No. 318.

fol. 258; lines 15-20; size 9 × 5½; 6½ × 3.

THE SAME.

A defective copy of the work noticed above. Its foll. are wrongly arranged and some are missing. The second part of the work الطبعيات (physics) begins on fol. 11, the third part الآليات (metaphysics), which is the last part of the work, begins on fol. 116a while the first part المنطق (Logic) begins on fol. 166b. Foll.

165-166a contain a portion of the preface, and the first line of it on fol. 165 runs as follows :—

التي ذكرتها بقولك و لسوف يعطيك ربك فترضى اما بعد فاني كتاب
عبرن العظمة الم *

Foll. 257-258 should come just after fol. 164. Some foll. are missing after foll. 170 and 256.

Written in different hands of Nasta'lik. Not dated. C. 18th century.

No. 319.

fol. 494 ; lines 19 ; size $10\frac{1}{2} \times 9\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح الاشارات و التنبيهات

SHARH AL-ISHĀRĀT WAT TANBIHĀT.

A commentary on Ibn Sina's philosophical work called al-*ishārāt wa't Tanbihāt* by أبو جعفر نصير الدين محمد بن محمد بن أبي جعفر نصير الدين محمد بن أبي جعفر الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Hasan at-Tūsī ash-Shī'ī. He was born at Tūs in A.H. 597, A.D. 1200, and neither in A.H. 607, A.D. 1210, as supposed by Brockelmann in his work *Gesch. d. Arab. Litter.* Vol. I., p. 508, and by Huart in *History of Arabic Literature*, p. 321, nor in A.H. 507, A.D. 1113, as given by Rieu in his *Cat. of Persian MSS.* Br. Mus. Vol. II., p. 441. He was much respected by Hūlakū Khān, the Mongol Emperor. He built, at State expense, an observatory at Marāgha. He died at Bagdad in A.H. 672, A.D. 1273, and not in A.H. 692, A.D. 1292, as given by Rieu in his *Persian Cat.* Vol. II., p. 441. For details of his life see *Fawāt al-Wafayāt*, Vol. II., p. 186 ; *Shudhūr al-Ikhyān*, Vol. II., fol. 284 ; *Muntaha'l Makāl*, p. 291 ; *Aml al-Āmil*, p. 68 ; *Rawdāt al-Jannāt*, p. 503 ; *Habīb as-Siyar*, Vols. II., Juz' 4, p. 80, III., Juz' I., p. 60 ; Browne, *Literary History of Persia*, Vol. II., pp. 484-6 ; and also *A History of Persian Literature under Tartar Dominion*, pp. 17-18.

Beginning :—

الحمد لله الذي وفقنا لانتاج النقال بتحصيده الم *

Our copy comprises three separate parts bound together. The first part (fol. 1-158) is on Logic ; the second part (fol. 159-316) is on Physics ; and the third part (fol. 316-493) is on Metaphysics. The portion on Logic contains ten chapters, each called *النظم*, and the portions on Physics and Metaphysics are each divided into ten

chapters, which are called النمط. The commentary was composed at the request of at-Tūsī's patron, who is styled in the book (fol. 26) المجلس الرفيع ربيب الدولة و شهاب الملة قدوة الحكماء و الأطباء سيد الأكابر والفضلاء. At-Tūsī wrote this commentary in refutation of the commentary of Fakhr ad-Dīn ar-Rāzī, died, A.H. 606, A.D. 1209, who is designated in this work الفاضل الشارح. Regarding this work the author of Wafayāt, p. 188, says:—

و من تصانيفه شرح الاشارات و رد علي الامام فخر الدين في شرحه و قل
عدا جرح و ما هو شرح *

This commentary is also designated محلّ مشكلات الاشارات و was completed in A.H. 644, A.D. 1246 (see Kashf al-Hujub, p. 200). The text is described as the last work of Ibn Sīnā, and the last three sections have been published with a French translation by Mehren, 1891. It has been edited by Forget at Leyde, 1892, under the title of *Le Livre des théorèmes et des avertissements*. See Ellis, Cat. Vol. I., p. 670.

For copies see Berlin Cat. No. 5049; Br. Mus. Supp. Cat. No. 723; Leyden Cat. No. 1452; India Office Cat. No. 480; Paris Cat. No. 2366; Petersburg Cat. Nos. 87-89; Cairo Cat. Vol. VI., p. 91; Rampur List, pp. 394-95; Bankipur Cat. p. 388; and Hyderabad List, Fann Hikmat, Nos. 23 and 25.

For glosses and other commentaries see Hājī Khalifa, Vol. I., p. 300 and Berlin Cat. No. 5054.

The portions of the commentary on the second and third parts (Physics and Metaphysics) have been printed at Constantinople, A.H. 1290, and also lithographed at Lucknow, A.H. 1293.

The headings of chapters are in red ink. Quotations from the original text are introduced with قوله in red ink. Foll. 184-189 have been recently replaced. Foll. 159a, 316a and a part of foll. 158b, 315b are blank, but without causing any break in the text. Fol. 493b and a part of fol. 494a contain some different readings in respect of some portion on Logic. Borders are partly pasted over with modern paper. The title-page contains a seal which is not legible, and bears the date A.H. 1161.

Written in beautiful Naskh. The colophon runs thus:—

تم كتاب شرح الاشارات للمحقق الطوسي في شهر حذتة
و خمسين و الف من الهجرة النبوية عليه افضل الصلوة و التحية ببلدة لاهور
حميت عن الشرور *

No. 320.

fol. 273; lines 19-15; size $10 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

fol. 1-247.

I.

شرح حكمة الاشراق

SHARH HIKMAT AL-ISHRĀQ.

A commentary on Shihāb ad-Dīn Yahyā bin Ḥabash as-Suhrawardī's (d. A.H. 587, A.D. 1191) philosophical treatise called *Hikmat al-Ishrāq* by قطب الدين محمود بن مسعود الشيرازي Kutb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī. He was born at Shīrāz, A.H. 634, A.D. 1236; studied with Naṣīr ad-Dīn at-Ṭūsī, and died at Tabriz in A.H. 710, A.D. 1310.

He must not be confused with another celebrated scholar Kutb ad-Dīn Muḥammad bin Muḥammad ar-Rāzī, the author of al-*Ḳuṭbī* and many other works, (see No. 288). Our Shihāb ad-Dīn as-Suhrawardī is a different man from the author of the famous book called 'Awārif al-Ma'ārif, though the surnames are similar; the latter's full name is Shihāb ad-Dīn Abū Ḥafṣ 'Umar as-Suhrawardī (died A.H. 632, A.D. 1234). For details of the life of the commentator see ad-Durār al-Kāminā, No. 272, Vol. II., fol. 427b; at-Ta'likāt as-Saniya, p. 53; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 211.

Beginning:—

قال مولانا و استاذنا ... قطب العلة والدين الاشراق
 حبيبتك و الاشراق دليلك انت ربنا الم *

For copies see Paris Cat. No. 2349; Leyden Cat. Nos. 1499-1501; Koprülüzādah Cat. No. 881; Rampur Lst., p. 395; Bankipur Cat. p. 384; and Asiatic Society Cat. p. 81.

The first fol. is supplied in a different hand. Passages of the original text are marked with a red line. The headings of chapters are in red ink. Marginal glosses occur here and there. Worm-eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

fol. 248b-251.

II.

Miscellaneous quotations.

These miscellaneous quotations consist of six تمجيدات (or the glorification and praise of God) attributed to Shihāb ad-Dīn as-

Suhrawardī (see No. 329, I.): one prayer of Ḥasan bin Maṣṣūr al-Ḥallāj at the time of his murder, and two other prayers, etc., by aa-Suhrawardī.

Written mostly in Nasta'liq. Not dated. C. 18th century.

fol. 252b-255a.

III.

رساله آدر ساسان دیهم بخش

RISĀLA ĀDAR SĀSĀN DĪHĪM BAKHSH.

A treatise by Ādar Sāsān Dīhim Baḡhsh, known as Sāsān II., on logic.

Beginning :—

گویش نظمت در شناختن و شناسیدن و در هفت نگین
است الم *

In this treatise all the technical terms used in writing of Logic are pure Persian. It is divided into three chapters each called گویش, and each of the first two chapters is subdivided into seven rules, غایطه, called نگین. The third chapter is incomplete, and ends abruptly. Below the Persian technical terms of logic, the Arabic terms have been written in a different hand.

Written in Nasta'liq. Not dated. C. 17th century.

fol. 255b-257a.

IV.

نامه دادیار

NAMA DĀDYĀR.

A small treatise by Dādyār in definition of *خاصه فصل - نوع - جنس* and *عموم عرض عام* entirely in Persian.

Beginning :—

همی گویند به قول است و فرمود دانسته نشود الم *

The Arabic terms, in this treatise also, are added by a different hand below the Persian ones.

Written in Nasta'liq. The colophon runs thus :—

تمام شد رساله داد پندجه یاز پنجاه و یک ربيع الثاني سنة ۱۰۶۳ هـ *

fol. 257a-263b.

V.

رساله دهکویی

RISĀLA DAH GŪĀI.

A treatise on مقولات *muqawwāt*, with a description and division of قضیه (fol. 258b) and قیاس (fol. 260a) by Dādyār.

Beginning:—

چون نگاه کردند بود مقد جلال نوروز دین و فراوانی الخ *

Written in the same hand and year as the preceding MS.

fol. 263b-265b.

VI.

رساله مشکین بانو

RISĀLA MUSHKIN BĀNŪ.

A treatise by a lady called Mushkīn Bānū on Logic entirely in Persian.

Beginning:—

اینچه درجه به آکین در آمد انکار است الخ *

It is mentioned in the last fol. that Mushkīn Bānū was the wife of Dastān Sām, (دستان سام), who appointed his brother-in-law called Sank (سنک) Governor of Persia. Once when Dastān was away from the capital his brother-in-law died. Mushkīn Bānū, apprehending some political danger, if the death of the Governor would become known to the public, wrote this treatise using in it as an illustration of affirmative and negative propositions, the following sentence: "Dastān is wise and Sank is not a speaker," and sent the work to her husband. Dastān on receiving this treatise came to know of the death of his brother-in-law, and adopted the necessary measures to safeguard his kingdom.

Written in the same hand and year as parts IV and V above.

fol. 266b-272.

VII.

رساله دستبوی


RISĀLA DASTBŪĀI.

A treatise on physics and metaphysics entirely in Persian by اسفندیار Isfندیار.

Beginning :—

مروالي آنست كه بروني بود مبدان را آن ذاتي كنان چو نند الم *

Fol. 266a is blank. Fol. 273 contains Persian technical terms of Logic with the Arabic equivalents.

The MS. bears among others the seals and signature of مظفر حسين بن مسيح الدولة. The signature is dated 24th December 1869. 

Written in the same hand and year as the above.

No. 321.

fol. 82 : lines 12-9 : size $7 \times 4\frac{1}{2}$: $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح هدایة الحکمة

SHARH HIDĀYAT AL-HIKMA.

A commentary on al-Abhari's (d. A.H. 663, A.D. 1264) treatise on philosophy called Hidāyat al-Hikma by ميرک شمس الدين محمد Mirak Shams ad-Din Muhammad bin Mubarak Shāh al-Bukhārī. He flourished in the eighth century Hijra. See Hājī Khalifa, Vol. VI., p. 474 and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 464.


Beginning :—

القسم الثاني في الطبيعيات وهو مرتب علي ثلاثة فصول الم *

This commentary is only on physics and metaphysics.

For copies see India Office Cat. No. 493 ; and Rampur List, p. 396.

Our copy is without the preface that is found in the India Office Cat. No. 493. Passages of the original work and the commentary are headed with a space evidently left blank for writing the words قال and انزل. The line quoted by Hājī Khalifa, Vol. VI., p. 474, as the beginning of the work under notice is from the author's commentary on the Hikmat al-'Ain.

The last two foll. (81-82) are in a different hand. Slightly worm-eaten. On the title-page it bears a seal written on which is محمد مسجدی, dated A.H. 1139. 

Written in mixed Nasta'lik and Shikasta. Not dated. C. 17th century.

No. 322.

fol. 168: lines 21: size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

شرح هداية الحكمة

SHARH HIDAYAT AL-HIKMA.

A commentary on al-Abhari's treatise on philosophy called *Hidayat al-Hikma* by حسين بن معين الدين الميمني Husain bin Mu'in ad-Din al-Maibidhi. He was born at Maibidh, a village about ten leagues from Yazd, was a distinguished scholar of his age and was the author of several works. His commentary on *Diwan 'Ali* was completed in A.H. 890, A.D. 1485. His poetical name was *Man-tiki*. He died according to some in A.H. 904, A.D. 1498. Yahya al-Kazvini in his work *Lubb at-Tawarikh* (Library copy No. 6) fol. 106a says that Kadi Mir Husain Maibidhi was put to death by order of Shah Isma'il in A.H. 910, A.D. 1504 in Yazd; but the author of *Riyad al-'Ulama'* says that his death took place in A.H. 912, A.D. 1506. See *Rawdat al-Jannat*, p. 258; *Habib as-Siyar*, vol. III, Juz'4, p. 112; and *Rieu, Persian Cat.* vol. III, p. 1077.

Beginning:—

الهداية امر من لديه و كل شيء يعود اليه له الحمد ما انعم علينا سوابق

النعم ولواحقها النعم •

The original text is divided into three parts, Logic, Physics and Metaphysics, but the commentary deals with only the last two. From the preface it appears that this book was the first work of the Commentator. It was composed in A.H. 880, A.D. 1475. For chapters see *Berlin Cat.* No. 5065.

For copies see *Berlin Cat.* No. 5065; *Paris Cat.* No. 2363; *Casiri*, No. 704; *Cairo Cat.* Vol. VI., p. 98; *Yeni Cat.* No. 769; *Algiers Cat.* No. 1389; *India Office Cat.* No. 487; *Asiatic Society Cat.* p. 82 and *Rampur List*, p. 405.

For other commentaries on the text see *Haji Khalifa*, Vol. VI., pp. 473-476; and *Berlin Cat.* Nos. 5067-5075.

It was printed in Calcutta and lithographed at Lucknow, A.H. 1281, and at Cawnpore, 1880.

The passages of the original text are marked with red lines. The pagination is wrong after fol. 120. The next fol. has been numbered 161 instead of 121, and the mistake is carried on throughout the rest of the book. Marginal notes are given only on the earlier portion of the work.

Fol. 167b-168 contain a poem with the following heading:—

هذه تصيدة عينية في احوال النفس الفالقة او الروح تغتري الى
الشيخ الرئيس ابي علي سينا الممدوح روح الله روحه و اصحاب الينا فتوحه •

Beginning:—

هبطت اليك من المعدل الرفيع ورقه ذات تغرد و تمنع

This poem contains 21 couplets.

Written in bad Nasta'lik. Not dated. (C. 19th century.

No. 323.

fol. 77 : lines 17 : size $11\frac{1}{2} \times 7\frac{1}{2}$: $8\frac{3}{4} \times 4\frac{1}{4}$.

حاشية شرح هداية الحكماء

HĀSHIYA SHARH HIDAYAT AL-HIKMA.

A supercommentary on Maibidhi's commentary (see No. 322) on Abhari's treatise on philosophy called Hidāyat al-Hikma. The name of the supercommentator is not mentioned anywhere in the work, but from notes on the title-page and from the colophon it appears that its author was نصر الله بن محمد الخلكالى Naṣrallah bin Muḥammad al-Khalḳhālī.

Beginning:—

قوله الهداية امر من لديه اى فائس من عبده اما بواسطة او بدونها الم •

Hāji Khalifa, Vol. VI., p. 474, mentions this supercommentary, but without quoting any passage from it. Quotations from al-Maibidhi are introduced with the word قوله in red ink. On the first and last foll. are the seals and signatures of مظفر حسين بن مسعود الدولة a well-known physician of Lucknow, with the date 25th December, 1869.

Written in ordinary Nasta'lik. The colophon runs thus:—

تمام شد حاشية نصر الله بن محمد ميبدي بتأليف دست و هفتم ربيع الاول ١٢٩٨
سنة شفيع سنة ١٢٩٨ هجرى راقم علمي پر معلمي محمد عبد سالن دولي تلميد
حكيم ميرزا مظفر حسين خان مد ظله العالی •

No. 324.

fol. 130 : lines 22 : size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-112.

I.

حاشية شرح هداية الحكمة

HĀSHIYA SHARH HIDĀYAT AL-ḤIKMA.

A supercommentary on Ṣadr ad-Dīn ash-Shirāzī's commentary on Abhari's treatise on philosophy called Hidāyat al-Ḥikma by Mullā Nizām ad-Dīn bin Mullā Kātib ad-Dīn as-Sahālī, died A.H. 1161, A.D. 1748. See No. 140. Beginning :—

نبيرك الذي بيده الملك وهو على كل شيء قدير الم *

For copies see Rampur List p. 384 ; Bankipur Cat. p. 171 ; and Asiatic Society (Govt. collection) No. 305.

Quotations from the text are headed with the word قوله in red ink. In many places the borders are partially or completely replaced with thick paper.

Written in mixed Nasta'lik and Shikasta. The colophon runs thus :—

تمت الحاشية التي عتقها العلامة افضل زمانه ووحيد آوانه صاحب
القدسية مولانا نظام الدين السهالي قدس الله سره العالی المتعالی
على شرح الهداية المشهور بالتصديرا في اواخر ربيع الثاني سنة ١١٧٤ بيد اقل
الخليقة بل لاشي في الحقيقة المحتاج الى عفوره في الدارين محمد حسين
المعروف بسلام حسين تجارز الله عن ذنوبه بشفاعه سيد الثقلين عليه وعلى آله
افضل الصلوات و اكمل التعبيات *

fol. 1135-130.

II.

رساله هيات

RISĀLA HAI'AT.

A Persian treatise on astronomy by 'Alī al-Kūshjī على القوشجي (see for his life No. 452, I.).

Beginning :—

الحمد لله رب العالمين حمد الشاكرين والصلوة على خير خلقه محمد
و آله لجمعين اما بعد اين كتاب مشتمل است بر مقدمه و دو مقاله الم *

For further particulars of this Persian treatise see Rien, *Persian Cat.* Br. Mus. Vol. II., p. 458.

The headings of chapters, circles and diagrams are in red ink. Written in the same manner as the above MS.

No. 325.

fol. 265 ; lines 21 ; size 9×5 ; $6 \times 2\frac{1}{2}$.

شرح حكمة العين

SHARH HIKMAT AL-'AIN.

A commentary on Najm ad-Dīn 'Alī bin 'Umar al-Kāzvinī's (d. A.H. 675, A.D. 1276) treatise on metaphysics and physics called *Hikmat al-'Ain* by میرک شمس الدین محمد بن مبارک شاه البخاری Mirak Shams ad-Dīn Muḥammad bin Mubārak Shāh al-Bukhārī (see No. 321).

Beginning :—

اما بعد حمد الله فاطر ذرات العقول القوية الم

The author says in the preface that he wrote this commentary at the request of his students, and that he has included in the work the entire glosses on the text by Kutb ad-Dīn ash-Shīrāzī (died A.H. 710, A.D. 1310), which he quotes with the words العواشي للطبقة

For copies see Berlin Cat. No. 5081 ; Paris Cat. Nos. 2384-5 ; Br. Mus. Cat. pp. 2096 ; 6276 ; Br. Mus. Suppl. Cat. No. 726 ; India Office Cat. No. 498 ; Cairo Cat. Vol. I., p. 97 ; Rampur List, p. 395 ; Asiatic Society Cat. p. 81, and Bankipur Cat. p. 383.

For other commentaries and glosses see Ḥajī Khalīfa, Vol. III., p. 103., and Berlin Cat. No. 5086.

The commentary begins on fol. 66. The first five foll. contain anonymous glosses on some portions of the metaphysics of *Hikmat al-'Ain* ; and on fol. 6a are some prayers. The commentary includes the whole text, the passages of which are marked with red line throughout, except in fol. 124b-132a, where black is used instead. It has numerous marginal notes chiefly taken from the glosses on this commentary by as-Saiyid Sharif al-Jurjānī. A list of contents is annexed at the end, but the page numbers are wrong. Gold and coloured lines in the margins are up to fol. 225. It is wormeaten, but carefully mended. Borders of many foll. are supplied with a different kind of paper. It also bears two seals, one of which has been purposely effaced. The other one bears the date A.H. 1274.

Written in two hands : from beginning up to fol. 225 it is in Naskh and the rest is in Nasta'liq. Some one, effacing the original

date of transcript, has written A.H. 1018, but evidently the last portion is in a quite recent hand: the first portion was copied apparently in the 17th century.

No. 326.

foll. 249 lines 17-19; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

حاشية شرح حكمة العين

HASHIYA SHARH HIKMAT AL-'AIN.

A supercommentary on Muhammad bin Mubarak Shāh al-Bukhārī's commentary (see No. 325) on the well-known treatise on metaphysics and physics called Hikmat al-'Ain by محمد هاشم الحسيني Muhammad Hashim al-Husaini. He was a physician, and the date of his death is not known. See Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 467.

Beginning:—

• حمداً لمن هدّ بهكمته منور العلماء و شرح بفضلته مجرر الفضلاء النعم

For other particulars of this work see India Office Cat. No. 501, where this supercommentary is called كشف الغين عن شرح حكمة العين. In our copy the place for writing the name is left blank. Quotations from the text and the commentary are headed with قوله and قال the shārah respectively. Foll. 3a, 5b, 8b, 9, 10a, 11a, 20, 246b and 249a have lacunae. This supercommentary deals only with the first مقالة of the Hikmat al-'Ain. The first and last foll. bear seals, but they have been obliterated.

For copy see India Office Cat. No. 501.

Written in two hands of Nasta'liq. Not dated. C. 18th century.

No. 327.

foll. 218; lines 21; size 13×8 ; $8 \times 4\frac{1}{2}$.

الافق المبين

AL-UFUK AL-MUBIN.

A work on metaphysics by محمد باقر بن محمد الحسيني الداماد Muhammad Bakir bin Muhammad al-Husaini ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

بسمائك اللهم جلّ حمدك وعزّ مجدك يا رب العالمات العالمة النعم

This work is divided into two parts, called *مرحة*, each subdivided into sections called *مساكن*. Each *مساكن* contains several chapters, called *فصول*, which again comprise sub-chapters called *عنوانات*, as the author says on fol. 2b :—

في الكتاب تنظم ابوابها مرحلتان في كل منهما مساكين في كل منهم فصول
وفي كل منهم عنوانات *

Our copy contains only the 1st, 5th and 6th sections, or *مساكن*, of the first part called *مرحة*. They begin respectively on fol. 2b, 47a and 122a.

It is one of the most abstruse of works on philosophy.

For copies see India Office Cat. No. 580, Rampur List, p. 379; and Bankipur Cat. p. 22. See also *Kashf al-Hujub*, p. 55.

Foll. 57b, 58b, 59a, 62, 63b, 64b, 65b, 66a, 67b, 68-70a, 71a, 72b, 73b, 74a, 75b, 77a, 78b, 79, 80a, 81b, 82b, 83b, 84b, 86b, 87a, 88-89a, 91-93a, 94b, 96a, 97a, 98a, 99-102b, 106a-108b, 175b, 182b, 188b, 191, 193a, 195a, 196a, 198a, 199a and 218b contain lacunae.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 328.

fol. 195; lines 21; size 13 × 8; 12 × 4½.

القبايات

AL-KABASĀT.

A work on metaphysics by محمد باقر بن محمد الحسيني الداماد. *Muḥammad Bakir bin Muḥammad al-Husaini ad-Dāmād*, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

الحمد لله الواحد الأحد الصمد المصمود ومهيمن كل موجود الخ

This work is divided into chapters, called *القبايات*, as follows :—

fol. 2a. القبس الأول فيه ذكر أنواع حدوث و تقاسيم الوجود

القبس الثاني فيه أنواع تثليث السبق الذاتي و تقويم

.. 20b. البرهان من سبيل التقدم بالذات

القبس الثالث فيه تنقية البعدية الانعكاسية و تقويم

.. 45a. البرهان من سبيل القبلية السرمدية

القبس الخامس في نحو وجود الطبائع المرسلات و سبيل

.. 80b. البرهان من نحو وجود الطبيعة *

القدس السادس في اتصال الزمان والحركة و تقويم سباق
البرهان حسب اتصال معرفة الزمان على الغظم
الطبعي

fol. 102b.

القدس السابع في تعقب احتياجات اقتضائية ومراوشت
جارية

„ 135a.

„ 158b. القدس الثامن في تحقيق قدرة الله سبحانه

For copies see Hyderabad List, Fann Kalām, No. 48; and Bankipur Cat, p. 532.

The fourth chapter is not given in this copy, unless by a mistake of the copyist what is really the fourth chapter is called the fifth, the mistake being continued up to the end; or the fourth chapter is really missing. In this work the author has also explained some of the abstruse and difficult problems of his *al-Uṣūl al-Mubīn*. Ibn Sīnā is frequently quoted in the work. It was completed in A.H. 1034, A.D. 1624; see *Kashf al-Hujub*, p. 410.

Written in ordinary Naṣḥ. Not dated. C. 19th century.

No. 329.

fol. 257; lines 9; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مرآة المستقيم

ŞIRÂṬ AL-MUSTAḲĪM.

A work explaining the connection between the Infinite and the Finite, or God and the world by محمد باقر بن محمد الحسيني Muḥammad Bāqir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

البقاء لله اعني عزك وجلالك اللهم والبقاء وراء مرآة قدسك وكمالك

الحم.

The author dedicated this work to Shāh ‘Abbās I. (A.H. 985–1038, A.D. 1587–1629) of the Šafavide dynasty.

For copies see India Office Cat. No. 581, I. and II. See also *Kashf al-Hujub*, p. 370.

Foll. 5a, 11a, 21a, 23a, 26a, 27a, 32a, 34a, 40a, 45, 60b, 69a, 99a, 157b, 196a and 198b contain lacunae.

Written in a very recent hand of Naṣḥ. Not dated. C. 19th century.

No. 330.

fol. 124 : lines 15 ; size $11 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الایمانات والتشریقات

AL-ĪMĀDĀT WA'T TASHRĪKĀT.

A work dwelling on the Eternal and the Accidental by محمد باقر بن محمد الحسینی الداماد Muḥammad Bāqir bīn Muḥammad al-Husainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

بسم الله رب الحق و الامر لك الملك و لك الحمد الخ •

The author wrote this work after composing al-Ufuk al-Mubīn and aṣ-Širāṭ al-Mustakīm. It is also designated aṣ-Šaḥīfat al-Kāmilā, or aṣ-Šaḥīfat al-Malakūtiya.

For copies see Rampur List, p. 379. See also Kashf al-Hujub, p. 74.

The work is divided into a prologue and several chapters, called حقايات, as follows :—

- fol. 2b. المقدمة في تعدید حريم الفروع في حدوث عالم الجوار
السقاية الاولى فيها فرقان شيئين الموجود بحسب
„ 4b. اطوار اوعية الوجود ثم سيق التبعيل على نمط
السقاية الثانية فيها طائفة من شئون شعوب العوالم
بحسب انتهاء الحدوث ثم سيق التبعيل على نمط
„ 17a. آخر
السقاية الثالثة فيها اثبات البيولي الاولى الداخلة في جوهر
„ 40b. الجسم و العاملة ليكون الكاين و فساد القاسد
السقاية الخامسة من كتب الايمانات و التشريقات المطلب
بالضعيفة الملكونية فيها الى الخد في
الصانع الربوبي و سوق النظر الى القول الاخرى
„ 106a. بالعبيات الرجوبى

The fourth chapter is missing. It is noted on the title-page that the composition of the treatise was commenced on the 4th Dhū'l Ka'da A.H. 1012. Headings of chapters in red ink. There are coloured marginal lines throughout, with occasional glosses.

The MS. is incomplete, as after fol. 104b, some foll. are missing. Fol. 105 contains glosses on difficult passages of the book which ought to have been placed after fol. 108. Foll. 109-116a contain glosses collected by one Sultān Aḥmad on obscure passages of the text. From fol. 116b to the middle of fol. 119b, there are notes in Persian by same Sultān Aḥmad on *محل خلاف میان حکیم و متکلم* differences of opinion among philosophers and theologians regarding cause and effect, and similar matters. From the latter half of fol. 119b up to the end are glosses on difficult passages of the book composed by the author. The MS. is bordered with thick paper.

Written in ordinary Nasta'liq. Not dated. C. 17th century.

No. 331.

fol. 204 ; lines 23 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

الاسفار الاربعه

AL-ASFĀR AL-ARBA'A.

A wo rkon metaphysics by *صدر الدین محمد بن ابراهیم الشیرازی* Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī, known as Mullā Ṣadrā, a pupil of Mir Bākīr Dāmād. He was a great philosopher of his time, and was the author of many works. He died in A.H. 1050, A.D. 1640. See *Nujūm as-Samā'*, p. 87 ; *Rawḍat al-Jannāt*, p. 331, and also No. 91.

Beginning :—

ان الترتیب الطبیعی وان استدعى ان تقدم مباحث الجواهر اقسامها الخم

The work is divided into four parts, as the author says in the preface :—

اعلم ان للسلوك من العرفاء والاولياء اسفارا اربعة احدها السفر من الخلق الى الحق وثانيها السفر بالحق في الحق والسفر الثالث يقابل الاول لانه من الحق الى الخلق بالحق والرابع يقابل الثاني من وجه لانه بالحق في الحق •

The work is also designated *الاسفار العقلية في الحكمة المتعالية*.

For copies see Cairo Cat. Vol. VI., p. 88 ; Rampur List, p. 379 ; and Asiatic Society Cat. p. 80.

Lithographed with marginal commentaries by al-Hādī bin-Mahdī as-Sabzawārī, Teheran, A.H. 1282, A.D. 1865.

Our copy comprises only the third part of the printed copy. On the title-page the work is designated *كتاب اسفار* السفر الثالث من كتاب اسفار الاربعة وهو الذي من الحق الى الخلق بالحق

pages the following lines in Persian are written in black ink on a gold surface :—

لم کون سفر حکیم از خلق بحق دارد صوفی سفر سوی خلق ز حق
بی یاری معراج و براق و جبریل اسفلز نود در حق است از حق سوی حق

The MS. is very carefully transcribed. Gold and coloured lines are on the margin throughout. Borders have been changed into a different kind of paper. The first four pages are richly illuminated. Headings of chapters in gold ink. At the end two pages are illuminated and the colophon is written in gold ink. It is transcribed from a copy which had been copied from one written by the author himself. It bears different seals, among which are those of Amjad 'Ali and Sulaimān Jah of Lucknow.

Written in beautiful Naskh. The colophon runs thus :—

و قد وقع القواف من نسختها من الثاني من الثالث من التاسع من
الائمة من الاول من الثانية من الثاني من الهجرة النبوية المحمدية على
الصادق بها وآله و اولاده الف الف ملوة و تحية ببلدة شيداز صائنا الله عن
الاعوار و الحمد لله على آله المواترة المتكاثرة حمدا ناعما في الدنيا والآخرة
ثانبا مستغفرا •

No. 332.

fol. 123 ; lines 15 ; size $11\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نقد الجواهر في شرح زواهر الجواهر

NAQD AL-JAWĀHIR FĪ SHARH ZAWĀHIR

AL-JAWAHIR.

A commentary by محمد خير الدين جونپوری Muḥammad Khair ad-Din Jawnpūrī on his own treatise on philosophy called Zawāhir al-Jawāhir. He was born in Allahabad in A.H. 1165, A.D. 1751. He studied under as-Saiyid Muḥammad Ḥusain al-Mūsavi al-Aurangābādī, and after his death, which took place in A.H. 1185, A.D. 1771, he went to Jaunpur, and sat at the feet of Mawlānā Muḥammad 'Askari for higher studies. He served the British Government in various capacities. In A.H. 1198-99, A.D. 1783-84, he was confidential agent of Mr. James Anderson, the British resident in the camp of Sindhiāh. He spent the last part of his life at Jaunpūr in the enjoyment of a pension from the British Government. He died according to Rieu Cat. Vol. III., p. 946, about A.H. 1243, A.D. 1827. For details see Elliot, History of India, Vol. VIII., p.

237; Journal Asiatic Society, Vols. XXIII., p. 284, LXXI., part I., p. 136; and Tadhkira 'Ulamā' Jawnpūr, p. 131.

Beginning:—

بسم الله جلّ شأنه ظهر بالذات و محذور عنه الكائنات الم *

The author commenced to write this commentary from the beginning of Rabi' II, A.H. 1211 (A.D. 1796), and completed it on the 21st Shawwāl, A.H. 1212 (A.D. 1797).

Lithographed at Husaini Press, Lucknow. Passages of the text are marked either with red or black lines. Marginal glosses from the author, called منبیه, are occasional. At the end of the work the author prays that the book may be beneficial to all his students, and specially to his son, who is named ابو علي امين الدين حسن المشتهر بالمطالع الحسن المجتهد.

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 333.

fol. 159; lines 20; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على الشمس البارقة

AL-HĀSHIYA AL'ASH SHAMS AL-BĀZIGHA.

A supercommentary on Mahmūd al-Jawnpūrī's work on physics called ash-Shams al-Bāzigha by ملا حسن بن قاضي غلام مصطفی اللکھنوی Mollā Hasan bin Kādi Ghulam Muṣṭafā al-Lakhnawi, died A.H. 1198, A.D. 1783. See for his life No. 310, II.

Beginning:—

الحمد لله الذي كلّ اللسان في تعبيده الم *

Ash-Shams al-Bāzigha, a very popular book in India, is a commentary by Mahmūd al-Jawnpūrī on his work called al-Hikmat al-Bāligha. He wrote the preface to ash-Shams al-Bāzigha on his death-bed, as the following quotation indicates:—

لكني كنت أدب في التأليف ديباً وإن لادهر في تقريب حكامي
إقلاً و تقريباً فبيّن أن سوت كثيراً من مباحث ما قبل الطبيعية و بقى أكثر
و امليت من مطالب ما بعد الطبيعية الأقل لا ندر شجم العرض الوتيل
و غروب على طبع الرحيل الم *

For copies see Rampur List, p. 386, and Bankipur Cat., p. 191.

Quotations from ash-Shams al-Bāzigha are introduced with the word قوله in red ink. Borders of foll. 137-142, 144-149 have been partially pasted over with thick paper. The MS. is worm-eaten, but serviceable. On the first fol. it has a seal of Saiyid Murtaḍā.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 334.

foll. 169 ; lines 22 ; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

العاشية على شرح صدر

AL-HĀSHIYA 'ALĀ SHARH ṢADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on al-Abhari's treatise on philosophy called Hidāyat al-Hikmat by Abū'l 'Aiyāsh 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn, known as Baḥr al-'Ulūm, died A.H. 1235, A.D. 1819. See No. 142.

It begins abruptly as follows :—

قوله من حيث اشتغاله على قوة التغير الم يحتمل ان يراد بالقوة الم

The overlined words are a quotation from Ṣadr ad-Dīn's commentary, and occur on p. 16 of the lithographed copy of the work by the 'Alavī Press, A.H. 1262. The identity of its author can be established by comparing passages from it with Baḥr al-'Ulūm's marginal glosses on this commentary, published by 'Alavī Press.

For copies see Rampur List, p. 382.

Foll. 78a and 101 contain lacunae. The commentary is introduced with the word قوله, written in red ink, though in many places the space for قوله is left blank. Worm-eaten places have been pasted over with paper.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 335.

foll. 33 ; lines 28 or 27 ; size $10 \times 6\frac{1}{2}$; 8×5 .

العاشية على شرح صدر

AL-HĀSHIYA 'ALĀ SHARH ṢADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on al-Abhari's treatise on philosophy called Hidāyat al-Hikmat by

Muhammad A'lam bin Muhammad Shākir as-Sandīlī. He was a pupil of Mullā Kamāl ad-Dīn as-Sahālī and Hamdallāh as-Sandīlī, and died A.H. 1200, A.D. 1786. See Rampur List, p. 383, and Tadhkira 'Ulama' Hind, p. 180.
Beginning:—

لا آله الا هو سبحانه عما يشركون قوله الحمد لله مخترع العقل
الفعلية الاختراع و الإبداع كالمترادفين بمعنى الخلق و الإيجاد اللهم •

For copies see Rampur List, p. 383.

Our copy deals only with the first part, i.e., the physics section of the commentary. Regarding the identity of the author nothing is written in the text, but by comparing passages of this supercommentary with the marginal glosses of Muhammad A'lam as-Sandīlī, published on the margin of the lithographed copy of Sharḥ Ṣadrā, the author's identity has been established. His name is erroneously written on an additional page برعدرا حاشية ملا حسن. Quotations from the commentary are headed with the word قوله in red ink, or there is a blank space intended for it.

Written in two hands. From the beginning up to two-thirds of fol. 21 it is in one hand, and the rest in another. Slightly worm-eaten.

Written in Nasta'lik. Not dated. C. 19th century.

No. 336.

fol. 12; lines 21; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح رساله محقق توسی

SHARḤ RISALA MUḤAKKIK TŪSĪ.

A commentary on a metaphysical treatise ascribed to Naṣīr ad-Dīn aṭ-Ṭūsī. The name of the commentator could not be traced. It begins abruptly:—

قوله فعلى هذا لا يكون له اما الاول فكل الظاهر المتبادر من قوله
لا يختص بتم اللهم •

It is imperfect at the beginning and end. Quotations are introduced with the word قوله in red ink.

Written in semi-Nasta'lik. Not dated. C. 18th century.

No. 337.

fol. 404, lines 31; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

رسائل اخوان الصفا

RASĀ'IL IKHWĀN AṢ-ṢAFĀ.

A collection of the well-known philosophical treatises of the Ikhwān aṣ-Ṣafa, or "Brothers of Purity", composed about A.H. 350, A.D. 961. According to Hājī Khalifa, Vol. III., p. 460, the authors were Abū Sulaimān Muḥammad bin Naṣr (according to Brockelmann, Vol. I., p. 213, Mushir) al-Bustī, known as al-Muḥaddasī, Abū 'l-Ḥasan 'Alī bin Ḥarūn aṣ-Zanjānī, Abū Aḥmad an-Nahrjūrī, al-'Awfī, and Zaid bin Rifā'a. See also al-Kifī, pp. 82-88; Z.D.M.G., Vol. XIII., pp. 1-43; Leclerc, Vol. I., p. 393; Abh. d. Berl. Akad. 1858, p. 240; Brockelmann, Gesch. d. Arab. Litter. Vol. I., pp. 213-14; Dieterici, Philosophie der Araber, pp. 141-151; and Enoy, of Islām, No. 25, p. 459.

It begins on fol. 4b:—

• الحمد لله وسلام على عباده الذين اعطى الله خيرا ما يشركون اليه

The work is divided into four parts, and each contains several abridged *risālas* or treatises, there being altogether fifty-one in the whole volume.

Fol. 1b-2a, synopsis of the fifty-one treatises. Fol. 2b-3, gist of the fourteen treatises of the first part, i.e. العلم الرياضي.

The first part contains the following treatises:—

fol. 4b. الرسالة الأولى من الرياضيات في العدد وهو اثنا عشر مبحثا

This, the first, treatise is published with some omissions "Die Abhandlungen der Ichwān es-Sefa in Auswahl", Leipzig, 1883-6, pp. 255-292, and translated in "Die Propädeutik der Araber", pp. 1-22.

fol. 10b. الرسالة الثانية من الرياضيات في الهندسة

Partly printed in the "Auswahl", pp. 292-301, and translated in "Propädeutik", pp. 23-45.

fol. 14b. الرسالة الثالثة من الرياضيات في النجوم

Published in extracts in "Auswahl", pp. 113-124; and translated in "Propädeutik", pp. 46-85.

fol. 22b. الرسالة الرابعة من الرياضيات في علم الموسيقى

Published in "Auswahl", pp. 301-331; and translated in "Propädeutik", pp. 100-153.

fol. 35b. الرسالة الخامسة من الرياضيات في جغرافيا

Published in extracts in "Auswahl", pp. 59-65; and translated in "Propaedeutik", pp. 86-99.

fol. 42b. الرسالة السادسة من الرياضيات في النسبة العددية

Printed in "Auswahl", pp. 331-344; translated in "Propaedeutik", pp. 154-168.

fol. 46b. الرسالة السابعة من الرياضيات في الصفائح العلمية

Extracts in "Auswahl", pp. 239-254; translation in the "Logik und Psychologie der Araber", pp. 1-18.

fol. 50b. الرسالة الثامنة من الرياضيات في الصفائح وهو العملية

Extracts in "Auswahl", pp. 225-239; translation in "Logik und Psychologie", pp. 85-101.

fol. 53b. الرسالة التاسعة من الرياضيات في بيان إصلاح الخلق

Extracts in "Auswahl", pp. 396-436; translation in "Logik und Psychologie", pp. 102-173.

الرسالة العاشرة من الرياضيات في إيسانوجي في الألفاظ

fol. 74b. السدة التي تستعملها الحكماء

Text in "Auswahl", pp. 345-355; translation in "Logik und Psychologie", pp. 19-32.

fol. 75b. الرسالة السادسة عشر من الرياضيات في معاني قاطوغوريكس

Text in "Auswahl", pp. 355-364; translation in "Logik und Psychologie", pp. 33-43.

fol. 78b. الرسالة الثانية عشر من الرياضيات في معاني بلرمانيكس

Text in "Auswahl", pp. 364-369; translation in "Logik und Psychologie", pp. 44-50.

fol. 80b. الرسالة الثالثة عشر في معاني انولوطيكا

Text in "Auswahl", pp. 369-376; translation in "Logik und Psychologie", pp. 51-59. The twelfth and thirteenth treatises of our copy have been mentioned as the twelfth treatise in the Berlin Cat. No. 5035, and for the thirteenth treatise that Catalogue gives another treatise with the heading as follows:—

الرسالة الثالثة عشر في معاني انودقطيقي.

fol. 82b. الرسالة الرابعة عشر في معاني انولوطيكا الثانية

Text in "Auswahl", pp. 376-395; translation in "Logik und Psychologie", pp. 60-84. From fol. 82b the names of the treatises

have been wrongly written in our copy, and the mistake continues up to the end. The above treatise is named in our copy الرسالة الرابعة عشر في الصورة، whereas it ought to be الرسالة الرابعة عشر في معنى انطوطيقا الثانية. In Br. Mus. Suppl. Cat. No. 708 the thirteenth and fourteenth treatises have been given together as the thirteenth.

With the last treatise the first part, or القسم الاول, of the book ends on fol. 87a. From 88b the second part, or القسم الثاني, begins. The treatises of this part are as follows :—

fol. 88b. الرسالة الخامسة عشر في البيولي والصورة

Text in "Auswahl", pp. 24-42; translation in "Naturanschauung und Naturphilosophie der Araber", 1861, pp. 1-23. In our copy the treatise is wrongly named الرسالة الخامسة عشر في السماء والعالم.

fol. 92b. الرسالة السادسة عشر في السماء والعالم

Extracts in "Auswahl", pp. 97-113; translation in "Naturanschauung", pp. 24-54.

Wrongly named الرسالة السادسة عشر في الكون والفساد.

fol. 98b. الرسالة السابعة عشر في الكون والفساد

Text in "Auswahl", pp. 71-77; translation in "Naturanschauung", pp. 55-65. Wrongly named الرسالة السابعة عشر في الآثار العلوية.

fol. 100b. الرسالة الثامنة عشر في الآثار العلوية

Extracts in "Auswahl", pp. 77-97; translation in "Naturanschauung", pp. 66-94. Wrongly named الرسالة الثامنة عشر في تكوين المعادن.

fol. 107b. الرسالة التاسعة عشر في تكوين المعادن

Extracts in "Auswahl", pp. 125-139; translation in "Naturanschauung", pp. 95-140. Wrongly named الرسالة التاسعة عشر في ماهية الطبيعة.

fol. 116b. الرسالة العشرون في ماهية الطبيعة

Text in "Auswahl", pp. 43-58; translation in "Naturanschauung", pp. 141-160. Wrongly named الرسالة العشرون في اجناس النبتات و انواعها.

fol. 121b. الرسالة الحادية والعشرون في اجساد النبتات و انواعها

Extracts in "Auswahl", pp. 139-154; translation in "Naturanschauung", pp. 161-190. Wrongly named الرسالة الحادية والعشرون في اصناف الحيوان.

fol. 127b. الرسالة الثانية والعشرون في اصناف الحيوانات و اقاربهم

It contains an allegorical controversy between men and animals, printed in Calcutta, 1812, 1846, edited by my father Shams al-'Ulamā ' Mawlānā Vilāyat Husain in Calcutta, 1888 and by Dieterici, 1879; and also translated by him in German, 1858. Lithographed, Cawnpore, A.H. 1320. See "Auswahl", pp. 155-170; and the translation in "Naturanschauung", pp. 191-216. Wrongly named الرسالة الثانية والعشرون في تركيب الجسد.

fol. 169b. الرسالة الثالثة والعشرون في تركيب الجسد

Extracts in "Auswahl", pp. 186-195; translation in "Die Anthropologie der Araber", 1871, pp. 1-19. Wrongly named الرسالة الثالثة والعشرون في العكاس و المصحوس.

fol. 173b. الرسالة الرابعة والعشرون في العكاس و المصحوس

Extracts in "Auswahl", pp. 196-211; translation in "Anthropologie", pp. 20-40. Wrongly named الرسالة الرابعة والعشرون في محط النطفة.

fol. 178b. الرسالة الخامسة والعشرون في محط النطفة

Extracts in "Auswahl", pp. 171-186; translation in "Anthropologie", pp. 64-98. Wrongly named الرسالة الخامسة والعشرون في معنى قول الحكماء ان الانسان عالم صغير.

الرسالة السادسة والعشرون في معنى قول الحكماء ان

fol. 188b. الانسان عالم صغير

Text in "Auswahl", pp. 464-475; translation in "Anthropologie", pp. 41-63. Wrongly named الرسالة السادسة والعشرون في كيفية نشو الانفس الجزوية.

الرسالة السابعة والعشرون في كيفية نشو الانفس الجزوية

fol. 192b. في الجساد

Translation in "Anthropologie", pp. 99-108. Wrongly named الرسالة السابعة والعشرون في بول طاقة الانسان في المعارف.

الرسالة الثامنة والعشرون في بيان طائفة الإنسان في

fol. 195b.

المعارف

Translation in "Anthropologie", pp. 109-119. Wrongly named الرسالة الثامنة والعشرون في ماهية حكمة الموت والحياة.

الرسالة التاسعة والعشرون في ماهية حكمة الموت والحياة

fol. 200b.

وخاصية اللذات

Translation in "Anthropologie", pp. 120-134. Wrongly named الرسالة التاسعة والعشرون في ماهية اللذات والآلام الجسمانية.

fol. 204b.

الرسالة الثلاثون في ماهية اللذات والآلام

Translation in "Anthropologie", pp. 135-158. Wrongly named الرسالة الثلاثون من جملة الكتاب في علل اختلاف اللغات.

fol. 211b.

الرسالة الحادي والثلاثون في علل اختلاف اللغات

Translation in "Anthropologie", pp. 159-221. Wrongly named الرسالة الحادي والثلاثون في مبادئ الموجودات العقلية.

The second part, or القسم الثاني, ends with this treatise on fol. 227b, and the third part, or القسم الثالث, begins on fol. 228b. Its treatises are as follows :—

الرسالة الثانية والثلاثون في مبادئ الموجودات على رأى

fol. 228b.

فيثاغورس

The text in "Auswahl", pp. 437-446, translation in "Die Lehre von der Weltseele bei d. Ar.", 1873, pp. 1-10. Wrongly named الرسالة الثانية والثلاثون في المبادئ العقلية على رأى اخوان الصفا.

الرسالة الثالثة والثلاثون في المبادئ العقلية على رأى

fol. 229b.

اخوان الصفا

Extracts in "Auswahl", pp. 1-14; translation in "Weltseele", pp. 11-27. Wrongly named الرسالة الثالثة والثلاثون في ان العالم انسان كبير.

fol. 233b.

الرسالة الرابعة والثلاثون في ان العالم انسان كبير

Text in "Auswahl", pp. 446-454; translation in "Weltseele", pp. 27-36. Wrongly named الرسالة الرابعة والثلاثون في العقل والمعقول.

fol. 236b.

الرسالة الخامسة والثلاثون في العقل والمعقول

Extracts in "Auswahl", pp. 221-224; translation in "Weltseele", pp. 37-51. Wrongly named as الرسالة الخامسة و الثلثون فى الدور و الكون .

fol. 240b. الرسالة السادسة و الثلثون فى الدور و الكون

Text in "Auswahl", pp. 475-492; translation in "Weltseele", pp. 52-69. Wrongly named الرسالة السادسة و الثلثون فى ماهية العشق .

fol. 245b. الرسالة السابعة و الثلثون فى ماهية العشق

Text in "Auswahl", pp. 493-507; translation in "Weltseele", pp. 70-84. Wrongly named الرسالة السابعة و الثلثون فى البعث و القيمة .

fol. 249b. الرسالة الثامنة و الثلثون فى البعث و القيمة

Text in "Auswahl", pp. 507-523, translation in "Weltseele", pp. 85-115. Wrongly named الرسالة الثامنة و الثلثون فى كمية اجناس الحركات .

fol. 257b. الرسالة التاسعة و الثلثون فى كمية اجناس الحركات

Text in "Auswahl", pp. 524-541; translation in "Weltseele", pp. 116-136. Wrongly named الرسالة التاسعة و الثلثون فى العلل و المعلومات .

fol. 262b. الرسالة العشرة و الثلثون فى العلل و المعلومات

Text in "Auswahl", pp. 541-576; translation in "Weltseele", pp. 137-174. Wrongly named الرسالة الحادية و الثلاثون فى الرسوم و الحدود .

fol. 271b. الرسالة الحادية و الثلاثون فى الرسوم و الحدود

Text in "Auswahl", pp. 577-592; translation in "Weltseele", pp. 17-196. Wrongly named الرسالة الحادية و الثلاثون فى الآراء و المذاهب .

The third part, or القسم الثالث, ends on fol. 274b, and the fourth part, القسم الرابع, begins from fol. 275b. The treatises of this part are as follows:—

fol. 275b. الرسالة الثانية و الأربعون فى الآراء و الديانات

Wrongly named الرسالة الثانية و الأربعون فى ماهية الطريق الى الله .

fol. 306b. الرسالة الثالثة و الأربعون فى ماهية الطريق الى الله

Wrongly named الرسالة الثالثة والرابعون في بيان اعتقادات اخوان الصفا.

fol. 309b. الرسالة الرابعة والرابعون في بيان اعتقادات اخوان الصفا

Text in "Auswahl", pp. 592-609; abridged translation in "Philosophie der Araber in X. Jahrhundert", pp. 87-110. In our copy the title of the treatise is not mentioned.

الرسالة الخامسة والرابعون في كيفية عشرة اخوان الصفا

fol. 316b. و تعاون بعضهم بعضا

Text in "Auswahl", pp. 609-623. Wrongly named الرسالة الخامسة والرابعون في ملهية الايمان و خصال المؤمنين المحققين.

الرسالة السادسة والرابعون في ملهية الايمان و خصال

fol. 321b. المؤمنين

This treatise in our copy begins without any name.

الرسالة السابعة والرابعون في ملهية الذاوس الآلهي

fol. 334b. و شرائط النبوة

Wrongly named الرسالة السابعة والرابعون في كيفية الدعوة الى الله

fol. 338b. الرسالة الثامنة والرابعون في كيفية الدعوة الى الله

Wrongly named الرسالة الثامنة والرابعون في كيفية احوال الروحانيين

fol. 349b. الرسالة التاسعة والرابعون في كيفية احوال الروحانيين

Wrongly named الرسالة العاشرة والرابعون في كيفية انواع السبلات

fol. 359b. الرسالة العاشرون في كيفية انواع السبلات

Wrongly named الرسالة العاشرون في كيفية ضد العالم

fol. 365b. الرسالة العاشرون في كيفية ضد العالم

Text in "Auswahl", pp. 15-23; translation in "Der Darwinismus im X. und XIX. Jahrhundert", 1878, pp. 215-228.

Wrongly named الرسالة العاشرون في ماهية السحر والعزائم

fol. 367b. الرسالة الثانية العاشرون في ماهية السحر والعزائم

This treatise begins without any heading, and, in our copy, is divided into two portions. The first portion begins on fol. 367b. The second portion begins on fol. 375b. It has also a beautiful 'Unica'. Though in our copy there are fifty-two treatises, the work contains only fifty-one. Our thirteenth has been divided into two parts, and each has been given a separate number.

For copies see Berlin Cat. Nos. 5035-42; India Office Cat. No. 474; Paris Cat. Nos. 2303-9; Munich Cat. No. 652; Pet. Rosen. Cat. No. 194; Br. Mus. Supl. Cat. No. 708; Rampur List, p. 378; Bankipur Cat. p. 317; and Hyderabad List, Fann Hikmat, Nos. 1-4.

It has also been printed at Bombay in four vols. in 1303-6. For other editions see Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 742.

Headings of chapters are in red ink. Gold ruled margins are throughout. Headings of each treatise are beautifully ornamented, and the name of the treatise is written in white ink on a gold surface. The first two pages are richly illuminated and contain a list of fifty-one treatises. After each treatise a fol. or part of a fol. is left blank. Fol. 374b, though has a beautiful 'Umeḍa, has been panned through, being a duplication of fol. 375b. Foll. 17b, 36b, 37a, 93a, 125b, 230a, 263a, 273b, 274a, and 283a, have lacunae.

Written in beautiful Naskh. Not dated. C. 15th century.

Mathematics and Astronomy.

No. 338.

fol. 75; lines 15; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3$.

fol. 1-68.

I.

الشمسية

ASH-SHAMSIYA.

A treatise on arithmetic by الحسن بن محمد بن الحسين النظام al-Ḥasan bin Muḥammad bin al-Ḥusain an-Niẓām al-A'raj an-Nisābūrī. He was a pupil of Naṣir ad-Dīn at-Ṭūsī, and wrote several works. His commentary on at-Taḍhkirat an-Naṣiriya was completed in A.H. 711, A.D. 1311. See Ḥāji Khalifa, Vol. II., p. 269; and Brockelmann, Vol. II., p. 211.

Beginning:—

الحمد لله افرد بلا ند المنة عن الزوج والحد الم *

For copies see India Office Cat. No. 748; Leyden Cat. No. 1032; and Bodleian Cat. Vol. II., p. 290.

The headings are in red ink. It has profuse marginal notes.

Written in Nasta'liq. Not dated. C. 18th century. Scribe

اکبر شاه جهان آبادی جشني

foll. 69-75.

II.

AR-RISĀLA FĪ'L-ḤISAB.

الرسالة في الحساب

An incomplete treatise on arithmetic. From the preface it appears that it has been based on Bahā' ad-Dīn al-Āmilī's (died A.H. 1030, A.D. 1621) treatise on Arithmetic.

Beginning:—

الحمد لله الواحد الأحد والفرق الصمد أما بعد فهذه فصول
تتضمن على يدي قواعد الضرب وفوائده ألتخيتها من الرسالة الموسومة
البهائية مع زيادة آخر ليست فيها ألم *

It is incomplete, and ends as follows:—

فصل و أما الضرب بالنسبة فسهل جدا وطريقه ابن ناسب *

Written in Nasta'liq. Not dated. C. 18th century.

No. 339.

foll. 130 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح الشمية

SHARḤ AṢH-SHAMSĪYA.

A commentary on Nizām an-Nisābūrī's treatise on arithmetic called aṣh-Shamsīya (see No. 338, I.) by عبد العلي بن محمد بن الحسين عبد العلي بن محمد بن أبي جندب 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. He was a pupil of Maṣṣūr bin Mu'īn ad-Dīn al-Kāshī and Saif ad-Dīn Aḥmad at-Taftāzānī (the Shāikh al-Islām of Hirāt, died A.H. 916, A.D. 1510). He is the author of many works. He was alive in A.H. 930, A.D. 1523. See Ḥabīb az-Ṣīyar, Vol. III., juz' IV., p. 117 ; Ta'likāt as-Sanīya, p. 12 ; and Rieu, Pers. Cat. Vol. II., p. 453.

Beginning:—

الحمد لله الواحد الأحد المزه عن التثليث و الاشتراك و التماثل
ما بعد فيقول العبد المتوسل الى رب المشرقين عبد العلي بن محمد بن
الحسين ان علم الحساب اشرف العلوم ومن جملة ما
عنفت فيه من الرسالة السنية الرسالة الموسومة بالشمسية المنسوب الى
نظام الملة و الدين الفيشابوري ألم *

For copy see Rampur List, p. 416.

Passages of the original text are marked with red lines. Coloured rules are on the margin throughout. It bears the seals of Amjad 'Ali Shāh, Sulaimān Jāh and Wajid 'Ali Shāh on the title-page and last fol. Worm-eaten, but serviceable. In foll. 120b the space for figures is not filled in. In foll. 121-130 the borders have been partially replaced by modern paper. Marginal corrections occasionally. On the first fol. is found the name of Muzaffar Husain bin Masih ad-Dawla as the owner.

Written in fine Nasta'lik. Not dated. C. 18th century.

No. 340.

foll. 196 ; lines 19 ; size 10×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work. It begins and ends as the former. The text is marked with black lines. Headings of chapters in red ink. The inner edge of each fol. has been changed to a different kind of paper.

On the title-page the name of the author is wrongly given as 'Abd al-'Ali Bahr al-'Ulām. It has marginal corrections up to fol. 19. Foll. 20b, 21a, 33, 39b, 40b, 41, 84b, 85a, 118a, and 183a contain blank spaces for figures.

Written in Naskh. Dated A.H. 1200.

No. 341.

foll. 86 ; lines 27 ; size $9 \times 4\frac{1}{2}$; 6×3 .

مفتاح الحساب في علم الحساب

MIPTAH AL-HUSSAB FI 'ILM AL-HISAB.

A treatise on arithmetic by نيكات الدين جمشيد بن مسعود بن غياث الدين Jamshīd bin Mas'ūd bin Maḥmūd al-Kāshī. He was an eminent mathematician and astronomer, and helped Ulugh Beg in building the astronomical observatory commenced at Samarkand in A.H. 823, A.D. 1420. He died shortly after that date. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159 ; and Rien, Persian Cat. p. 869 ; and Brockelmann, Vol. II., p. 211.

It is defective, and begins abruptly :—

مختصراً عن اشباع معل و اختصار مفضل و رفعت لأكثر الأعمال الم *

The work was dedicated to Ulugh Beg.

For copies see India Office Cat. No. 756, II ; Br. Mus. Cat. p.

199; Berlin Cat. No. 2992; Leyden Cat. No. 1036; Bankipur Cat. p. 738; and Rampur List, p. 418. See also Hāji Khalifa, Vol. VI., p. 12.

The work is divided into a prologue and five sections called *ʿāṣ*. The fifth section, or *مقالة*, is wanting. It contains marginal corrections, figures and tables. A list of contents is added at the end. Between foll. 44-45, 73-74, and 74-75, leaves with notes are inserted. Foll. 26-86 will come after fol. 7, foll. 8-25 after fol. 86; and several foll. are missing after fol. 86.

Written in Nasta'liq. Not dated. C. 15th century.

No. 342.

foll. 76; lines 15; size $7 \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

foll. 1-55,

I.

شرح اشكال التأسيس

SHARH ASHKĀL AT-TA'SIS.

A commentary on Muḥammad bin Ashraf as-Samarḳandī's treatise on geometry called *Ashkāl at-Ta'sis* by صلاح الدين موسى بن محمد المعروف بقائى زاده الرومى *Ṣalāḥ ad-Dīn Mūsā bin Muḥammad*, known as *Qāḍizāda ar-Rūmī*. He lived at the Court of Ulugh Beg in Samarḳand, and helped him in building the observatory. He died in A.H. 815, A.D. 1412. Dr. Rieu in his Suppl. Cat. No. 760 says that he died some time after A.H. 823, A.D. 1420. See Brockelmann, Vol. II., p. 212 (his father's name is there given as *Mahmūd* instead of *Muḥammad*); *Habīb as-Siyar*, Vol. III., Juz' III, p. 159, and Hāji Khalifa, Vol. III., p. 559.

The MS. is defective, and begins abruptly as follows:—

بين الشرة في الانصر و لعربي انها اجدى من تفريق العصا ثم المختصر
الموسوم بالاشكال التأسيس النجم

For copies see Berlin Cat. No. 5943; Br. Mus. Cat., pp. 186a, 618a; Munich Cat. No. 849; Gotha Cat. No. 1498; Cairo Cat. Vol. V., p. 196; and Rampur List, p. 415.

For supercommentaries see Hāji Khalifa, Vol. I., p. 322; and Berlin Cat. No. 5943. See also Z.D.M.G., Vol. L., p. 169.

Passages of the text are marked either with red or black lines. Marginal corrections numerous. Foll. 186 and 19a are somewhat stained with ink. On the first fol. the name of the book is wrongly written سيف صائم.

Written in ordinary Naskh. Dated A.H. 1029.

foll. 56-63.

II.

كتاب المناظر

KITĀB AL-MUNĀZAR.

A treatise describing the manner in which light is refracted on entering the eye. The original treatise was written by Euclid, but the present version is published by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Tūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

صدر الكتاب العين تحدث باستعداد من الأجرام العظيمة في الجسم
الشفاف الخ •

It is also designated Tahrīr al-Munāzar.

For copies see Berlin Cat. 6016; India Office Cat. No. 743, II; Leyden Cat. No. 977; and Rampur List, p. 410. See also Ḥāji Khalifa, Vol. V., p. 159; and Wenrich, de auctor. Graecor. versionibus, p. 182.

It is stained with damp.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

foll. 64-76.

III.

تشریح الافلاک

TASHRĪḤ AL-AFLĀK.

A treatise on astronomy by بهاء الدين العاملي Bahā' ad-Dīn al-'Āmilī, died A.H. 1030, A.D. 1621. For the life of the author see No. 184 and for the book, No. 352, I.

It begins as the other copy does.

The headings and diagrams are in red ink. Stained with damp. Slightly worm-eaten.

Written in good Nasta'liq. Dated A.H. 1225.

No. 343.

foll. 71; lines 21; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مجموعۃ الرسائل العکمیة

MAJMŪ'AT AR-RASĀ'IL AL-ḤIKAMĪYAH.

A collection of a few treatises on mathematical science by different authors.

foll. 1-8a.

I.

تعريف كتاب المناظر

TAHRĪR KITAB AL-MUNĀẒAR.

An Arabic version of Euclid's optics by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

تعريف كتاب المناظر لأقليدس الصوري وهو أربع و ستون شكلا عدد الكتاب العين تحدث باستعداد من الجرام الذيرة الم *

See No. 342, II.

It should have 64 figures altogether, but our copy is defective, and ends abruptly as follows:—

و اخري متأخر عنه وهو ايضا ظاهر من هذا الشكل و الشكل هذا *

foll. 8a-8b.

II.

رسالة انعكاس الشعاع

RISĀLA IN'KĀS AṢH-SHU'Ā'.

A treatise on the reflection of the rays of the sun by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:—

بسم الله الرحمن الرحيم هذه رسالة في انعكاس الشعاع و انعطافه للمحقق نصير الدين محمد الطوسي مباحث انعكاس الشعاع و انعطافه مبنية على مقدمات وهي هذه مقدمة الشعاع يستند متصلا من في الشعاع الى قبله من غير تراكم الم *

It contains three figures, and ends as follows:—

بل الانعكاس و الانعطاف ما يمكن وقوعها الا على موضع واحد معين لكل واحد منهما يكون ذلك الموضع على وضع خاص من في الشعاع وذلك ما اردنا * تمت رسالة المحقق الطوسي في انعكاس الشعاع و انعطافه و الحمد لله على نعمائه و الطائفة *

For copy see Berlin Cat. No. 6020. See also Hāji Khalifa, Vol. III., p. 371; and Kashf al-Hujub, p. 239.

fol. 9-19.

III.

كتاب المعطيات

KITĀB AL-MU'ATĪYĀT.

Another work of Euclid, translated by Ishāk bin Hunain (see for his life No. 282, II.), revised by Thābit bin Qurra, and edited by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī aṣh-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Abū'l Ḥasan Thābit bin Qurra aṣ-Ṣabī was born in A.H. 221, A.D. 836. He originally followed the trade of a money-changer at Harrān, but went to Baghdād to study science, and became one of the most notable scholars of his age. His translations of foreign books into Arabic are considered to be very accurate. He was very well-versed also in the Syriack language. He has translated and revised many books, and his fifth book of the *Conic Sections* of Apollonius of Perga has been translated into German by L. Nix, Leipzig, 1889. He died in A.H. 288, A.D. 900. For details of his life see al-Kifṭī, p. 115; Ibn Khallikān (Teheran edition) p. 107; Ibn Abi Uṣaib'a, Vol. I., p. 215; Wüstenfeld, Ärzte, No. 81; Chwolsohn, Die Ssabier, Vol. I., pp. 546-567; and Brockelmann, Vol. I., p. 217.

Beginning:—

هذا تحرير كتاب المعطيات لأقليدس ترجمه اسحق و اصله ثبت خمسة

و سموي شكه صدر الكتاب السطوح و الخطوط و الزوايا المعلومة القدر النجم.

It contains 95 figures.

For copies see Berlin Cat. No. 5929; India Office Cat. No. 743, I; Leyden Cat. 978; and Rampur List, p. 411.

See also Hāji Khalifa, Vol. V., p. 154; Kashf al-Hujub, p. 100; Wenrich, p. 181, and Z.D.M.G., Vol. L., p. 171.

fol. 20-23.

IV.

كتاب الكرة المتحركة

KITĀB AL-KURAT AL-MUTAHARRIKA.

A translation of a mathematical treatise of Autolycus on the revolving sphere by Thābit bin Qurra, died A.H. 288, A.D. 900, as edited by أبو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan

aṭ-Tūsī ash-Shīrī, died A.H. 672, A.D. 1273. See for the latter's life No. 319.

Beginning :—

تعريف كتاب الكرة المتحركة لأوطولوقس اصلحه ثابت وهو مقالة واحدة
و اثنا عشر شكلا الصدر الفقرة التي ترك النجم .

For copies see Berlin Cat. No. 5932; India Office Cat. No. 744, I.; Leyden Cat. No. 987; Br. Mus. Cat., p. 623a; and Rampur List, p. 411.

See also Hājī Khalifa, Vol. V., p. 140; and Wenrich, p. 298.

fol. 24-27.

V.

كتاب المفروقات

KITĀB AL-MAFRŪDĀT.

Another mathematical treatise in the version of Thābit bin Qurra, died A.H. 288, A.D. 900, edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Tūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

تعريف كتاب المفروقات لثابت بن قرة الحراني الصليبي وهي ستة
و ثلثون شكلا وهي في بعض النسخ أربعة و ثلثون شكلا النجم .

For copies see Berlin Cat. No. 5939; Paris Cat. No. 2467/4; Cairo Cat. Vol. V., p. 200; Leyden Cat. No. 1029; and Rampur List, p. 412.

See also Hājī Khalifa, Vol. V., p. 154; and Z.D.M.G., Vol. L., p. 171.

fol. 28-32a.

VI.

كتاب الماخوذات

KITĀB AL-MĀKHŪDHĀT.

A mathematical treatise of Archimedes on the principles of geometry, in the version of Thābit bin Qurra, with the commentary of Abū' l-Ḥasan 'Alī bin Aḥmad an-Nasavī, and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Tūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

تعريف كتاب ماخوذات ارشميدس ترجمه ثابت بن قرة و تفسير الاسناد
المحقق عن ابي الحسن علي بن احمد الفسوي خمسة عشر شكلا قال الاسناد
المحقق هذه مقالة منسوبة النجم .

For copies see Berlin Cat. No. 5936; Leyden Cat. No. 982, and Rampur List, p. 411. See also Ḥājī Khalifa, Vol. V., p. 144.

fol. 326-606.

VII.

كتاب الكرة والاسطوانة

KITĀB AL-KURAT WA'L UṢṬUWĀNA.

Another mathematical treatise of Archimedes, according to the version of Thābit bin Qurra, died A.H. 288, A.D. 900, and Ishāk bin Ḥanain, died A.H. 298, A.D. 910 (see for his life No. 282, II.) and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

اقول بعد تحميد الله و تمجيد و الصلوة على محمد و آله المصطفين

من عبدة النخ •

For copies see Berlin Cat. No. 5934; India Office Cat. No. 743, VI.; Paris Cat. No. 2467/8; Leyden Cat. No. 1001; and Rampur List, p. 411.

See also Ḥājī Khalifa, Vol. V., p. 140, and Z.D.M.G., Vol. L., p. 172. At the end of this treatise we find another treatise (fol. 606-62a) by Archimedes. It is named مقالة ارشميدس في تكمير الدائرة.

Beginning:—

مقالة ارشميدس في تكمير الدائرة وهي ثلثة اشكال النخ •

For copies see India Office Cat. No. 743, VI.; and Berlin Cat. No. 5934. See also Ḥājī Khalifa, Vol. V., p. 50.

fol. 62b-64.

VIII.

رسالة في تربيع الدائرة

RISĀLA FĪ TARBĪ' AD-DĀ'IRA.

A mathematical treatise by ابو علي الحسن بن الحسن بن الهيثم Abū 'Alī al-Ḥasan bin al-Ḥasan bin al-Haitham al-Biṣrī. He held a Government appointment in his native town, Baṣra, with the title of Vazīr. He was a great mathematician, and died about A.H. 430, A.D. 1038.

Brockelmann, Vol. I., p. 469, has named him Muḥammad bin al-Ḥasan. For details see Ibn al-Ḳifṭī, p. 165; Ibn Abi Uṣai-bra, Vol. II., p. 90; Leclerc, Vol. I., p. 512; and Huart, p. 293.

Beginning :—

رسالة لابن الهيثم في تربيعة الدائرة - قد يعتقد كثير من المتفلسفين ان
سطح الدائرة المنحنية •

For copy see Berlin Cat. No. 5941.

fol. 64b-70a.

IX.

كتاب مساحة الاشكال البسيطة والكروية

KITAB MASĀḤAT AL-ASHKĀL AL-BASĪṬA

WA'L KURIYA.

A treatise on the mensuration of plain and spherical bodies in the version of Banū Mūsā (i.e. sons of Mūsā, viz. Muḥammad, Aḥmad, and al-Ḥasan), and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

مدخل الكتاب الطول اول القدر التي تعدد الاشكال المنحنية •

For copies see Berlin Cat. No. 5938; and Rampur List, p. 411. See also Ḥājī Khalifa, Vol. V., p. 150.

It ends in the middle of fol. 70a. The remaining of fol. 70a, foll. 70b and 71a contain quotations from the writings of Banī Mūsā, Kūṭb ad-Dīn Shīrāzī and Shams ad-Dīn Shāhrazūrī.

The title-page has also a quotation from the writings of Naṣīr ad-Dīn aṭ-Ṭūsī. The headings and figures in the MS. are in red ink. Many foll. are defective, as the paper, except foll. 24-27, has become brittle. Marginal notes occasionally.

Written in minute Nasta'liq. Not dated. C. 17th century.

No. 344.

fol. 124; lines 25; size $9 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تعزير المجسطي

TAHRĪR AL-MIJISTĪ.

An abridged version of the famous astronomical work of Ptolemy called al-Mijist by محمد بن محمد بن الحسن أبو جعفر نصير الدين محمد بن محمد بن الطوسي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:—

الحمد لله مبدا كل مبدا و غاية كل غاية الن *

For chapters see Berlin Cat. No. 5655.

For copies see Berlin Cat. No. 5655; Br. Mus. Cat. pp. 187, 620 and 745; India Office Cat. No. 741; Paris Cat. No. 2485; Rosen, No. 188; Rampur List, p. 421; and Bankipur Cat. p. 424. See also Hāji Khalifa, Vol. V., p. 385; Kashf al-Hujub, p. 100; Wenrich, p. 228; and Ellis, Cat. Vol. II., p. 493.

Between foll. 82 and 83 one small leaf has been recently added. Marginal corrections occasionally. The headings of chapters are in red ink.

Written in clear Naskh. Not dated. C. 18th century.

No. 345.

foll. 386; lines 26; size $11 \times 6\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

شرح تحرير المجسطي

SHARH TAHRIR AL-MIJISTĪ.

A commentary on Naṣīr ad-Dīn at-Ṭūsī's work on astronomy called Tahrir al-Mijistī by عبد العلي بن محمد بن الحسين البرجندى 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning:—

الحمد لله الذي جعلنا من المتفكرين في خلق السموات و الارض الن *

This commentary was completed in A.H. 921, A.D. 1515.

For copies see India Office Cat. No. 742; Rampur List, p. 428; and Asiatic Society Cat. p. 88.

For other commentaries see Hāji Khalifa, Vol. V., p. 386; and Rampur List, p. 428.

Quotations from the text are introduced with قوله in red ink. Double gold and coloured lines throughout. The first two pages are illuminated with a beautiful 'Umrān. The first fifty foll. contain figures; in the rest of the book the spaces for figures have not been filled in. The headings are in red ink. Borders are a little stained with damp, and consequently in many places they have been pasted over with papers. Up to fol. 50, this copy has been compared with some other copy, and contains marginal corrections and notes. These notes are in Nasta'lik character.

Written in Naskh. The colophon runs thus:—

قد فرغت من تحرير الشرح صفحة يوم الجمعة في اوائل جمادى الآخرة
سنة خمس و أربعين بعد الف و مائتان من الهجرة النبوية *

No. 346.

fol. 170; lines 17; size $8 \times 5\frac{1}{2}$; 6×4 .

شرح تحرير المجسطي

SHARH TAHRIR AL-MIJISTĪ.

A commentary on Naṣir ad-Din at-Tūsī's work on astronomy called *Tahrir al-Mijistī*. The name of the commentator is not found in the body of the work, but from a note on the title-page it appears that عصمة الله is its author. His full name is عصمة الله بن اعظم 'Ismatallāh bin A'zam bin 'Abd ar-Rasūl as-Sahāranpūrī. He was a scholar of great reputation in mathematics and astronomy. He is the author of a commentary on *Tashrīḥ al-Aflāk*, and a commentary on *Khulāṣat al-Hisāb*, which he completed in A.H. 1086, A.D. 1675 and other works. The date of his death is not known. See India Office Cat. No. 759; and Rampur List, pp. 416, 427. Our 'Ismatallāh should not be confounded with another 'Ismatallāh Sahāranpūrī, the author of a supercommentary on *Sharḥ al-Jāmi*, who died in A.H. 1039, A.D. 1629. See for the latter *Hadā'ik al-Hanafīya*, p. 407, and *Subḥat al-Majān*, p. 52.

Beginning:—

اما بعد حمد الله والصلوة على رسوله محمد وآله فلما كانت العلوم
اليقينية اشرف العلوم مرتبة خاتمة كتاب تحرير المجسطي
..... محمد بن محمد بن الحسن الطوسي فزادت ان اكتب له
شرحاً مشتملاً على حل مشكلاته الخ .

The text and the commentary are introduced with the letters ق and ن respectively, being the abbreviations of قال and نقول, in red ink. Worm-eaten and pasted over with paper. It bears, among others, the seals of Muhammad Shāh. Figures are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 347.

fol. 88; lines 25; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الزيج الملخص

AZ-ZICH AL-MULAKKHAṢ.

An astronomical treatise with copious astronomical tables. The name of the author is not found in the body of the book, but from a note on the title-page it appears that the author of the book

was **أثير الدين المفضل بن عمر الزهري** Athir ad-Din al-Mufaḍḍal bin 'Umar al-Abhari, died A.H. 662, A.D. 1263, or A.H. 663, A.D. 1264 (for whose works see Brockelmann, Vol. I., p. 464). But from the preface it appears that this work is an abridgement of **Zīch Shāhī** (for **Zīch Shāhī** see Hāji Khalifa, Vol. III., p. 565), and its full title is **الزيج المخلص على الرصد العلاني** (for **Zīch al-'Alā'i** see Hāji Khalifa, Vol. III., p. 567). The commencing line of our work tallies with the beginning of **az-Zīch ash-Shāmil** by Abū'l Wafā' Muḥammad bin Aḥmad al-Būzjānī. See Hāji Khalifa, Vol. III., p. 565, and Paris Cat. No. 2528. In the latter some passages are quoted from al-Būzjānī's work, but they differ greatly from our copy.

Beginning:—

الحمد لله على تواتر آلائه واشكره على ظاهرععماله النجم

For copies see Paris Cat. No. 2515, and Rampur List, p. 426.

Foll. 9-59a and 64b-88 are occupied with astronomical tables. It is defective at the end. The title-page contains some Persian lines and notes on astronomical subjects. More than two-thirds of fol. 8b and foll. 9a and 65b are blank, but without any consequent gap in the text.

Written in an old 'Arab hand of Naskh. Not dated. C. 13th century.

No. 348.

foll. 96; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

التحفة الشاهية

AT-TAḤFAT AṢH-SHĀHIYA.

A work on astronomy by **قطب الدين محمود بن مسعود الشيرازي** Kutb ad-Din Maḥmūd bin Mas'ūd ash-Shīrāzī, died A.H. 710, A.D. 1310. For his life see No. 320.

Beginning:—

خير المبداني ما زين بالحمد لواهب القوة على حمدة النجم

It was dedicated, as mentioned in the preface, to Amir Shāh Muḥammad bin aṣ-Ṣadr as-Sa'īd Taj ad-Dīn Mu'tazz bin Ṭāhir, and consequently it was given the above name. See Hāji Khalifa, Vol. II., p. 229. The work consists of four sections, subdivided into many chapters.

For copies see Paris Cat. No. 2516; Leyden Cat. No. 1105; Aya Sofia Cat. Nos. 2584-7; Koprulüzadah Cat. No. 928; Rampur List, p. 421; and Bankipur Cat. p. 106.

Our copy is incomplete and many foll. are missing. The headings of chapters are in red ink. One fol. added at the end con-

tains notes on planets. The first fol. bears the name and seals of Muzaffar Ḥasain bin Mas'ūd ad-Dawla, dated 1869.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 349.

fol. 48; lines 29; size $11 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

شرح چغتيني

SHARḤ CHAGHMİNĪ.

A commentary on Chaghmini's treatise on astronomy called *al-Mulakhkhas* by علاء الدين موسى بن محمد المعروف بقاضي Salāḥ ad-Dīn Mūsā bin Muḥammad, known as Ḳāḏizāda ar-Rūmī, died A.H. 815, A.D. 1412. See for his life No. 342.

Beginning:—

الحمد لله الذي جعل الشمس غياراً والنمر نوراً الخ *

It was composed in A.H. 815, A.D. 1412, and was dedicated to Mirzā Ulugh Beg. See Hājī Khalifa, Vol. VI., p. 113.

For copies see Berlin Cat. No. 5675; Munich Cat. No. 854; Paris Cat. No. 2503; Br. Mus. Cat. p. 190; India Office Cat. No. 751; Br. Mus. Suppl. Cat. No. 760; Leyden Cat. No. 1086; Casiri, No. 953; Cairo Cat. Vol. V., pp. 223, 224; Vol. VII., p. 43; Bankipur Cat. p. 405; and Rampur List, p. 427.

For other commentaries see Hājī Khalifa, Vol. VI., p. 113.

Lithographed in A.H. 1271 and also in A.H. 1290.

The text was translated by Rudloff and Hochheim (see Z.D.M.G. Vol. XLVII., p. 213; and also *ibid.*, Vol. XLVIII., p. 120).

Passages of the text are marked with red lines up to fol. 32, and in the rest of the book with a black line. Borders are changed into modern paper. In foll. 39a, 40b and 41a, spaces for the insertion of figures or diagrams are not filled in. Figures, whenever they occur, are in red ink. Marginal corrections occasionally.

Written in bad *Nata'liq*. Not dated. C. 18th century.

No. 350.

fol. 103; lines 19; size $8\frac{1}{2} \times 6$; 7×4 .

الحاشية على شرح چغتيني

AL-ḤASHIYA 'ALĀ SHARḤ CHAGHMİNĪ.

A supercommentary on Ḳāḏizāda's commentary on Chaghmini's treatise on astronomy called *al-Mulakhkhas*, by عبد العلى

Abd al-'Alī bin Muḥammad bin al-Husain al-Barjandī. See for his life No. 339.

Beginning:—

الحمد لله رب المشارق والمغارب الخ •

For copies see Berlin Cat. 5677; Br. Mus. Suppl. Cat. No. 762; Cairo Cat. Vol. V., pp. 221 and 224; India Office Cat. No. 754; and Rampur List, p. 423. See also Ḥajī Khalifa, Vol. VI., p. 114.

Lithographed on the margin of Sharḥ Chaghmini, A.H. 1271.

Quotations from the commentary are introduced with the word قوله in red ink. Coloured ruled margins throughout. Marginal corrections occasionally. Much injured by insects.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 351.

fol. 139; lines 32; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

التكملة في شرح التذكرة

AT-TAKMILA FĪ SHARḤ AT-TADHKIRA.

A commentary on Naṣir ad-Dīn at-Tūsī's work on astronomy called at-Tadhkira by Shams ad-Dīn Muḥammad bin Ahmad al-Khaziri. See No. 89.

Beginning:—

تعاليت ياذا العرش الاعلى و ما اعظم شالك لما بعد فيقول
الغفير الى الله الغني محمد بن احمد الخصري و كان كتاب التذكرة
مستقربا علي امبات مسائلها شرحته شرحا و سميت بالتكملة في
شرح التذكرة الخ •

From the colophon it appears that it was composed in A.H. 932, A.D. 1525.

For copies see India Office Cat. No. 747; Yeni Cat. No. 791; and Bankipur Cat. p. 108.

For other commentaries see Ḥajī Khalifa, Vol. II., p. 268.

Passages of the text are marked with red lines from the beginning up to fol. 15a, and also in foll. 135b, 136a, 138b, and 139. The earlier and the last parts are worm-eaten, and pasted over with thin paper. Marginal corrections occasionally. Lacunae occur in foll. 9b, 24a, 32b, 33a, 39b, 40a, 49, 56a, 61, 63b, 66a, 68a, 70a, 71a, 74a, 77b, 80b, 98a, 102b, 105b, 111a, 114a, 116a, 117b, 118b, 120, 122b, 124a, 127b, 129a, 130b, 132a, 133b and 137b. From the beginning up to fol. 16 borders are changed to different paper.

Written in Naskh. The colophon runs thus:—

قد وقع الفراغ من تسويده يوم الأربعاء خامس عشرين من شوال المعزم سنة
الف و مائتان واحد و ثلثون •

No. 352.

fol. 79; lines 19; size $7\frac{1}{4} \times 4\frac{1}{4}$; $4 \times 1\frac{1}{2}$.

fol. 1-8,

I.

تشریح الافلاک

TASHRĪḤ AL-AFLĀK.

A treatise on astronomy by بهار الدین محمد بن الحسین بن عبد Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmīlī, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:—

ربنا ما خلقت هذا باطلا ألم •

It consists of a prologue, مقدمة, five chapters, فصول, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5703; India Office Cat. No. 1043, VI; Br. Mus. Cat. p. 244; Bankipur Cat. p. 107; Rampur List, p. 422; and Asiatic Society Cat. p. 88.

It was lithographed, with its commentary called at-Taṣrīḥ, at Dehli in A.H. 1294 and in 1312.

The first page is illuminated. Gold and coloured margins throughout. One or two fol. are missing after fol. 1. The headings of chapters and the illustrations are in red ink. The borders have been changed. The title-page bears the seal of Shāh 'Ālam.

Written in fine Nasta'liq. Not dated. C. 17th century.

fol. 9-34a.

II.

خلاصة الحساب

KHULĀṢAT AL-ḤISĀB.

A treatise on arithmetic by بهار الدین محمد بن الحسین بن عبد Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmīlī, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:—

نحمدك يا من لا يحيط بجمع نعمه عدد ألم •

It consists of a prologue, مقدمة, ten chapters, each called باب, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5998; India Office Cat. No. 758; Br. Mus. Cat. p. 622; Cairo Cat. Vol. V., p. 180, Vol. VII., p. 89; Bankipur Cat. p. 219, and Rampur List. p. 413. See also Kashf al-Hujub, p. 208.

Printed with a Persian commentary at Calcutta 1812, and also in Constantinople A.H. 1268, and in Cairo A.H. 1299. Lithographed repeatedly in India.

Translated into French by M. A. Marre, Rome, 1864.

Our copy is defective, and the chapters are found as follows:—

The 7th chapter begins on fol.	12b.
8th " " " "	16a.
9th " " " "	17b.
10th " " " "	19a.
خاتمة " " "	22a.
4th chapter " " "	24a.
5th " " " "	24b.
6th " " " "	33a.

Some foll. are missing after fol. 9. Fol. 33 should come next to fol. 24. Marginal glosses occasionally. Gold and coloured margins throughout. The headings of chapters are in red ink. Foll. 9 and 26 are defective. Borders are changed.

Written in Nasta'lik. Dated, A.H. 1052. Scribe محمد بن علي الشيرازي.

fol. 34b-79.

III.

رساله علم حساب

RISĀLA 'ILM ḤISĀB.

A Persian treatise on arithmetic. It is noted in the book that the author is قوشجي. His full name is محمد بن علي علاء الدين علي بن محمد. His full name is علاء الدين علي بن محمد قوشجي 'Alā' ad-Dīn 'Alī bin Muḥammad al-Qūshjī, d. A.H. 879, A.D. 1474. See for his life No. 452, I.

Beginning:—

الحمد لله رب العالمين والصلاة والسلام على محمد وآله اجمعين وبعد

این رساله ایست در علم حساب مشتمل بر سه مقاله اله *

From the preface it appears that the work is divided into three parts called مقاله. Our copy contains the first part, مقاله اول, commencing on fol. 34b, and some portion of the second part, or مقاله دوم which commences on fol. 59a. The headings of chapters and the

figures or diagrams are in red ink. The first page illuminated. Gold ruled margins throughout. Borders are changed.

Written in fine Nasta'liq. Not dated. C. 17th century.

Astrology.

No. 353.

fol. 19; lines 10; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{1}{4}$.

كتاب الثمرة في احكام النجوم

KITĀB ATH-THAMARA FĪ AḤKĀM AN-NUJŪM.

A treatise containing one hundred sayings of Ptolemy on astrology.

Beginning:—

كتاب الثمرة لبطليموس الحكيم تمام الكتب الاربعة التي ألفها في الحكم
السيورس نلميده قل بطليموس قد قدمنا لك ياسيورس كتابا فيما يؤثر
الكواكب الخمسة *

It gives the purport of the four books of Ptolemy, which he wrote for his pupil Syro on astrology.

For copies see Berlin Cat. No. 5874; and Pet. Rosen, No. 191/4. See also Z.D.M.G., Vol. L., p. 211; Ḥajī Khalīfa, Vol. II., p. 496; and al-Kifṭī, p. 98.

Joannes Hispalensis translated it from Arabic, and this was printed by Erhardum ratdolt de Augusta: *Venetijs*, 1484. See Ellis, Cat. of Printed Books, Vol. II., p. 493.

Each saying has a numerical letter or letters before it.

Written in very modern Naskh. Not dated. C. 19th century.

Alchemy.

No. 354.

fol. 196; lines 29; size $11\frac{1}{2} \times 6\frac{1}{4}$; $10 \times 4\frac{1}{4}$.

البرهان في اسرار علم الميزان

AL-BURHĀN FĪ ASRĀR 'ILM AL-MĪZĀN.

A work on alchemy by إيدمر بن علي الجلدكي Aidamir bin 'Alī al-Jildakī. He remained for a considerable time at Damascus, and then went to Cairo. He is the author of several books on alchemy. He died according to Brockelmann, Vol. II., p. 138, in A.H. 743, A.D. 1342, or in A.H. 762, A.D. 1360.

Iktifā' al-Kunū', p. 226, says that he died about A.H. 750, A.D. 1349. For his life see Leclerc, Vol. II., p. 280; and S. de Sacy, Notices et Extraits, Vol. IV., p. 108. In Brockelmann the author is wrongly named 'Alī bin Aidmur bin 'Alī al-Jildakī.

Our copy is defective, and begins abruptly as follows:—

المقدمة السابعة في العلة و المعلوم اما العلة فنقل لكل ما له وجود في

نفسه الخ *

Our copy is a part of the Vol. IV. For chapters see Berlin Cat. No. 4185.

For copies see Berlin Cat. No. 4185; Paris Cat. No. 1355; Pet. Rosen, No. 199; and Leyden Cat. No. 1263.

The headings of chapters are in red ink. Double coloured lines in the margin. It has marginal corrections. Foll. 25a, 35b, 43b, 46b, 155b, 156, 157a, 158a, 159b and 188b contain diagrams. Part of fol. 159a is blank. A few foll. are added at the beginning, which contain, in Persian, the effects of the seven planets, and an extract from Hadā'ik al-Anwār by Fakhr ad-Dīn Rāzī.

Written in Nasta'liq. Dated A.H. 1257.

No. 355.

fol. 30; lines 13; size 11×7; 7×4½.

دقائق الميزان في مقادير الاوزان

DAQĀ'IK AL-MĪZĀN FĪ MAQĀDĪR AL-AWZĀN.

A treatise on alchemy by المؤلف الجديد الصاروخاني الرومي al-Mu'allif al-Jadid as-Ṣārūkhānī ar-Rūmī. In Brockelmann this author has been mentioned in two places. In Vol. II., page 233, the author is said to have flourished in the 9th century, but on p. 448, in the 10th century Hijra. See also Ḥāji Khalifa, Vol. III., p. 234.

Beginning:—

الحمد لله الذي خلق العالم على مقادير الحكمة الخ *

For copies see Cairo Cat. Vol. V., p. 393; and Pet. Rosen, No. 205/7.

Foll. are missing after fol. 1. Borders of foll. 3, 5, 6, 12, 14, 15 and 28 are partially changed to modern paper. Marginal corrections occasionally. Our copy is erroneously designated دقائق الميزان في المقادير والاوزان.

Written in two hands of Nasta'liq. Not dated. C. 19th century.

No. 356.

fol. 40; lines 13; size $10\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

السّر الرّبّاني

AS-SIRR AR-RABBÂNÎ.

A treatise on alchemy by المؤلف الجديد الصاروخاني الرّومى al-Muwallif al-Jadid as-Šārūkhānī ar-Rūmī; see No. 355.

Beginning:—

الحمد لله الذي تقدست ذاته عن تدلّك الارهام المم

See Hāji Khalifa, Vol. III., p. 593.

It is divided into the following chapters:—

fol.	3b.	المقالة الاولى في الميزان المتعلق بالاسرب			
„	9a.	بالرمض القلعي	„	„	الدّانية
„	13a.	بالحديد	„	„	الثّالثة
„	17b.	بالخارصيني	„	„	الرّابعة
„	22a.	بالنخلس	„	„	الخامسة
„	38a.	بالذيق	„	„	السادسة
„	32a.	بالتوتيا	„	„	السابعة
„	34a.	بالفضة	„	„	الثامنة
„	39b.	بالذهب	„	„	التاسعة

The copyist after writing up to fol. 40 wrote the remaining part of the book on the margins working backwards, till the book was completed on the margin of fol. 38, which also contains the remark صحيح البياض.

Marginal corrections occasionally. Names of chapters are also written on the top borders in red ink. The name of the copyist has been effaced purposely.

Written in Naata'lik. Dated A.H. 1312.

Magic.
No. 357.

fol. 77; lines 14; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

fol. 1-59a.

I.

كتاب الطلم
KITĀB AT-TILSM.

A treatise on magic. The name of the author could not be traced.

Beginning:—

قال ابراهيم بن طاهر الصانع القرظي حدثنا سار بن حوامر الديلمي قال حدثنا عيسى بن صالح قال حدثنا داود بن حرب القفال قال قد مت مصر واليهما احمد بن طولون فنحضرته يوما وبين يديه شيخ كبير السن عليه ثياب الرهبان وجماعة من الادبا محدثون به وهو يتكلم في اصناف العلوم للاوائل و يخبز بالعجائب والغرائب الخ *

Lacunae are in fol. 20a, 29b and 49a. The headings are in red ink. It contains many pictures.

fol. 59b-77.

II.

منافع الاحجار
MANĀFI' AL-AHJĀR.

Another work on magic. The name of the author is not known. Beginning:—

قال عطار بن محمد الحاسب كذت نظرت في كتاب البراني والاحجار لهرمس وفي المصنف المعروف باجائقي لهذه المعاني من الاحجار و الاشجار والطيور والجل و منافعها وفي كتب الطلسمات للحكام السبعة في استعمال الاحجار والانتفاع بها فرائيت ان استخلص من جميعها كتابا شافيا ملخصا جامع لما يحتاج اليه من هذه المعاني ففعلت ذلك وهو هذا الكتاب المعروف بمنافع الاحجار وجمعت اليه ما ذكرت العرب به الخ *

Lacuna in fol. 70a. The headings are either in bold black character or in red ink. It has also many pictures of man, animals, etc.

Written in Naskh. Not dated. C. 19th century.

Interpretation of Dreams.

No. 358.

fol. 144; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

كتاب التعبير في علم التعبير

KITĀB AT-TAḤBĪR FĪ 'ILM AT-TA'BĪR.

A work on the interpretation of dreams. The author is not known, but from the preface it appears that he based his book on Abū Sa'd Naṣr bīn Ya'qūb ad-Dīnawarī's (c. A.H. 400, A.D. 1009) work called Kitāb al-Ḳādirī fī 't Ta'bīr.

Beginning:—

بسم رب رحمتك الحمد لله رب العالمين وحملاه على خير خلقه محمد وآله وصحبه الطيبين الطاهرين - هذا كتاب مختصر في تعبیر الرؤيا انزلناه من الكتاب المسمى القادري وبوبته ثلاثين بابا ذكرت في تسعة وعشرين بابا ما ذكر مصنفه الشيخ ابو سعد نصر بن يعقوب الدينبوري رحمه الله من المسائل وفي الكتاب الثلاثين منه ما شد عن كذبه وجدته في سائر الكتب المصنفة في هذا الفن الم *

The work on which it is based was composed for the Caliph Kādirbillāh Aḥmad al-'Abbāsī (A.H. 381-422, A.D. 991-1031) in A.H. 397, A.D. 1006, and consequently it was named Kitāb al-Ḳādirī. See Ḥājī Khaliḥa, Vol. II., p. 312, Vol. IV., p. 486; Paris Cat. No. 2745; and Pet. Rosen, No. 212. Our copy is divided into the following thirty chapters:—

fol. 3a.	الباب الأول في آداب الذائم
.. 5a.	الباب الثاني في رؤية الله تعالى
.. 6a.	الباب الثالث في رؤية الملائكة
	الباب الرابع في رؤية الأنبياء والصالحين والصالحين
.. 7a.	والشهداء
.. 10a.	الباب الخامس في تأويل الجن والشياطين
.. 10b.	الباب السادس في تأويل رؤية الإنسان وأعضائه
.. 20b.	الباب السابع في تأويل رؤية ما يخرج من الحيوان
	الباب الثامن في تأويل الأدب والعبادات وما يشتمل
.. 32b.	عليه من الفرائض والسنن

- fol. 46a. الباب التاسع في تأويل السلطان وما ينسب اليه من الاعوان
الباب العاشر في تأويل الافعال و الاعمال المنسوبة الى
.. 50b. الرجال و النساء
الباب الحادي عشر في روية الحرب و ما يتعلق بها من
.. 57b. الآلات و الاسباب
الباب الثاني عشر في تأويل ارباب الحرف و الصناعات
.. 62b. و ما ينسب اليهم من الادوات
الباب الثالث عشر في تأويل العلم و الحوالة و ما ينسب
.. 70a. اليهما
الباب الرابع عشر في تأويل السماء و الامطر و آيات الليل
.. 71b. و النهار
الباب الخامس عشر في تأويل وقود الغيران و ما يتعلق بها
.. 77b. من اسبابها و الدخان
الباب السادس عشر في تأويل العياة و اوديتها و بصايرها
.. 80a. و ابارها و لوعيتها
.. 84b. الباب السابع عشر في تأويل الارض و مصانعها
الباب الثامن عشر في تأويل الرياحين و الخضروات
.. 90b. و الاشجار
الباب التاسع عشر في تأويل العين و الجواهر المعدنية
الباب العشرون في تأويل سائر الحيوان من السباع و البهائم
.. 101a. و الدواجن و الحشرات و جملة ذوات الطيران
الباب الحادي و العشرون في تأويل روية وحوش الغفار
.. 111a. و سائر الصيد
الباب الثاني و العشرون في تأويل روية الدعوات و ما فيها
من اطعمة و الحلاوات و ما يستعمل فيها من
.. 113a. الطيب و الادهان المعطرات
الباب الثالث و العشرون في تأويل مجالس الخمر
.. 117b. الباب الرابع و العشرون في تأويل الكسوة من الغرق الى
.. 120a. القدم

- الباب الخامس والعشرون في تأويل رؤية العشق و عواذيه
 * fol. 124b. و احوال العشق و ملاحيه
 الباب السادس والعشرون في تأويل رؤية العاهات و ما
 .. 125b. يعرض في البدن من الآفات
 الباب السابع والعشرون في المعالجة من الادوار بالفصد
 .. 131a. و الصجامة و سائر الدوا
 الباب الثامن والعشرون في تأويل رؤية الاموات و احوالهم
 .. 132b. و قبورهم
 الباب التاسع والعشرون في تأويل الآخرة و ما فيها من
 الصراط و الجحيم و ما يشتمل عليه من الثواب
 .. 138b. و الدرجات و النعم
 الباب العاشر في بيان النوم و ماهيته و كيفية المضامات
 .. 141a. و بيان الصحبة منها و القسوة

The headings of chapters are in red ink. The first two foll. are defective. Some foll. are missing at the end, and the MS. ends abruptly as follows:—

و ان راي يانه نبت له ريش او ظهوره جفاح فا •

Written in old 'Arab Naskh. The date of transcription is given on the title-page as follows:—

يشتمل على ثلاثين بابا ابتداء في كتابته الفقير الى الله تعالى عبد الرحيم
 ابن احمد بن تيمون الشافعي اللطفي عفا الله عنه في يوم السبت الثاني
 والعشرين من ربيع الآخر سنة ثمان و ثمانمائة •

Mechanics.

No. 359.

fol. 234; lines 21; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الحيل

KITĀB AL-ḤIYAL.

A work on clepsydrae (water-clocks), magical drinking glasses and hydraulic instruments of all kinds. Unfortunately only a part of the author's name has survived the eating of worms. The

words are *بديع الزمان ابو العز بن اسمعيل بن* Badī' az-Zamān Abū'l 'Izz bin Ismā'il bin. But in Rampur List, p. 414, the work is called *رسالة في رسم آلات الساعة المعروف به بنكاه* and Abū Bakr al-Mu'izz bin Ismā'il bin ar-Razzāz al-Jawzī is quoted there as its Author. The Paris Cat. No. 2477 calls it *كتاب البنائكيم* and gives Abū'l 'Izz Ismā'il al-Jazarī as its author. It appears from the following quotation from the preface that the author flourished about A.H. 570, A.D. 1174. The quotation (fol. 2a) is:—

عند اتصالني بخدمة الزعيم الصالح ابي الفتح محمود بن محمد بن
قرا ارسلان زعيم ديار بكر بن آل ارتق ابقاه الله و ذلك على اثر خدمتي ابيه
واخيه مدة خمس وعشرين سنة اولها سنة سبعين وخمسائة الى ان انقضى
الامر اليه .

For further details see Brockelmann, Vol. I., p. 494.

Beginning:—

قال الشيخ رئيس الاعمال بديع الزمان ابو العز بن اسمعيل بن
رحمة الله عليه الحمد لله المبدع عنده في السمائيات المودع اسرار حكمته في
الارضيات فاني نفهضت من كتب المتقدمين و اعمال المتأخرين
اسباب العيول في الحركات الروحانية و الآلات المتخذة للساعات
و نقل الاجسام بالاجسام عن المقدمات الطبيعية النجم .

In fol. 2b the author gives the name of an-Nāṣir li Dīn Allāh (A.H. 575-622, A.D. 1180-1225) as the reigning caliph of the time.

It is evident from fol. 2b that the book is divided into the following sections:—

الفوج الاول في عمل بنائكيم فيال فاكيم
الفوج الثاني في عمل آوان وضوء بمجالس الشراب
الفوج الثالث في عمل ابريق و طلسس للقصد والوضوء
الفوج الرابع في عمل فولوت في بركة متبدل و آلات الزمر
الدائم
الفوج الخامس في عمل آلات يرفع ما من غمرة و بئر ليست
بعمقه و قمر
الفوج السادس في عمل اشكال مختلفة غير متشابهة

It is a curious book, but unfortunately many foll. are missing, and the following chapters only are now extant:—

- النوع الأول في عمل فيالين تعرف منه مضي ساعات
 fol. 2b. وينقسم الى عشرة فصول
 الفصل الأول يتضمن مقدمة وجب ذكرها هاهنا
 وتتلوها عفة ظاهر صورة بنكام يعرف منه
 .. 2b. مضي ساعات زمانية
 .. 6a. الفصل الثاني في كيفية صورة خزانة الماء
 الفصل الرابع في كيفية لصب الآلات و اتصال
 .. 9a. بعضها ببعض
 الفصل الخامس في كيفية القسمة التي قسمت
 .. 10a. بها الدائرة
 الفصل السادس في كيفية الموضع الذي ينصب فيه
 .. 12b. الصورة و عمل آلاتها
 الفصل السابع في كيفية عمل الوسائط المتحرك
 .. 15a. بجميع ما ذكرته
 الفصل الثامن في عمل الوسائط المتحرك ليدى
 .. 21b. الطباليين و الصناج و صوت البواقين
 الشكل الثاني من النوع الأول وهو فيكان الطباليين يعرف
 .. 36a. منه مضي ساعات زمانية وينقسم الى فصول
 .. 36a. الفصل الأول في عفة ظاهر الصورة و معناها
 .. 37b. الفصل الثاني في كيفية عمل آلات الماء
 الفصل الثالث تقدم القول ان وجه هذا الشكل ليس فيه
 .. 38b. سوى محرك واحد الخ
 .. 39b. الفصل الرابع في كيفية عمل الرحال
 الفصل الخامس في كيفية عمل الوسائط المتحركة ليدى
 .. 40b. الطباليين والصناج و آلة يخرج منه صوت البواقين

- الفصل الثاني في كيفية عمل الزورق والمكبة و السلطون
 fol. 45a. والتعبيل و القصر و القبة
- الفصل الثالث في كيفية ما يتخذ في باطن الصوف
 „ 46a.
- الفصل الرابع في كيفية عمل الشخص الكاتب وما يتعلق به
 „ 47b.
- الفصل الخامس في عمل الباي و عمل مكان البنادق
 „ 48b.
- الفصل السادس في عمل سلسلة من الطرحار الى قطع
 البنادق
 „ 50a.
- الشكل الرابع من النوع الاول وهو فيكون الغيل يعرف منه
 مضي ساعات المستوية وينقسم الى خمسة عشر فصلا
 „ 51a.
- الفصل الاول في ظاهر صورة فنكل الغيل
 „ 51a.
- الفصل الثالث في كيفية عمل الغيل والسير
 „ 53a.
- الفصل الرابع فيما يتخذ به في باطن الغيل و كيفية عمله
 „ 53b.
- الفصل الخامس في كيفية عمل المكبة فوق ارض السير
 و عمل الذكة فوق المكبة
 „ 54b.
- الفصل السادس في عمل السلسلة من الصرحا الى
 قطاع السار
 „ 56a.
- الشكل الرابع من النوع الاول وهو فيكون الغيل يعرف منه
 مضي ساعات المستوية وينقسم الى خمسة عشر فصلا
 „ 57a.
- الفصل الاول في ظاهر صورة فيكل الغيل
 „ 57a.
- الفصل الثاني في كيفية عمل الغطاء الابريق
 „ 57b.
- الشكل الثالث من النوع الثالث وهو غلام يصوب على
 يد الملك ما ليوضي وينقسم الى فصلين
 „ 59b.
- الفصل الاول في ظاهر الصورة و معناها
 „ 59b.
- الفصل الثاني في عمل خواة الماء و مخرجه
 „ 60b.

- الشكل الرابع من النوع الثالث وهو طارس يصب من
 مفقولة ماء يتوخا به المعطودون
 fol. 62b.
- الشكل الخامس الراهب يعلم منه كمية الدم الغازل فيه
 وينقسم الى فصلين
 .. 63b.
- الفصل الاول في صفة صورة الطشت و معناها
 .. 63b.
- الفصل الثاني في كيفية عمل ما ينتصب الدم من
 الطشت
 .. 64a.
- الشكل السادس من النوع الثالث وهو الطشت الكاتبين
 العصا و يعلم منه كمية الدم الحاصل فيه وينقسم الى
 فصلين
 .. 65b.
- الفصل الاول في صفة ظاهر الصورة الطشت و معناها
 .. 65b.
- الفصل الثاني في كيفية محرك الكاتبين
 .. 66b.
- الشكل السابع من النوع الثالث وهو طشت العلب
 للعصار و يعلم منه كمية الدم الحاصل فيه وينقسم الى
 فصلين
 .. 68a.
- الفصل الاول في صفة ظاهر الطشت و معناها
 .. 68a.
- الفصل الثاني في كيفية عمل البرج و الرجل وحركة اليد
 اليميني
 .. 69a.
- الشكل الثامن من النوع الثالث هو طشت القصر يعرف
 منه كمية الدم الحاصل فيه وينقسم الى فصلين
 .. 70b.
- الفصل الاول في صفة ظاهر صورة الطشت و ما فيه و معناها
 .. 71a.
- الفصل الثاني في كيفية عمل الاساطين الست و عليها
 القصر
 .. 71b.
- الشكل التاسع من النوع الثالث وهو طشت الطارس
 يغسل اليدين
 .. 73b.

- fol. 77b. الشكل العاشر من الفروع الثالث و هو طشت العلم
 الشكل الاول من الفروع الرابع و هو فوارة الكفين يتبدل في
 .. 80b. كل زمان
 الشكل الثاني من الفروع الرابع و هو فوارة الكفين و انبوب
 .. 83a. باربعة مضارج
 الشكل السادس من الفروع الرابع و هو فوارة الكفين يتبدل
 .. 85a. في زمان معلوم
 الشكل الثامن من الفروع الرابع هو آلة الرم الدائم بالكفين
 .. 90a. الشكل التاسع من الفروع الرابع وهو آلة الرمز الدائم بالخيران
 .. 91b. الشكل الثالث من الرابع وهي فوارة القوامس
 .. 92b. الشكل الرابع من الفروع الرابع و هو فوارتان
 .. 94a. الشكل العاشر من الفروع الرابع وهو آلة الرم الدائم
 .. 96a. النوع الخامس في آلات يرفع الماء من عمرة و هو
 .. 100a. ليست بعميقة
 الشكل الاول من النوع الخامس وهو آلة يرفع في عمرة
 .. 100a. الى مكان مرتفع بدائه
 الشكل الثاني من النوع الخامس و هو آلة يرفع الماء من
 .. 101b. عمرة او بئر بدائه يدبرها
 الشكل الثالث من النوع الخامس وهو بركة في وسطها
 .. 103a. عمود مجوف
 الفصل السادس في كيفية عمل الفعال و عمل ما يحرك
 .. 106a. بدنه في باطن الغيل
 .. 107a. الفصل السابع في كيفية عمل الاسطبلين الرابع
 الفصل الثامن في كيفية عمل القصور و عليه قبة و راسا الجار
 .. 107b. من نقط

- الفصل التاسع في كيفية عمل ميزاب يجري فيه البنادق
و يعف ثم يخرج واحدة دون الأخرى و يمر تارة
الى رأس الباري fol. 108b.
- الفصل العاشر في كيفية عمل حوض يقع اليه البندقة و منه
يخرج الى ميزاب .. 109b.
- الفصل الحادي عشر في كيفية عمل حلقة نصفها ابيض
و نصفها اسود لتسر الثوب و كيفية عمل المحرك
لما و كيفية عمل دراب يدور عليه الطائر على قبة القصر .. 111b.
- الفصل الثاني عشر في كيفية عمل الروشن .. 113a.
- الفصل الثالث عشر في كيفية عمل القلس على محور .. 113b.
- الفصل الرابع عشر في عمل آلة صغير نظن انه صوت الطائر
فوق القبة .. 114b.
- الفصل الخامس عشر في كيفية عمل القدحين .. 115a.
- الشكل الخامس من النوع الأول وهو فيكل الكلس يعرف
منه مضي الساعات المستوية و اجزائه و بعضهم
الى فصول ثلاثة .. 116b.
- الفصل الأول في صفة ظاهر صورتة و معناه .. 116b.
- الفصل الثاني في عمل غطاء الكلس و المحرك للكلس .. 117b.
- الفصل الثالث في كيفية عمل الكاسب يتخذ من النحاس
الشكل السادس من النوع الأول و هو فيكل الطواريس
يعرف منه مضي ساعات مستوية و ينقسم الى
فصول ستة .. 119a.
- الفصل الأول في صفة ظاهر صورتة و معناها .. 119a.
- الفصل الثاني في كيفية عمل آلة الماء .. 120b.
- الفصل الثالث في كيفية عمل الطاريس .. 121a.

- fol. 124a. الفصل الرابع في كيفية عمل الفرخين في المعراب
- الفصل الخامس في كيفية عمل الطلوس الثاني
- .. 124b. و المعرك لها
- .. 126b. الفصل السابع في كيفية عمل الجملات
- الشكل الرابع من النوع الأول وهو فنكان السياق يعرف منه
- مضي ساعات مستوية بالليل وهو ينقسم الى ثلاثة
- .. 129a. فصول
- .. 129a. الفصل الأول في فنكان الشمعة
- .. 130b. الفصل الثاني في كيفية عمل ميزاب
- الفصل الثالث في كيفية عمل الطرحة و الغلام و ما
- .. 131a. يصرك يده
- الشكل الخامس من الأول وهو فنكان الكتب يعرف منه
- مضي ساعات مستوية واجزائها بالشمعة و ينقسم الى
- .. 134b. فصول ثلاثة
- .. 134b. الفصل الأول في صفة ظاهر صورته ومعناه
- الفصل الثاني في كيفية عمل الغلاف الأول و الثقالة
- .. 135a. و موضع البنائق
- الفصل الثالث في كيفية عمل الكتب على السور
- .. 136a. و المعرك له
- الشكل التاسع من النوع الأول وهو فنكان الفرد يعرف منه
- مضي ساعات مستوية واجزائها بالشمعة و ينقسم الى
- .. 138b. فصلين
- .. 138b. الفصل الأول في صفة ظاهر الصورة و معناه
- الفصل الثاني في كيفية عمل الفرد والدقل و المعرك
- .. 139a. لهما الى فوق

- الشكل العاشر من النوع الأول و هو فئكي الابواب بالشمعة
 fol. 140b. و ينقسم الى فصلين
- .. 140b. الفصل الاول في صفة ظاهر صورته ومعناه
- .. 141a. الفصل الثاني في كيفية عمل الابواب
- الشكل الاول من النوع الاول و هو كلس يحكم في مجلس
- .. 144a. الشراب وينقسم الى فصلين
- .. 144a. الفصل الاول في صفة الكلس ومعناه
- .. 144b. الفصل الثاني يتخذ من كلس فضة صورة مستطيل النجم
- الشكل الثاني من النوع الثاني و هو كلس يحكم في
- .. 146a. مجالس الشراب و يصف صورته و معناه
- .. 146a. فصل و هو كلس من فضة النجم
- الشكل الثالث من النوع الثاني و هو حكم في مجلس
- .. 148a. الشراب ينقسم الى فصول خمسة
- .. 148a. الفصل الاول في صفة ظاهر الحكم ومعناه
- .. 149b. الفصل الثاني في كيفية عمل السوير و الاسطرين عليه
- الفصل الثالث في كيفية ظاهر الفصيرين و الجواربي
- .. 150b. و الرقاص
- .. 152a. الفصل الرابع في كيفية عمل العفرانة للشراب
- الفصل الخامس في كيفية عمل آلة الزمر و مخرج
- .. 156b. الصوت
- الشكل الثالث من النوع الاول و هو زورق يوضع في بركة
- .. 157b. في مجلس الشراب و ينقسم الى فصول ثلاثة
- .. 157b. الفصل الاول في صفة ظاهر الصورة للزريق و معناها
- .. 158a. الفصل الثاني في كيفية عمل الزريق
- .. 159a. الفصل الثالث في كيفية عمل الجواربي

- الشكل الرابع من الفروع الثاني وهو باطنه الشراب ويصيب فيها الولي من الشراب و الماء ولا يزال يوحذ منه
- fol. 161a. كل لون وحده و ينقسم الى فصول ثلاثة
- .. 161a. الفصل الاول في معة ظاهر الصورة معناها
- .. 162a. الفصل الثاني في كيفية عمل الباطية
- .. 164b. الفصل الثالث في عمل البرال
- الشكل الخامس من الفروع الثاني وهو صورة رجل نديم يشرب سور الملك وهو ما يبقى في اسفل من
- .. 167a. الشراب و ينقسم الى فصلين
- .. 167a. الفصل الاول في معة ظاهر الصورة و معناها
- .. 167b. الفصل الثاني في كيفية عمل صورة النديم
- الشكل السابع من الفروع الثاني وهو غلام قائم في يده سعة و قدح يستقى منها الملك و ينقسم الى
- .. 170a. فصول ثلاثة
- .. 170a. الفصل الاول في معة ظاهر صورة الساقى و معناها
- .. 170a. الفصل الثاني في كيفية عمل الصورة
- .. 170b. الفصل الثالث في كيفية عمل يدي الغلام و حركتهما
- الشكل الثامن من الفروع الثاني وهو رجل في يديه قدح و قرابة يصيب من القرابة الى القدح شرابا و يشربه و ينقسم الى فصلين
- .. 172b. الفصل الاول في معة ظاهر الصورة و معناها
- .. 173a. الفصل الثاني في كيفية عمل اليد اليسرى و فيها القرابة
- الشكل التاسع من الفروع الثاني وهو سهر عليه سحلي في يدي كل واحد منها قدح و قذية يصيب في قدح

- fol. 174a. صاحب من قذيه شرابا فشربه و ينقسم الى فصلين
- .. 174a. الفصل الاول في صفة ظاهر الصورة و معناها
- .. 175a. الفصل الثاني في كيفية عمل خزانة الماء
- الشكل العاشر من الفروع الثاني وهي جلوية يخرج
من خزانة كل رزق من ماء وفي يدها قدح شراب
- .. 177a. و ينقسم الى فصلين
- .. 177a. الفصل الاول في صفة ظاهر الصورة و معناها
- الفصل الثاني في كيفية عمل يد الجارية و حركتها و خزانة
- .. 177b. الشراب
- .. 179a. الفروع الثالث في عمل ابريق و طلس و نحو ذلك
- الشكل الاول من الفروع الثالث و هو ابريق يصب منه
- .. 179a. ماء حار و بارد او ماء ممزوج و ينقسم الى فصلين
- .. 179b. الفصل الاول في صفة ظاهر صورة ابريق و معناها
- .. 180a. الفصل الثاني في كيفية عمل صدقه
- الشكل الثالث من الفروع الثالث هو ابريق يضعه الخادم
- الى جانب طشت بين يدي الملك على كرسي
- لطيف و ينفصل عنه الخادم فيصفر طائر على راسه
- و ينصب من بليله ماء يتوضا به و يفضل عنه و ينقسم
- .. 182a. الى فصلين
- .. 182a. الفصل الاول في صفة ظاهر صورة ابريق و معناها
- .. 183b. الفصل الثاني في كيفية عمل الغطاء لابريق
- الشكل الثاني من الفروع الثالث و هو غلام يصب
- .. 185a. على يدي الملك ماء ليتوضا و ينقسم الى فصلين
- .. 185a. الفصل الاول في صفة ظاهر الصورة و معناها
- .. 195b. الفروع السادس هو مختلف و اشكاله غير متشابهة

For copies see Paris Cat. No. 2477, and Rampur List, p. 414.

The contents of foll. 56-57b up to the words *فَنَكُنْ الْفَيْلُ وَأَذْكَرُ مَعْنَاً* are a duplicate of a passage in foll. 50-51b. Foll. 26a, 30, 33, 43, 44, 52, 133, 186 and 188-192a are blank. Lacunae occur in foll. 6, 73b, 74a, 75, 83a, 84a, 85a, 86, 92, 93a, 95a, 98b, 103, 123b, 183a, 192b-197, 199a, 200b and 202b. Foll. 37b, 132a and 204a are a little defective, as a few words in them are pasted over with a different kind of paper. About half of fol. 103 has been torn off.

It contains numerous illustrations in coloured ink. Borders are changed throughout. It ends on fol. 205a. Fol. 205b explains the marks used in the work in the corresponding letters of the alphabet. Fol. 206 contains a quotation in Persian with the heading *صفت طشتی که چون دست بشریند ماهیانی ازو برآیند*. Foll. 207-234 have quotations from some astronomical work with the heading.

• اختلاف اسماء المفرد و اشتقاقاتها و صفاتها و عدة کواکبها •

This portion also contains illustrations in coloured ink. The MS. is copied by some unscholarly man, and is not very accurate. On the title-page it has been named

• در فن جرثومیل کتاب حیل بنی موسی برهان جلدکی جلد دوم •

It also contains lives of Ibn Jubair, and Ibn Haiyān Ṣūfī in Persian in the handwriting of Saiyid Ṣadr ad-Dīn Aḥmad al-Mūsavi and two seals. In the last fol. it is also named *برهان جلدکی جلد دوم* and we also find the following note:—

حیل بنی موسی در علم صنعت از کتب خانۀ قائمی محمد علیم دغلی
 شریف محله بلیلی خانۀ صورت ابتیاع پذیرفت الحمد لله که بمعری دامن
 امید پر شد از گوهر مراد فقیر خیر الله مهذس — هارنپوری •

Written in two hands of Nasta'liq. Not dated. C. 18th century.

Medicine.

No. 360.

fol. 121; lines 25; size $13\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

کلیات القانون

KULLIYAT AL-KANŪN.

The first part of the famous work called *al-Kanūn fi 'l-Ṭibb* on systems of medicine by *أبو علی الحسین بن عبد الله بن سینا* Abū 'Alī

al-Husain bin 'Abdallah bin Sinā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning:—

الحمد لله حمدا يستحقه بعلو شأنه و بعد فقد القى مني
بعض خلص اخواني الخ *

For chapters see Berlin Cat. No. 6269.

For copies see India Office Cat. Nos. 777-8; Berlin Cat. Nos. 6269-71; Br. Mus. Cat. pp. 221, 632, 744; Gotha Cat. No. 1911; Cairo Cat. Vol. VI., p. 27; Nūr Osmāniya Cat. No. 3568; Kūp-rūlūzadah Cat. No. 976; Rampur List, p. 490; Asiatic Society Cat. p. 85; and 'Azīmu'd-Dīn Aḥmad, (Bankipur) Cat. p. 38.

For commentaries see Ḥājī Khallīfā, Vol. IV., p. 496; and Berlin Cat. No. 6281.

For different editions and translations see Ellis, Cat. of Arabic Books in the Br. Mus. Vol. I., pp. 664-94.

Foll. 1-8, 11a-12a and 18b-23b are full of notes in small character. Marginal corrections occasionally. Borders have been changed to a different kind of paper. The headings of chapters are in red letters. The first and last foll. bear two seals. Worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

No. 361.

foll. 487; lines 25; size $8 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

شرح الاسباب والعلامات

SHARḤ AL-ASBĀB WA'L 'ALĀMĀT.

A commentary on Muḥammad bin 'Alī as-Samarḳandī's treatise on the symptoms, causes, and treatment of diseases called al-Asbāb wa'l 'Alāmāt by Burhān al-Dīn Nafīs بن عرض الكرمانی Burhān ad-Dīn Nafīs bin 'Iwāḍ al-Kirmānī. He was a physician in the Court of Ulugh Beg Mirzā (A.H. 850-853, A.D. 1447-1449), and was considered one of the best physicians of his time. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159; Wüstenfeld, Ärzte, p. 106; and Brockelmann Vol. II., p. 213.

Beginning:—

الحمد لله رب العالمين و بعد فلي الفقير الى الله تعالى نفيس
ابن عرض بن الحكيم الطبيب الخ *

For copies see India Office Cat. No. 787; Berlin Cat. No. 6291; Vienna Cat. No. 1461; Gotha Cat. No. 1955; Rampur List,

p. 483; Hyderabad List Fann Tibb, No. 24; Bankipur Cat. p. 429; and Asiatic Society Cat. p. 84.

Printed, Calcutta, 1836, and repeatedly lithographed in India.

Haji Khalifa, Vol. I., p. 270, says that it was completed in A.H. 827, A.D. 1423 at Samarkand.

Passages of the original work are either marked with a red line, or are written in red ink. Foll. 2-9 are in a modern hand. Marginal corrections occasionally. The inner edge of each fol. has been changed to modern paper. Stained with damp. On the first fol. it is falsely stated in Persian that the book was copied during the life-time of the author. The first fol. also bears a seal.

Written in Naskh. Dated A.H. 1088.

No. 362.

fol. 110; lines 11; size $9\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$.

مجمع المنافع البدنية

MAJMA' AL-MANĀFI' AL-BADANĪYA.

An abridgement of Yūsuf bin Ismā'il al-Baghdādī's (d. A.H. 710, A.D. 1310) work on simple medicaments called *Mā lā Yasa'u at-Ṭabīb Jahlahu* by *داؤد بن عمر الانطاكي* Da'ūd bin 'Umar al-Anṭākī, known as *aḍ-Ḍarīr* or the blind. He was born at Antioch, lived at Damascus and Cairo, and died in A.H. 1008, A.D. 1599. Haji Khalifa, Vol. II., p. 260, says that he died in A.H. 1005, A.D. 1596. For details see *Khulāṣat al-Aṭhar*, Vol. II., p. 140; Leclerc, Vol. II., p. 303; and Brockelmann, Vol. II., p. 364.

Beginning:—

الحمد لله الضار النافع وبعد فيقول العمدة الإمام شيخ داؤد
الانطاكي البصير لما كان كتاب المفردات الملقب بما ليسع الطبيب جهله جليل
المقدار وجلالته بجلالة اسمه الجامع ثلثين بيطار قصدت الى جمع
مفردات منه الم *

Mā lā Yasa'u at-Ṭabīb Jahlahu is itself an abridgement of Ibn Baiṭār's (d. A.H. 643, A.D. 1248) work known as *Jāmi' Mufridāt al-Adviya wa'l Aghdhiya*, or *Mufridāt Ibn Baiṭār*, on simple medicaments. For the former work see Haji Khalifa, Vol. V., p. 353, and for the latter work see Haji Khalifa, Vols. II., p. 576 and VI., p. 34.

For copies see Leyden Cat. No. 1364 where the book is called *Jāmi' al-Manāfi' al-Badanīya*; Azīmu'd-Dīn, Cat. p. 150; and Rampur List, p. 495.

The MS. is divided into two parts. Each contains twenty chapters, and an epilogue. The first part deals with simple drugs specially connected with particular limbs, and the second part describes medicines which are not specified for one limb. In the nineteenth chapter of the second part drugs beneficial to children are described. The epilogue contains general useful matter.

The chapters are as follows :—

fol. 9b.	الباب الاول في ادوية الرأس
„ 18a.	الباب الثاني في ادوية العين
„ 24a.	الباب الثالث في ادوية الأنف
„ 25b.	الباب الرابع في ادوية الفم و الشفتين و الاسنان
„ 29b.	الباب الخامس في ادوية الوجه
„ 30b.	الباب السادس في ادوية اللسان
„ 30b.	الباب السابع في ادوية الأذن
„ 33a.	الباب الثامن في ادوية الحلق
„ 34b.	الباب التاسع في ادوية الصدر
„ 39b.	الباب العاشر في ادوية القلب
„ 42a.	الباب الحادي عشر في ادوية الثدي
„ 42b.	الباب الثاني عشر في ادوية المعدة
„ 48a.	الباب الثالث عشر في ادوية الكبد
„ 49b.	الباب الرابع عشر في ادوية الأمعاء
„ 50a.	الباب الخامس عشر في ادوية المعدة (المقعدة)
„ 52a.	الباب السادس عشر في ادوية الطحال
„ 53b.	الباب السابع عشر في ادوية الكلى
„ 55a.	الباب الثامن عشر في اعضاء التناسل
„ 56a.	فصل في ادوية الأنثيين الفتق
„ 57a.	فصل في الاغذية و الشرية المقوية على الجماع
„ 62a.	فصل في مفردات الباء

fol. 63a.	خاتمه في اعادة ما ذهب من القوة بالجماع وغيره
„ 63b.	فصل في مقدرات الحيض
„ 64b.	فصل في ادوية الحمل
„ 65b.	فصل في تسهيل الولادة
„ 66a.	فصل في اخراج المشيمة
„ 67a.	فصل فيما يمنع العجل
„ 67a.	فصل في قطع الحيض
„ 67a.	الباب العشرون في ادوية الاعضاء الطرية
„ 72a.	الباب الاول في المضرجات
„ 80a.	الباب الثاني في تسهيل القي و قطعه
„ 81a.	الباب الثالث في قطع الاسهال
„ 84a.	الباب الرابع في اخراج الدود
„ 85b.	الباب الخامس في العميات
„ 86b.	الباب السادس في تحليل الرياح
„ 88a.	الباب السابع في الازرام و الجراحات و الدمليل
„ 90b.	الباب الثامن في الجراحات و قطع الدم
„ 93a.	الباب التاسع في ادوية الحكة و الجرب
„ 95a.	الباب العاشر في ادوية القروح و البثور و الجدري
„ 97a.	الباب الحادي عشر في ازالة البرص و الوسم
„ 97b.	الباب الثاني عشر في ازالة الببق و الكلف
„ 98b.	الباب الثالث عشر في ازالة اليرقان
„ 99a.	الباب الرابع عشر في ادوية حرق النار
„ 99b.	الباب الخامس عشر في ادوية عضه الكلب
„ 100a.	الباب السادس عشر في قرص الزنبور و العقرب و غيرهما

- fol. 101b. الباب السابع عشر (في السنين وإزالة السم من المفطر)
 „ 104a. الباب الثامن عشر فيما يذفع من الوباء
 „ 104a. الباب التاسع عشر في مذهب متعلق بالصبيان
 الباب العشريون في طرد الوباء والعبيات و الذمل
 „ 106a. و البق و الفلز و الذهب من المنزل
 „ 107a. خاتمة في خواص و فوائد جليلات

The headings of chapters and names of medicines are in red ink. There is a gap of a word or two in fol. 44a. The copyist had omitted the heading of the 19th chapter.

Written in Naskh. Not dated. C. 19th century.

No. 363.

fol. 310; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

كتاب الطب

KITĀB AT-TĪBB.

A work on medicine. The name of the author could not be traced.

Beginning:—

الحمد لله الذي يسبح بحمده كل ذي قلب سليم + + + + و بعد فلما
 قضيت من مجازاة الحرمين وطري و صرقت فيها مدة من عمري اودت
 اتمام الواجب على و الغرض + + + + فعند ذلك شمرت عن ساعد الجتهاد
 فالتقي في روعي اختيار علم الطب الذي به قوام الاجساد + + +
 و قدمت بين يدي ذاك كله فصلا مهمة من كلام الاكابر و الائمة فلا جرم كان
 هذا الكذب دستور العجائب و فهرست الغرائب الم *

In fol. 13b the author quotes Khālid al-Azhārī, the commentator of at-Tawdīh. According to Ḥājī Khalīfa, Vol. I., p. 413, that commentary was composed in A.H. 890, A.D. 1485. The book under notice must have been written after that date.

The author before dealing with the subject-matter of the book describes concisely the attributes of a physician, and the other branches of learning besides medicine which it is necessary for him to know, as follows:—

fol. 98.	فصل فيما ينبغي للطبيب من الصفات
„ 136.	علم الفص
„ 306.	علم المنطق
„ 43a.	علم الطبيعى
„ 51a.	علم الرياضى
„ 64a.	علم الهندسة
„ 81a.	علم احكام النجوم
„ 91b.	علم الحساب
„ 99b.	علم الموسيقى
„ 107b.	علم التشريح

The علم الطب begins from fol. 117a. Foll. 1, 10, 121-135 and 293-310 have been recently supplied. Foll. 80-89 should come after fol. 98. Fol. 145b contains the remark صحيح البياض.

Two-thirds of fol. 210a and foll. 210b and 222b are blank. Some foll. are missing after fol. 222.

Written in different hands of Naskh and Nasta'lik. Not dated. C. 18th century.

Dialectics.

No. 364.

fol. 76; lines 15, size $7\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

آداب الباقية في شرح الآداب الشريفة

AL-ĀDĀB AL-BĀQIYA FĪ SHARH AL-ĀDĀB
ASH-SHARIFIYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate called al-Ādāb ash-Sharifiya by عبد الباقى 'Abd al-Bāqī bin Ghawth al-Islām al-Siddiq al-Jawnpūrī. He was a pupil of Mulla Mahmūd a'-Jawnpūrī, and died, according to Tuhfat al-A'yān, fol. 34, on the 5th of Dhū'l Hijja, A.H. 1084, A.D. 1673; but in Tadhkira 'Ulamā' Jawnpūr, p. 66, it is said that he died on 20th Rabi' II, A.H. 1086, A.D. 1675.

Beginning :—

سبحانك يا مجيب دعاء السائلين بلا مائع و معارض النعم *

From the preface it appears that it was commenced in A.H. 1060, A.D. 1650, and not completed in that year, as is said in India Office Cat. No. 554.

For copies see Berlin Cat. No. 5321 ; India Office Cat. No. 554 ; Rampur List, p. 674 ; and Bankipur Cat. p. 17.

Passages of the original text are marked with red lines. There are profuse marginal notes up to fol. 463 and in the rest the notes are scanty. The first two foll. have been recently changed. The inner edge is changed throughout to a different kind of paper. The outer edge is also changed in the latter part of the book.

Written in Nasta'lik. Not dated. C. 17th century.

No. 365.

fol. 103 ; lines 21 ; size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-48.

I.

الابحاث الباقية

AL-ABHĀTH AL-BĀQIYA.

Another commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate by عبد الباقي بن غوث الإسلام الصديقي 'Abd al-Bāqī bin Ghawṭh al-Islām as-Ṣiddīqī al-Jawn-pūrī, died A.H. 1086, A.D. 1675. See No. 364.

Beginning :—

يا من لا مائع لما اعطاء ولا ناقص لما آتاه اما بعد فيقول
عبد الباقي بن غوث الإسلام الصديقي اني لما فرغت عن الآداب
الباقية في شرح الآداب الشريفة امرني من رباني في مهد الحكمة
..... لن انظر فيها ثانيا و اكتب عليها شرحا آخر النعم *

This commentary was written according to the promise the author made in the first commentary.

For copy see Bankipur Cat. p. 18.

Passages of the original text are marked with a black line. Slightly worm-eaten.

Written in bad Nasta'lik. Not dated. C. 18th century.

Scribe طيب الله.

foll. 49-103.

II.

الآداب الباقية

AL-ĀDĀB AL-BĀQĪYA.

Another copy of the work noticed in No. 364. It begins in the same manner as the previous copy does. Foll. 49-52a are in one hand, and the rest in another. Passages of the text are marked with black lines. Slightly worm-eaten. The title-page has seals of two owners—one is dated A.H. 1135.

Written in bad Nasta'liq. Dated A.H. 1100.

No. 366.

foll. 109; lines 15-19; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

foll. 1-32.

I.

شرح الآداب العسدية

SHARḤ AL-ĀDĀB AL-'AḌUDĪYA.

A commentary on al-Ījī's treatise on the rules of debate by 'Abd al-'Alī bin Muḥammad bin al-Husain al-Barjandī.

See for his life No. 339.

Beginning:—

نعمدك يا مجيب دشوي السائلين بلا مانع و لا مذائق الخ

See Ḥajī Khalīfa, Vol. I., p. 210.

In the colophon we find the date of composition, from the chronogram حل آداب عسدي, to be A.H. 930, A.D. 1523.

Marginal glosses occasionally. The inner and top edges of the MS. are changed. Worm-eaten.

Written in Nasta'liq. Not dated. C. 18th century.

foll. 33-109.

II.

الآداب الباقية في شرح الآداب الشريفة

AL-ĀDĀB AL-BĀQĪYA FĪ SHARḤ AL-ĀDĀB

ASH-SHARĪFIYA.

Another copy of the work noticed in No. 364. The beginning is as that of the other copy. Worm-eaten.

Written in minute Nasta'liq. Not dated. C. 18th century.

No. 367.

foll. 34 : lines 19 ; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

foll. 1-13.

I.

الحاشية على شرح الرسالة العنصرية

AL-HĀSHIYA 'ALĀ SHARH AR-RISĀLAT AL-'ADUDĪYA.

A supercommentary on Muḥammad al-Ḥanafī's commentary on Aḥmad ad-Dīn al-Ījī's treatise on the rules of debate called *Ādāb al-Baḥṭh*. The name of the supercommentator is not known, but the following passage in the preface, *اعلم ان شارح النصير سلمه الملك* *التقدير*, indicates that the author of the supercommentary was a contemporary of the commentator, Muḥammad al-Ḥanafī at-Tabrizī, died in A.H. 900, A.D. 1497.

Beginning :—

قال المصنف لك الحمد اعلم ان شارح النصير سلمه الملك التقدير بعد
ما تيمم بالنسبة اليه •

See Ḥajī Khalīfa, Vol. I., p. 210, and Berlin Cat. No. 5308.

Quotations from Ḥanafī's commentary are introduced with *قوله* in red ink. Marginal glosses occasionally.

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

foll. 14b-34.

II.

الحاشية على شرح الرسالة العنصرية

AL-HĀSHIYA 'ALĀ SHARH AR-RISĀLAT AL-'ADUDĪYA.

Another supercommentary on al-Ḥanafī's commentary on al-Ījī's treatise on the rules of debate by *عبدالدین میر ابوالفتح محمد بن امین المدعو بتاج السعیدی اردبیلی* Imād ad-Dīn Mir Abū'l Faṭḥ Muḥammad bin Amīn, known as Taj as-Sa'īdī al-Ardabīlī. According to Berlin Cat. No. 5277, he flourished in A.H. 850, A.D. 1446, and died about A.H. 875, A.D. 1470; but according to Brockelmann, Vol. II., p. 208, he died in A.H. 950, A.D. 1543.

Beginning :—

الحمد لله على انهام الخطاب و الصلوة على رسوله المعبروت لظفار

الصراب اليه •

For copies see Berlin Cat. No. 5298; Gotha Cat. No. 2811/3; Pet. Rosen, No. 197; and Cairo Cat. Vol. VII., p. 138. See also Ḥāji Khalifa, Vol. I., p. 210.

Marginal corrections occasionally. Fol. 14a is blank. The colophon ends as follows:—

نقله من السواد الى البياض بقول الحكيم المبدأ الفياض

Written in mixed Nasta'liq and Shikasta. Not dated. C. 19th century.

Lexicography.

No. 368.

foll. 484; lines 27; size $14\frac{1}{2} \times 8$; 10×5 .

شمس العلوم

SHAMS AL-'ULŪM.

An Arabic dictionary by نضوان بن سعيد الحميري Nashwan bin Sa'īd al-Ḥimyarī. He was a descendent of an ancient royal family of Yemen, and was a poet and philologist of some repute. He made himself master of several fortresses at Yemen, and was regarded as their King. His al-Kaṣīdat al-Ḥimyarīya was edited with a German translation by Alfred von Kremer under the title *Die Himjarische Kasideh. Herausgegeben und übersetzt, Leipzig, 1865*, and was translated into English by W. F. Prideaux under the name of *The Lay of the Himyarites, Sekore, 1879*. He died in A.H. 573, A.D. 1117.

For details see Yāqūt, Vol. III., p. 366; Bughyat al-Wu'at, p. 403; Brockelmann, Vol. I., p. 300; and Huart, *History of Arabic Literature*, p. 171.

Beginning:—

الحمد لله الواحد القديم القادر العظيم الخ •

This valuable dictionary is of great value to those engaged in the study of South Arabian antiquities. D. H. Müller has corrected, by the help of this book, the spelling of the proper names which occur in the Himyarite odes. See Z.D.M.G., Vol. XXIX., pp. 620-8; *Sitzungsberichte der K. Akademie*, 1877, Vol. LXXXVI., p. 171; and D. H. Müller, *Südarabische Studien*, p. 143.

Also see Ḥāji Khalifa, Vol. IV., p. 74, and India Office Cat. No. 998.

For copies see Berlin Cat. Nos. 6963-4; Derenbourg, Nos. 34; and 603; Br. Mus. Suppl. Cat. No. 858; Cairo Cat. Vol. IV., p. 175; and Rampur List p. 511.

Extracts from the Arabic text with German Introduction and Notes have been edited by 'Azīmu'd-Dīn Aḥmad and published by the Trustees of the Gibb Memorial in 1917.

The first fol. has a beautiful *Unwān*. Double coloured lines are throughout in the margin. The outer edges in foll. 41-56, are changed to different kind of paper. A few foll. at the beginning and also at the end are a little worm-eaten. Fol. 162 contains lacunae. The headings and words of explanation are in red ink.

Written in Nasta'liq. Dated A.H. 1082.

No. 369.

foll. 212; lines 29; size 11×7; 9½×5½.

النهاية في غريب الحديث و آثار

AN-NIHĀYA FĪ GHARĪB AL-ḤADĪTH WA'L ĀTHAR.

Vol. I.

A dictionary of the rare words of Tradition arranged alphabetically by مجدد الدين ابوالسعدات مبارک بن ابی اکرم محمد بن محمد Majd ad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muḥammad bin Muḥammad aḥ-Shaibānī, known as Ibn al-Aṭhīr al-Jazarī, died A.H. 606, A.D. 1209. See for his life No. 26.

Beginning:—

الحمد لله على نعمه بجميع معامدة الخ *

For other particulars of the book see Berlin Cat. No. 1650 and Ḥajī Khalifa, Vol. IV., p. 322, and Vol. VI., p. 403.

For copies see Berlin Cat., No. 1650; India Office Cat. No. 999; Br. Mus. Cat. p. 641; Cairo Cat. Vol. I., p. 445; Rampur List, p. 131; Bankipur Cat. p. 825; and Asiatic Society Cat. p. 51.

Lithographed at Teheran, A.H. 1269, and printed at Cairo, A.H. 1308.

The headings of chapters are in bold character. The words of which explanations and meanings are given are noted on the margin in red ink. Coloured lines are on the margin. It has a beautiful *Unwān* at the beginning. Vocalised throughout. This volume extends from حرف الهمزة to حرف الراء مع الياء. On the title-page and last fol. are written the names of different owners. Marginal corrections occasionally. On the top of each fol. the following expression is written وقف لله سبحانه وتعالى.

Written in a beautiful Naskh. Dated A.H. 1020. Scribe أحمد بن صلاح بن أحمد المحلاني.

No. 370.

fol. 326; lines 31; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with **حرف الزاء** and ends with **حرف الياء**. Double red coloured lines are on the margin of each page, except the first two foll. The headings are in red character. Marginal corrections occasionally. Words requiring explanation are written on the margin in red ink. The expression **وقف لله سبحانه وتعالى** is written at the top of each fol. The name of the **وفاء** is on the first and last foll. Vocalised throughout.

Written in Naskh. Not dated. C. 17th century.

No. 371.

fol. 227; lines 20; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

المغرب في ترتيب المعرب

AL-MUGHRIB FĪ TARTĪB AL-MU'RIB.

A dictionary of rare words occurring in legal books by **أبو الفتح** **أبو الفتح ناصر بن عبد السيد بن علي المطري** **Abū 'l-Fatḥ Nāṣir bin 'Abd as-Saiyid bin 'Alī al-Muṭarrizī**. He was born at Khawārizm in A.H. 538, A.D. 1143, or according to *Tāj at-Tarājim fī Tabakāt al-Ḥanafīya*, p. 58, in A.H. 536, A.D. 1141. He studied with his father and others. He taught Hanafite jurisprudence and the dogmas of the Mu'tazilite school. In A.H. 601, A.D. 1204, he came to Baghdad, and died in his native land in A.H. 610, A.D. 1213. As-Suyūṭī in his *Bughyat al-Wu'at*, p. 402, says that he was a pupil of az-Zamakhsharī. This statement, I think, cannot be correct, because az-Zamakhsharī died in A.H. 538, A.D. 1143, the year in which al-Muṭarrizī was born. The fact of al-Muṭarrizī being commonly considered the successor of az-Zamakhsharī, owing to his vast erudition in philological matters, led as-Suyūṭī, probably, to believe that he was a pupil of that Great Master. For further details of his life see *Ibn Khallikān*, Vol. II., p. 280; *al-Fawā'id al-Bahiya*, p. 91; *Flügel*, *Die Class. der Hanefit. Richt.* p. 319; and *Brockelmann*, Vol. I., p. 293.

Beginning:—

و الحمد لله على ان حول جزيل الطول و سداد الصلابة في الفعل الم *

For copies see Berlin Cat. No. 6966; Br. Mus. Cat. pp. 2296, 6416; Leyden Cat. No. 77; Br. Mus. Suppl. Cat. No. 864; Cairo Cat. Vol. IV., p. 189; India Office Cat. No. 1001; Asiatic Society Cat. p. 51; and Rampur List, p. 518. See also Hāji Khalifa, Vol. V., p. 648.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Fol. 117b is blank with the remark مصحح البيان. The headings are in red character. The latter part is much injured by insects. Borders have been recently changed. From the beginning up to fol. 45 is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 17th century.

No. 372.

fol. 592; lines 31; size $10\frac{1}{2} \times 6$; $8 \times 4\frac{1}{2}$.

القاموس

AL-KAMŪS.

A well-known Arabic dictionary by أبو طاهر مجد الدين محمد بن يعقوب بن محمد الشيرازي الفيروز آبادي Abū Ṭāhir Majd ad-Dīn Muḥammad bin Ya'qūb bin Muḥammad ash-Shīrāzī al-Fīrūzābādī. He was born at Kāzrūn near Shīrāz in A.H. 729, A.D. 1329, studied first at Shīrāz and later on in Wāsiṭ and Baghdād. He visited Constantinople, where he was much honoured by Sulṭān Murād Khān (A.H. 761-792, A.D. 1360-1389). He died in A.H. 817, A.D. 1414, or A.H. 816, A.D. 1413. For details see Bughyat al-Wu'āt, p. 117; at-Ta'likāt as-Saniya, p. 96; Taj al-'Arūs, Vol. I., p. 13; Wüstenfeld, Gesch. No. 464; and Brockelmann, Vol. II., p. 181.

Beginning:—

الحمد لله منطلق البقاء الم *

For copies see India Office Cat. No. 1005; Berlin Cat. No. 6972; Paris Cat. Nos. 4263-4277; Br. Mus. Suppl. Cat. No. 874; Cairo Cat. Vol. IV., p. 177; and Rampur List, p. 513.

For commentaries see Hāji Khalifa, Vol. IV., p. 492; and Berlin Cat. No. 6976.

Printed in two vols., Calcutta, 1817; Balak A.H. 1289, 1301-3; Cairo, A.H. 1281; lithographed, Lucknow, 1885; and Bombay, A.H. 1272. See also Ellis, Cat. Vol. II., pp. 275-78.

The first fol. contains a beautiful 'Umrūn. Gold ruled margins

throughout. The words forming the subjects of the articles are written either in red or in bold black letters. The first and last fol. contain the signature and seal of Muẓaffar Husain bin Masīḥ ad-Dawla. Slightly worm-eaten.

Written in Naskḥ. Not dated. C. 17th century.

No. 373.

fol. 217; lines 29; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

An incomplete copy of the work noticed above. It begins as the preceding one and ends with the word خسف. Foll. are missing after fol. 1, 7, 178, 181 and 212. Wrongly designated on the title-page قاموس على القاموس لعل على قارى. On the title-page and last fol. it bears the forged seals of Ahmad Shāh, dated A.H. 1162. The first fol. is illuminated and has an 'Uwāḍn at the beginning. Double gold ruled margins throughout. Paper is sprinkled with gold. Each letter given as the heading before the words that begin with it is inscribed in white ink on a gold surface, and has also flowers in gold all around it. The ink has faded somewhat in the middle of fol. 137b, 138 and 139. Foll. 2b-7 and half of fol. 184b-185 contain vowel points, and the rest are sprinkled with vowel-marks. On the colophon it is wrongly written by some cunning bookseller of Lucknow قد تم المنتخبات من قاموس المحيط في شهر محرم الحرام سنة ١١٠٣ في بلدة شيراز كتبه محمد علي. Slightly worm-eaten.

Written in fine Naskḥ. Not dated. C. 17th century.

Etymology.

No. 374.

fol. 124; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

شرح الشافية

SHARḤ AṢH-SHĀFIYĀ.

A commentary on Ibn Ḥajīb's well-known work on etymology called aṣh-Shāfiyā by فخر الدين احمد بن الحسن بن يوسف الجاربردي Fakhr ad-Dīn Ahmad bin al-Ḥasan bin Yūsuf al-Jārabardī. He was an eminent scholar at Tabriz, and spent almost all his life in teaching students. He died in A.H. 746, A.D. 1345. See Bugh-

yat al-Wu'at, p. 131; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 131; and Brockelmann, Vol. II., p. 193.

Beginning:—

نصداك يا من بيده الخير والجلود وليس في الحقيقة غيرة موجود
الح *

In the preface the author dedicated this work to Muhammad bin Tāj ad-Dīn 'Alī as-Sāwī, the vazīr.

For copies see Br. Mus. Cat. p. 2346; St. Petersburg Cat. No. 173; Berlin Cat. No. 6605; Vienna Cat. No. 182; India Office Cat. No. 949; Cairo Cat. Vol. IV., p. 8; Vol. VII., p. 648; Rampur List, p. 524; Bankipur Cat. p. 149; and Asiatic Society Cat. p. 39.

For other commentaries, etc., see Ḥājī Khalīfa, Vol. IV., p. 4; and Berlin Cat. No. 6612.

Printed, Calcutta, A.H. 1262; lithographed, Teheran, A.H. 1271; Dehli, 1870; Lucknow, A.H. 1262; and Lahore, A.H. 1304.

Quotations from the original text are introduced with the word قوله in red ink. The complete text is also copied in minute characters at the top of each page. Marginal corrections and notes occasionally. Foll. 1-9 are recently replaced. Foll. 123-124 are somewhat damaged. Names of several owners on the title-page.

Written in ordinary Nasta'liq. Not dated. C. 18th century.
Scribe معتمد وارث ساكن گویامو

No. 375.

fol. 370; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح الشافعية

SHARH ASH-SHĀFIYĀ.

A commentary on Ibn Ḥajīb's work on etymology called aḡh-Shāfiyā by ابن رستم علي بن رستم علي القفوجي 'Abd al-Bāsīt bin Rustam 'Alī al-Kannawjī. He was born in A.H. 1159, A.D. 1746, studied all branches of learning with his father, and wrote several works. He died in A.H. 1223, A.D. 1808. For details see Ḥada'iq al-Ḥanafīyā, p. 464; and Abjad al-'Ulūm, p. 933.

Beginning:—

الحمد لله الذي خلق الوجود وبعد فيقول عبد الباسط
ابن رستم علي بن علي اصغر القفوجي لما سألني بعض من اشتغل
عندي المسمى بقطب الدين السرهندي عن ادفع له شرح الشافعية موجزا
وحاملا للمتن محتويا على بيان اللغات من كذب الثقات فلجبت له الح *

This commentary was composed in A.H. 1204, and was chronologically named *شفا الشافية*, as the author says *ولما كان شفا الشافية*. Passages of the original text are marked with red lines. There are coloured ruled margins throughout except in foll. 241b and 248a. Foll. 249-256 are misarranged. The correct order is 248, 253, 251, 252, 249, 250, 256, 255, 254. Borders of foll. 366-370 are supplied with modern paper. Marginal corrections and notes occasionally. Slightly worm-eaten. In the colophon also the author gives A.H. 1204 as the date of the composition of the work.

Written in bad Nasta'liq. Not dated. C. 19th century.

No. 376.

foll. 84; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح تصرف الزنجاني

SHARH TAŞRÎF AZ-ZANJÂNÎ.

A commentary on az-Zanjânî's treatise on the inflexion of verbs by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Din Mas'ûd bin 'Umar at-Taftâzânî, d. A.H. 792, A.D. 1389. See for his life No. 398. Brockelmann, Vol. I., p. 283, wrongly names the commentator Sa'dallah bin Mas'ûd bin 'Umar at-Taftâzânî.

Beginning:—

ان لربي هريخرج في رياض الكلام من الكلام النج

It is the first work of at-Taftâzânî, who completed it in A.H. 737, A.D. 1336, when his age was sixteen. The text is sometimes designated al-'Izzî from the surname of the author 'Izz ad-Dîn.

For copies see Berlin Cat. Nos. 6617-8; Br. Mus. Cat. p. 235a; Cairo Cat. Vol. IV., p. 7, Vol. VII., p. 218; and Rampur List, p. 523.

For other commentaries, etc., see Berlin Cat. No. 6627; and Hâjî Khalîfa, Vol. IV., p. 208.

Printed, Constantinople A.H. 1253; lithographed, Teheran, A.H. 1285.

The Manuscript is defective at the end. Passages of the text are marked with a red line: sprinkled with vowel points. Marginal corrections and glosses occasionally. The inner edge of all the foll. has been recently changed.

Written in bad Naskh. Not dated. C. 18th century.

No. 377.

fol. 290; lines 17-21; size $10 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح اصول اكبري

SHARH UṢŪL AKBARĪ.

A commentary by علي أكبر بن علي الهمداني 'Ali Akbar bin 'Ali al-Hahābādī on his own work on etymology called al-Uṣūl al-Akbariyya. He is the author of another work on etymology known as Fuṣūl Akbarī, and died A.H. 1091, A.D. 1680. See Rieu, Persian Cat. Vol. II., p. 522b; and Bibliotheca Sprenger, No. 1069.

Beginning:—

بسم الله الموفق الكبير والصلوة على رسوله محمد ذي الطلق العظيم
..... هذا شرح من الجامع للمختصر المسمى بالاصول المعروف بالاصول
الأكبرية المنسوب الى علي أكبر بن علي الهمداني الصامد لله تعالى بقوله
الحمد لله جملة خبرية لوانشائية الخ *

For copies see Rampur List, p. 523; and Asiatic Society Cat. p. 42.

The headings of chapters are in red ink. Marginal corrections occasionally. Passages of the original text are either written in red ink or marked with red lines. On the title-page it is wrongly named شرح اصول اكبري فخر العيني زرادي مصنف ميرزا.

Written in Nasta'lik. The colophon runs thus:—

تمت النسخة الشريفة المسمى بشرح الجامع لاصول الاكبري في
التاريخ الرابع عشر من شهر رجب المرجب في سنة الف ومائة وثلاثة
و ثمانين من الهجرة النبوية على صاحبها افضل الصلوة و اكمل التحيات كتبها
اخقر الزمان محمد حسين اكبري بن العالم العاقل والولي الكامل حضرت شاه
طغرا محمد قدس الله اسراره و اجل اعماله و افان برهانه *

No. 378.

fol. 48; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

شرح اللامية

SHARH AL-LĀMIYA.

A commentary on Ibn Malīk's al-Lāmiya, a poetical treatise on etymology rhyming in the letter ل, called also Abniyat al-A'āl.

The name of the commentator is not known. From the preface it appears that the work is an abridgement by the commentator of his own more extensive commentary.

Beginning:—

الحمد لله الحميد المجيد المبدى العبد و بعد فاتي كنت
 شرحت القصيدة اللامية المسماة ابغية الافعال في علم الصرف للامام جمال
 الدين محمد بن عبد الله بن مالك رحمه الله يشرح بسطته بكثرة الامثال
 ثم رايت ان اجرد من مقامده واسرد من فوائده ما ينبغي عزائم
 الطالبين عليه ويدعوهم الراغبين اليه *

See also Hājī Khalifa, Vol. V., p. 296, and Iktifā' al-Kunū', p. 301.

All the verses and five lines at the beginning are written in bold Naskh. Fol. 2 contains on the margin an extract from a medical work. The verses are vocalised. The headings are in red characters. The inner edge of each fol. is changed. It is stained with damp.

Written in Nasta'liq. Not dated. C. 18th century.

Syntax.

No. 379.

fol. 346; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's well-known work on syntax called al-Kāfiya by رضي الدين محمد بن الحسن الأستربادي Rādī ad-Dīn Muḥammad bin al-Ḥasan al-Ustrābādī. He was an eminent scholar of the Imāmiya sect, and died in A.H. 686, A.D. 1287. See Aml al-Amīl, p. 61; and Shudhūr al-Ik'yān, Vol. II., fol. 96.

Beginning:—

الحمد لله الذي جعلت آله عن ان تعاط بعد الن *

Hājī Khalifa, Vol. V., page 7, says that it was composed in A.H. 683. See also Kashf al-Hujub, p. 348.

For copies see Berlin Cat. Nos. 6562-3; Munich Cat. No. 715; India Office Cat. Nos. 912-6; Derenbourg, Nos. 18 and 19; Rampur List, p. 545; Bankipur Cat. p. 405; and Asiatic Society Cat. p. 41.

For other commentaries, etc., see Hājī Khalifa, Vol. V., p. 6.
Printed, Constantinople, A.H. 1275; lithographed, Teheran,
A.H. 1275, and Lucknow, 1864.

The first part ends on folio 140b, and the second part begins
as follows:—

بسم الله الرحيم اللهم عونك يا لطيف قوله المبني ما تاسب اليه •

Foll. 1-7, 337-340, and 343-346 are recently replaced. The
original text is in red ink, and is preceded by the word قوله. Mar-
ginal notes and corrections here and there.

Foll. 8-184 are in one hand, and foll. 185-336 in another.

Written in Naskh. Not dated. C. 16th century.

No. 380.

fol. 133; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الوافية في شرح الكافية

AL-WĀFIYA FĪ SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's famous work on syntax called
al-Kāfiya by ركن الدين ابو محمد الحسن بن محمد بن شرفاء الأسترابادي
Rukn ad-Din Ābū Muḥammad al-Hasan bin Muḥammad bin Sharaf-
shāh al-Astrābādī. He was born about A.H. 640, A.D. 1242, and
died according to Brockelmann, Vol. I., p. 304, in A.H. 713, A.D.
1313, according to Bughyat al-Wu'at, p. 228, in A.H. 715, A.D.
1315 or A.H. 718, A.D. 1318, and according to Hājī Khalifa, Vol.
V., p. 7, in A.H. 717, A.D. 1317. For his life see Bughyat al-Wu'at,
p. 228.

Our copy is defective, and begins abruptly as follows:—

الصرف لعدم العلم يكونها صفات في اعمل الرفع قوله التانيث
بالقاء شرط العلمية اي شرط التانيث بالقاء في منع الصرف ان يكن علما
الخ •

The commentator wrote three different commentaries on al-
Kāfiya. One of them was pretty big, another was a middle-sized
work called al-Wāfiya, which became very popular, and the third
was a small one. Our manuscript is a copy of the second.

For copies see Berlin Cat. No. 6565; Munich Cat. No. 710;
India Office Cat. No. 917; Leyden Cat. No. 185; Derenbourg, Cat.
No. 95; Paris Cat. No. 4037; Cairo Cat. Vol. IV., p. 120; and
Rampur List, p. 545.

For supercommentaries see Hājī Khalifa, Vol. V., p. 7.

Passages of the text are introduced with *قوله* and are marked with black lines. Marginal corrections occasionally.

Written in different bad hands of Nasta'liq. Though it is dated A.H. 1087, yet from the handwriting it is evident that the transcription of the manuscript is of a later date. In my opinion it was copied in the 19th century. Scribe *رمضان علي*

No. 381.

fol. 249; lines 23; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya by *Ṭaḥmād ad-Dīn Ṭaḥmād bin Muḥammad bin Muḥammad bin 'Arabshāh al-Isfira'ini*, died, A.H. 944, A.D. 1537. See his life in No. 5.

Beginning:—

• أحمد الله على ما الهمني من تصاميا في عظامها الم

For copies see Derenbourg, No. 17; and Rampur List, p. 544. See also Hājī Khalifa, Vol. V., p. 10.

Printed, Constantinople, A.H. 1256.

The original text is written in red ink. Slightly worm-eaten. At the end it bears the seal and signature of *قاضي القضاة سيد حامد الله خا*. Several seals on the title-page have been effaced.

Written in Naskh. The colophon runs thus:—

فوخ من كتابة هذا الكتاب بعون الملك الوهاب في شهر شوال سنة ست وتسعين وتسعمائة في بلدة البغداد على يد العبد الضعيف المذنب احقر العبد الولجي الى رحمة الله عبد الرحيم بن مير محمد البغدادى •

No. 382.

fol. 332; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

غاية التحقيق

GHĀYAT AT-TAḤQĪQ.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya by *Ṣafī ad-Dīn bin Naṣīr ad-Dīn bin Ṣafī ad-Dīn bin Naṣīr ad-Dīn*.

Dīn bin Nizām ad-Dīn. His grandfather emigrated from Ghazni to Dehli, and then to Jawnpūr. His father married the daughter of Kaḍī Shihāb ad-Dīn ad-Dawlatābādī, and the issue of this marriage was three sons, Ṣafī ad-Dīn (our author), Fakhr ad-Dīn, and Raḍī ad-Dīn. Ṣafī ad-Dīn studied with his maternal grandfather, and wrote several works, such as *Dastūr al-Mubtidi*, *Hall Tarkīb Kāfiya*, and others. He came in search of a spiritual guide to Radawli, and became a disciple of Saiyid Ashraf Jahāngīr Samnānī, died, A.H. 808, A.D. 1405. He died in the 9th century Hijra. See Bankipur Cat. p. 496; *Tadhkira 'Ulamā' Hind*, p. 96; and *Hajī Khalifa* Vol. V., p. 18.

Beginning:—

الصدق لله الذي انعم علينا بنعمة العظام الخ *

For copies see Rampur List, p. 551; Bankipur Cat. p. 496; and Asiatic Society Cat. p. 43.

Lithographed in Dehli, 1888.

Passages of the text are marked with red lines. The first page has a *Unwān*. Gold and coloured lines on each page. Foll. 1-14 have been partially replaced. Marginal notes occasionally. Slightly worm-eaten. It has a seal at the end.

Written in Naskh. The colophon runs thus:—

تمام شد این کتاب ثلثیت التحقيق در ماء زبیع الاول بناییم بسنم در شهر
سورت در سنه ۹۹۵ کاتبه ملا عبد الکريم بن عبد الملك تپلي و صاحبہ و مالکہ
فقير الحکایر الى الله العلي شينم مصفى الدين ملكي بن مولانا عبد القادر
غفر الله لهم امين *

No. 383.

foll. 217; lines 17; size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. Some foll. are missing from the beginning. It begins abruptly as follows:—

وضع لمعنى الجزر والمجوز مفعول : باللام و الجملة الفعلية بمفعول
لفظ الخ *

Passages of the text are marked either with red or black lines. Foll. 47b-48, 66, 149 and 150 are blank, and foll. 148b is partially blank. Lacunae are in foll. 46b, 47a, 146b-148a.

Written in different hands of Nasta'lik. Dated 1298, Bengalee era. Scribe سيد عبد الرحيم.

No. 384.

fol. 176; lines 21; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 2\frac{1}{2}$.

العاشية تلي شرح الجامي

AL-HĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmi's commentary on Ibn Ḥājjib's famous work on Arabic syntax called al-Kāfiya, by عصام الدين ابراهيم بن محمد بن عريشة الاسفرائينى 'Isām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arabāḥāh al-Isfarā'īnī, died, A.H. 944, A.D. 1537. For his life see No. 5.

Beginning:—

يا هاديا اسالك مسالك محمدك الخ •

For copies see Berlin Cat. No. 6579; India Office Cat. No. 932; Br. Mus. Suppl. Cat. No. 952, II; Cairo Cat. Vol. IV., p. 44; Rampur List, p. 534; and Asiatic Society Cat. p. 40.

For other commentaries and glosses see Ḥājjī Khalifa, Vol. V., pp. 6-20 and Berlin Cat. No. 6583.

Printed at Constantinople, A.H. 1235; Calcutta, A.H. 1233; lithographed, Lucknow, A.H. 1265, 1282; and Kāzān, A.H. 1307.

After fol. 1 some foll. are missing, and the MS. is also imperfect at the end. Quotations from the commentary are introduced with the word قوله in red ink. Double coloured and gold lines are throughout the MS. It has a beautiful 'Ummān at the beginning. The inner edge of the MS. has been replaced with a different kind of paper. Slightly worm-eaten. Marginal corrections and notes here and there.

Written in ordinary Nasta'lik. Not dated. C. 17th century.

No. 385.

fol. 240; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It is without the preface, and begins abruptly as follows:—

الحمد هو الوصف بالجميل على الجميل الاختياري من انعام وتخير الخ •

Foll. 1, 71, 77, 127 and 137 have been recently replaced. From the beginning up to fol. 86, with the exception of the recently supplied foll., it is in one hand, and the rest is in another. Quotations from the commentary commence with the word قوله in red ink, or with a little gap between the commentary and super-

commentary, which the copyist did not fill in with the word قوله.
Foll. 43-49 should come next to fol. 40 and foll. 41-42 after fol.
49. Some foll. are missing after foll. 21 and 23. The earlier por-
tion is much injured by insects, and it is defective at the end.

Written in Naskh. Not dated. C. 18th century.

No. 386.

foll. 156; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

THE SAME.

Another copy of the work noticed above.

It begins as No. 384 begins. Coloured lines throughout.
Slightly worm-eaten. It is defective at the end.

Written in Nasta'liq. Not dated. C. 18th century.

No. 387.

foll. 146; lines 22; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{2}$.

العاشية علي شرح الجامي

AL-HASHIYA 'ALA SHARH AL-JĀMI.

A supercommentary on al-Jāmi's famous commentary on Ibn
Ḥajib's well-known work on syntax called al-Kaṣīya by وجيه الدين
Wajih ad-Dīn al-'Alavī al-Gujarātī, died, A.H. 1000,
A.D. 1591. See No. 164.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله وصحبه
لجميعين قوله الحمد لوليه و الصلوة على نبيه اختلف عباراتهم في تعريف
الحمد الخ •

For copies see Rampur List, p. 535.

The first 16 foll. are recent. Quotations from al-Jāmi's com-
mentary are introduced with قوله in red ink, but in some cases the
space for the word is left blank. Marginal corrections occasion-
ally.

Written in Naskh. Dated A.H. 1005.

No. 388.

fol. 261; lines 23; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الحاشية على شرح الجامي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Ḥajib's work on Arabic syntax called al-Kāfiya by شمس الدين بن شمس الدين جمال الدين بن شمس الدين Jamāl ad-Dīn bin Shaiḥ Naṣīr ad-Dīn. He was a Muftī of Dehlī. According to Bankipur Cat. p. 180, he died in A.H. 984, A.D. 1576; but this date cannot be right, for from the preface of the book it appears that he composed it in A.H. 1019, A.D. 1610.

Beginning:—

الحمد لله المرنوع شانه المنصوب برهانه الم *

For copies see Rampur List, p. 535; and Bankipur Cat. p. 180.

Lithographed, Lucknow, A.H. 1295.

Quotations from the commentary are introduced with قوله in red ink. In some foll. the space for the word is blank. On the title-page are the seal and signature of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated 1870.

Written in ordinary Nasta'liq. Dated A.H. 1253.

No. 389.

fol. 58; lines 23; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح الجامي

AL-HĀSHIYA 'ALĀ SHARH AL-JĀMĪ.

A supercommentary on the earlier portion of al-Jāmī's commentary on Ibn Ḥajib's work on syntax called al-Kāfiya. The name of the supercommentator is not known, but on the title-page is written هذا الكتاب حاشية حافظ كومي.

Beginning:—

اعلم ان الحمد له معنيين لغوي وعرفي واللغوي هو الثناء باللسان
الم *

Quotations from al-Jāmī are headed with قوله in red ink. MS. stained with damp. Marginal corrections occasionally. One fol.

annexed at the end, explains some grammatical points. Slightly worm-eaten.

Written in Shikasta. Not dated. C. 17th century.

No. 390.

fol. 349; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$,

الحاشية على حاشية الجامي

AL-HĀSHIYA 'ALĀ HĀSHIYAT AL-JĀMĪ.

Annotations on 'Abd al-Ghafūr al-Lārī's supercommentary on al-Jāmī's commentary on Ibn Hājib's work on syntax called al-Kāfiya by *شمس الدين السيالكوتي* Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

One or two foll. are missing from the beginning. It begins abruptly as follows:—

كانت الخطبة الحقيقية والاستقبال بالخط الى مخاطب او العاشرة
في الدهن النجم

For copies see India Office Cat. Nos. 930-31; Rampur List, p. 535; and Asiatic Society Cat. p. 39.

This annotation with the supercommentary of al-Lārī was lithographed at Lucknow in 1885.

Quotations from the supercommentary are introduced with the word *قوله* in red ink. Foll. 25-64 have been recently replaced. It is worm-eaten, especially the beginning and last portions.

Written in Naskh. Not dated. C. 18th century.

No. 391.

fol. 67; lines 22; size $7\frac{1}{2} \times 4$; $5\frac{1}{2} \times 1\frac{1}{2}$.

حاشية الموشح

HĀSHIYAT AL-MUWASHSHAḤ.

A supercommentary on al-Khabīzī's commentary on Ibn Hājib's work on syntax called al-Kāfiya. The author is not mentioned. Beginning:—

الحمد لله مرزبان السماء بالكواكب في اطراف الظلام النجم

The author says in the preface that the commentary of al-Khabīṣī was much used by students, but that the language of the work was abstruse. Consequently he wrote the present supercommentary, dedicating it to Dā'ūd bin Muḥammad al-Ḳāsim. The beginning of our work is identical with the beginning of the commentary by al-Barkalī البرقلى. See Ḥājī Khalifa, Egyptian edition, Vol. II., p. 122.

For other supercommentaries see Ḥājī Khalifa, Vol. V., p. 8.

Quotations from the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally. Foll. are missing after fol. 21, 23 and 33. It is defective at the end. Fol. 67a contains some Arabic lines and the figure of an amulet. The inner edge of each fol. is supplied in modern paper.

Written in bad Naskh. Not dated. C. 18th century.

No. 392.

fol. 175; lines 15; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

حل تركيب كافية

HALL TARKĪB KĀFIYA.

A work giving chiefly a grammatical analysis of Ibn Ḥājib's work called al-Kāfiya by محمّد حسين كوكيلوني Muḥammad Ḥusain Kūkīlūnī.

Beginning:—

الحمد لله رب العالمين..... قال الفقير الى الله الغني محمد حسين

كوكيلوني اذا صغرت اسما ثلاثيا غممت اوله النـ

The analysis begins on fol. 4a as follows:—

قال الكلمة لفظ وضع لمعني مفرد اقول الام للجنس والله للوحدة
الجنسية اول العهد الخارجي و هو اشارة الى الكلمة الفصحوية مما يطلق عليه
النـ

For another copy see Rampur List, p. 538.

Passages of the text are marked with a red line. Marginal notes on a few pages at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 393.

fol. 136: lines 23; size $16\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح اللباب

SHARH AL-LUBĀB.

A commentary on Isfarā'īnī's work on syntax called al-Lubāb. The commentary begins without a preface. In Berlin Cat. No. 6667 and India Office Cat. No. 898, where this commentary is described, the author's name is also not given. But the date of composition, A.H. 735, A.D. 1334, given at the end of the MS., tallies with the date of composition of al-'Uḥāb, a commentary on the same work by Nuḡrakār, which according to Ḥajī Khalifa, Vol. V., p. 303, was composed in A.H. 735, A.D. 1334. This leads me to think that the commentary under notice is a copy of that which Ḥajī Khalifa calls al-'Uḥāb, and attributes to Nuḡrakār. His full name is Jamāl ad-Dīn 'Abdallāh bin Muḥammad al-Husaynī. He was a native of Naishābūr, but settled at Aleppo, where he taught in the Asadīya College. Subsequently he went to Damascus, and from there to Cairo, where he died in A.H. 776, A.D. 1374. See for his life *Bughyat al-Wurāt*, p. 287, and *Rien*, Br. Mus. Suppl. Cat. No. 967.

Beginning:—

أحمد الحمد هو الوصف بالجميل على جهة التعظيم قال الإمام فخر الدين
الرازي قد يمدح اللؤلؤ لحصى شكله الم *

For copies see Berlin Cat. No. 6667; and India Office Cat. No. 898.

For other commentaries see Ḥajī Khalifa, Vol. V., p. 303; Berlin Cat. No. 6668; and Br. Mus. Suppl. Cat. No. 967.

Some foll. are missing after fol. 1. The text is marked with a red line. Foll. 10-15 are in a different hand. Marginal corrections occasionally. The inner edges of each fol. and also the outer edges of foll. 121-136 are supplied in modern paper. The MS. on the title-page and the last page is wrongly said to be the work of ar-Rāzī. On the title-page some grammatical problems connected with the words بسم الله are given from the writings of Muḥammad bin Muḥammad bin Ahmad al-Isfarā'īnī, died, A.H. 684, A.D. 1285, the author of al-Lubāb. It also bears the name of an owner, dated A.H. 966. Stained with damp.

Written in fine Naskh. Not dated. C. 15th century.

No. 394.

fol. 104; lines 7; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الإرشاد

AL-IRSHĀD.

A treatise on syntax by شهاب الدين بن شمس الدين بن عمر الزوالي Shihāb ad-Dīn bin Shams ad-Dīn bin 'Umar az-Zawālī ad-Dawlatābādī. He was born at Dawlatābād in the Deccan. His early days were passed in his native land, but the fame of some eminent 'Ulamā' of Dehli induced him to visit that town. There he remained under the able instruction of Mawlānā 'Abd al-Muktadīr and Mawlānā Khājigī. When Tamerlane swooped down upon India, ad-Dawlatābādī with his master Mawlānā Khājigī went to Kālpi, and stayed there for a long time. But afterwards ad-Dawlatābādī went to Jaunpūr, where he was received with honour by Sultān Ibrāhīm Shārkī (A.H. 803-844, A.D. 1400-1440), who appointed him Kādī al-Qudāt (Chief Justice) of Jaunpūr, and conferred upon him the title of *Malik al-'Ulamā'* (King of the learned). He lived here till his last day, and died (according to Tadhkira 'Ulamā'-i-Jaunpūr, p. 36) in A.H. 842, A.D. 1438, or (according to Akhbār al-Akhyār, p. 176) in A.H. 848, A.D. 1444, or (according to M'athir al-Kirām, p. 189, and Subhat al-Marjān, p. 39) in A.H. 849, A.D. 1445. See also Abjad al-'Ulām p. 893; Hadā'ik al-Hanafīya, p. 319; and Brockelmann, Vol. II., p. 220.

Beginning:—

الحمد لله كما يحب و يرضي ... و بعد فيقول اشعف عباد الله الولي
شهاب بن شمس بن عمر الزوالي الدولتبادي هذا مختصر في الفحو ...
..... و سميته بالإرشاد .

For copies see Leyden Cat. No. 232; India Office Cat. Nos. 974-5; Br. Mus. Cat. p. 242; Rampur List, p. 528; and Asiatic Society Cat. p. 38. See also Hājī Khalifa, Vol. I., p. 255.

Foll. are missing after fol. 103. Marginal glosses are numerous. Worm-eaten and pasted with thick paper in many places.

Written in Naskh. Not dated. C. 17th century.

No. 395.

fol. 174; lines 29; size $11 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

منهج السالك الى الغية ابن مالك

MANHAJ AL-MASĀLIK ILĀ ALFĪYA IBN MĀLIK.

A commentary on Ibn Malik's metrical treatise on grammar called al-Alfiya by تقي الدين ابو العباس احمد بن محمد الشافعي Taqī ad-Dīn Abū 'l-'Abbās Aḥmad bin Muḥammad aṣh-Shumunnī. He was born according to Brockelmann, Vol. II., p. 82, in A.H. 787, A.D. 1385 but according to Bughyat al-Wu'at, p. 163, in A.H. 801, A.D. 1398, at Alexandria; studied in Cairo, where at the end of his life he became a professor; and died in A.H. 872, A.D. 1468. See Bughyat al-Wu'at, pp. 163-67; and Brockelmann, Vol. II., p. 82.

Beginning:—

اما بعد حمد الله على من اسباب البيان فهذا شرح لطيف
بديع على الغية ابن مالك وقد لقبته بمنهج السالك الى الغية ابن
مالك النجم.

The real name of the text is الخلاصة, but it is commonly known by the name الالفية, as it contains altogether a thousand lines; in them all the rules of syntax have been given.

For copies see Derenbourg, No. 11; Paris Cat. No. 4100; Munich Cat. No. 724; Rampur List, p. 540; and Asiatic Society Cat. p. 46. In the Paris, Munich and Rampur catalogues the author has been named Nūr ad-Dīn 'Alī bin Muḥammad al-Uṣhmūnī. Al-Uṣhmūnī also wrote a commentary on the text (it was printed at Cairo in 4 vols, A.H. 1294); but from the beginning, quoted in the Paris and Munich catalogues, it appears that our copy is identical with the copies in those two libraries; and the author of our commentary is certainly aṣh-Shumunnī. See Ḥāji Khalifa, Vol. I., p. 409.

For other commentaries see Ḥāji Khalifa, Vol. I., p. 409; and Berlin Cat. No. 6663.

The original text is in red ink. Marginal glosses and corrections occasionally. Foll. 52-60, and 165-174 are partially pasted over with thin paper. It bears the seals of Amjad 'Alī and Wājid 'Alī, and the names of several owners. Two foll. are annexed that, among other matters, contain a list of the chapters and a short life of the author.

Written in fine Naskh. The colophon runs thus:—

كان الفراغ من هذه النسخة المباركة على يد فقير الله أحمد بن محمد
الضالسي الحنفي بعيد العصر في نهار الخميس المبارك العشرين من شهر
محرم الحرام من تسعين و تسعمائة *

No. 396.

fol. 123; lines 9; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

تنقيح النحو

TANẖĪH AN-NAHV.

A treatise on syntax by شمس الدين الحنفي نظمته الله بن شمس الدين الحنفي 'Azmatallah bin Shams ad-Dīn al-Ḥasanī al-Kūrniyārī. He was an inhabitant of Kūrniyār, a village of Sūrat. He was a pupil of 'Abd al-Malik Zāda.

Beginning:—

يا من كتب على نفسه الرحمة و حمدك كل ذرة النعم *

From the preface it appears that the work is an abridgement of Mi'rāj an-Nahv, a work on syntax, by 'Abd al-Malik Zāda. The main sections of the work are as follows:—

	التقدمة اعلم ان العجمي اللانظ بلغة العرب يضطأ في
fol. 2a.	حال آخر الكلمة الدال على المعنى العارض لها النعم
.. 2b.	البحث الأول في الكلمة
.. 99a.	البحث الثاني في الكلام
.. 103a.	التختم

The last three sections are sub-divided into several chapters. Marginal and interlineary notes occasionally up to fol. 68. The headings of chapters are in red ink. Slightly worm-eaten. The inner edges of foll. 1-49, and 105-123 are pasted over with modern paper.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

Rhetoric.

No. 397.

fol. 230; lines 27; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مفتاح العلوم

SHARH MIFTAH AL-'ULŪM.

A commentary on the third part, which deals with rhetoric, of as-Sakkākī's work called *Mitah al-'Ulūm* by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Ali bin Muḥammad bin 'Alī, known as as-Sayyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289.

Beginning:—

نحمدك الله على ما هديتنا اليه من دقائق المعاني الخ

Haji Khalifa, Vol. VI., p. 17, says that al-Jurjānī completed the work in the middle of the month of Shawwal, A.H. 803 (A.D. 1400), at Transoxiana, and named it al-Miṣbāḥ.

For copies see Berlin Cat. Nos. 7229-30; Vienna Cat. No. 236; Leyden Cat. No. 299; Paris Cat. No. 4419; Derenbourg, Nos. 63, 206-8; Rampur List, p. 565, and Bankipur Cat. p. 384.

For supercommentaries see Berlin Cat. No. 7237.

Printed, Constantinople, A.H. 1241.

The first two foll. are in a modern hand. Slightly worm-eaten. Passages of the text are introduced with the word قال in red ink. There are marginal glosses throughout the book, but in the earlier part much more than in the later part. Lacunae are in foll. 118b, 119a, and 228. On the title-page and last fol., among other names and seals, we notice the seals of Amjad 'Alī Shāh, Wajid 'Alī Shāh, and Sulaimān Jah.

Written in Naskh. Not dated. C. 17th century.

No. 398.

fol. 322; lines 24; size $11\frac{1}{2} \times 8$; 8×5 .

خزانة الادب وغاية العرب

KHIZANAT AL-ADAB WA GHĀYAT AL-ARAB.

A rhetorical poem in praise of the Prophet in the measure and rhyme of the famous poem, *al-Burda*, accompanied by a copious commentary designed to serve as a complete exposition of the art of rhetoric. Both the poem and the commentary are by أبي المعاني

تقي الدين أبو بكر بن علي المعروف بابن حجة الحموي القادري الصنفي
 Abū 'l Maḥāsīn Takī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Hījāt
 al-Ḥamavī al-Ḳādirī al-Ḥanafī. He was born at Ḥamāt in A.H.
 767, A.D. 1366, but according to Iktifā' al-Ḳunū', p. 282, in A.H.
 777, A.D. 1375. He first practised the manual craft of button-
 maker: hence his surname is al-Aẓrārī. At a later period he
 devoted himself to study, and visited Mosul, Damascus, and Cairo.
 He is the author of many works, and died in A.H. 837, A.D. 1434.
 For details see Brockelmann, Vol. II., p. 15; and Huart, History
 of Arabic Literature, p. 324.

A few foll. are missing at the beginning. It begins abruptly
 as follows:—

ولجلبي الصلى بركة السحر الحلال الذي تفتت فيه النجم

The first couplet of the poem is:—

الى في اينداه مدحك يا عرب (في سلم
 براعة تستول الدمع في العلم

The poem is also designated by the names *بديعية* and *ابى بكر* and contains altogether 143 couplets. The colophon indicates that the commentary was completed in A.H. 826, A.D. 1423. See Ḥājī Khalifa, Vol. II., p. 34.

For copies see Berlin Cat. Nos. 7361-4; Paris Cat. Nos. 3213-7; Br. Mus. Suppl. Cat. No. 985, I; Derenbourg, Nos. 294, 436; Cairo Cat. Vol. IV., pp. 135, 147; and Rampur List, p. 585.

Printed, Calcutta, A.H. 1230, Bulāḳ, A.H. 1273, 1291, and Cairo, A.H. 1304.

The first four foll. are defective. Quotations from different authors are generally written in red ink. The names of figures described in the text are also written in red ink on the margin. Stained with damp. Double coloured lines throughout.

Written in Naskh. Dated A.H. 1081.

No. 399.

foll. 89; lines 17; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

مختصر البعاني

MUKHTAṢAR AL-MA'ĀNĪ.

An abbreviated commentary on al-Kazwīnī's treatise on rhetoric called *Talkhīṣ al-Miftāḥ* by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī. He was born in A.H. 722, A.D. 1322, but according to *Bughyat al-Wu'at*, p. 391, in A.H.

712, A.D. 1312, at Taftāzān in Khurāsān; studied with Āḡud ad-Dīn al-Ījī and Kūṭb ad-Dīn ar-Rāzī, and became a professor at Sarakhs. When Timūr, after the conquest of Khawārizm, heard of his great scholarship and learning, he summoned him to his Court, and consequently he came to the Emperor, who showered honours on him. He died, according to Bughyat al-Wu'āt, p. 301, in A.H. 791, A.D. 1389, and according to Ḥabīb as-Siyar, Vol. III., Juz' 3, p. 88 in A.H. 797, A.D. 1394. Most of the Arabic biographers such as 'Abd al-Ḥai in al-Fawā'id al-Bahliya, p. 56; al-Kafavī, in I'lām al-Akhyār, fol. 376, Rawdāt al-Jannāt, p. 309; and Madinat al-Ulūm, fol. 42b, say that he had died in A.H. 792, A.D. 1390. Scholars also differ very much as to whether at-Taftāzānī was a Hanafī or a Shāfi'ī in his views. Zain al-'Ābidīn bin Ibrāhīm bin Nujaim al-Hanafī, the author of Baḥr ar-Rā'ik, in the preface of Fath al-Ghaffār fī Sharḥ al-Minār, says that he was a Hanafī; and this statement is supported by at-Taftāzānī at the end of his commentary on ad-Durr al-Mukhtār. 'Alī al-Kārī, in his Tabakāt al-Hanafīya, fol. 122b, also shared the same notion concerning at-Taftāzānī, though he confounded his name with his father's, for he has named him 'Umar bin Mas'ūd Sa'd ad-Dīn at-Taftāzānī. Others rightly considered him to be a Shāfi'ī; for instance al-Kafavī in his work I'lām al-Akhyār, fol. 375b, as-Suyūṭī in Bughyat al-Wu'āt, p. 391, and Ḥājī Khalīfa, Vol. II., p. 444. Also see Ḥabīb as-Siyar, Vol. III., Juz' 3, p. 87, and Brockelmann, Vol. II., p. 215.

Beginning:—

نحمدك يا من شرح صدورنا لتلخيص البيان في إيضاح المعاني الخ

At-Taftāzānī wrote two commentaries on Talkhīṣ al-Miftāḥ. The first was the elaborate commentary known as *al-Mufaṣṣal*, and the second was the concise one known as *al-Mukhtaṣar*, popularly called *Mukhtaṣar al-Ma'ānī*. The MS. under notice is the second commentary. It is a matter of great gratification that scholars should have paid special attention to the writings of at-Taftāzānī; and with regard to most of his works they have found out the dates on which they were commenced or finished. As that he completed *Sharḥ az-Zanjānī* in Sha'bān, A.H. 738, A.D. 1337, when his age was 16 years; *al-Mufaṣṣal* at Hirāt in A.H. 748, A.D. 1347; *al-Mukhtaṣar* at Ghujdān, A.H. 756, A.D. 1355; *Sharḥ ar-Risālat aṣḥ-Shamsiyya* at Mazārjām in A.H. 757, A.D. 1356; *at-Taleḥ* at Gulistān wa Turkistān in A.H. 758; A.D. 1357; *Sharḥ al-'Aḥd'id an-Nasafiyya* in Sha'bān, A.H. 768, A.D. 1366; *Hāshiyah 'Ala Sharḥ Mukhtaṣar al-Uṣūl* in A.H. 770; A.D. 1368; *Risālat al-Irāḥād* at Khawārizm in A.H. 774; A.D. 1372; *Maḳāsid al-Kalām* and its commentary at Samarkand in Dhū'l Ka'da, A.H. 784, A.D. 1382; *Tahdhīb al-Mantiq wa'l Kalām* at Samarkand in Rajab,

A.H. 789, A.D. 1387; *Sharḥ al-Miftāḥ* at Samarkand in Shawwāl, A.H. 789, A.D. 1387. He began the work *al-Fatāwā al-Hanafīya* at Hirāt, A.H. 769, A.D. 1367; *Miftāḥ al-Fiqh* at Sarakhs in A.H. 772, A.D. 1370; *Sharḥ Talkhīs al-Jāmi' al-Kabir* at Sarakhs in A.H. 786, A.D. 1384; *Sharḥ al-Kashshāf* in Rabī' II. A.H. 789, A.D. 1387. See *I'lām al-Akhyār* fol. 376; *Rawdāt al-Jannāt*, p. 309; and *Madinat al-'Ulūm*, fol. 42a.

For copies see Berlin Cat. Nos. 7206-7; Leyden Cat. Nos. 307-8; Munich Cat. No. 863; Derenbourg, Nos. 211, 231; India Office Cat. Nos. 877-85; Paris Cat. Nos. 4398-4405; Rampur List, p. 568; Bankipur Cat. p. 736, and Asiatic Society Cat. p. 74.

For supercommentaries and glosses see Ḥajī Khalifa, Vol. II., p. 408; and Berlin Cat. Nos. 7208-7215.

Printed, Calcutta, with an English preface by Lumsden, 1813; Constantinople, A.H. 1301; Egypt, 1860; and repeatedly lithographed in India.

Passages of the original text are marked with a red line. Foll. 1, 68-71, 78-81 have been recently supplied. Foll. 66b is blank, but without any consequent gap in the text. The MS. has marginal notes and vowel-points occasionally. It is defective at the end.

Written in ordinary Nasta'liq. Not dated. C. 18th century.

No. 400.

fol. 89; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

حاشية مختصر العاني

ḤASHIYA MUKHTAṢAR AL-MA'ĀNĪ.

A supercommentary on at-Taftāzānī's abbreviated commentary called *Mukhtasar al-Ma'ānī* (see No. 399) on al-Kazvīnī's treatise on rhetoric called *Talkhīs al-Miftāḥ* by سيف الدين احمد بن Saif ad-Din Ḥafid bin Sa'id bin Muḥammad bin Sa'd ad-Din at-Taftāzānī, known as al-Ḥafid. He was a great-grandson of at-Taftāzānī, and was appointed Shaikh al-Islām, and remained in Khurāsān for about thirty years. He died, according to Ḥajī Khalifa, Vol. II., p. 409, in A.H. 906, A.D. 1500, but according to at-Ta'liqāt as-Saniya, p. 55, in A.H. 916, A.D. 1510. See also Ḥabīb as-Siyar, Vol. III., Juz', III., p. 343, and Brockelmann, Vol. II., p. 218. The name of his father was Yahyā, son of Muḥammad; and not Muḥammad son of Yahyā as given by Ahlwardt in Berlin Cat. No. 7311.

Beginning :—

• قوله الحمد انما اختار الحمد على الشكر مع ان المتبادر من العبارة الحمد •

For copies see Berlin Cat. No. 7211; Leyden Cat. No. 309; Paris Cat. Nos. 4406-7; Derenbourg, Nos. 265-9; and Rampur List, p. 562.

For other commentaries, etc., see Hāji Khalifa, Vol. II., p. 408.

Printed in Calcutta, A.H. 1280.

Quotations from the commentary are introduced with the word قوله in red ink. The manuscript is worm-eaten, specially at the end. The inner edge of all the foll. is supplied in modern paper.

Written in Naskh. Not dated. C. 17th century.

No. 401.

foll. 90; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

العاشية على حاشية الخطائى

AL-HĀSHIYA 'ALA HĀSHIYAT AL-KHAṬĀ'I.

Annotations on al-Khaṭā'i's supercommentary on al-Taftāzānī's commentary called Mukhtaṣar al-Ma'ānī on al-Kāzvinī's work on rhetoric called Talkhīṣ al-Miftāḥ by *نجم الدين عبد الله بن شهاب الدين* Najm ad-Dīn 'Abdallāh bin Shihab ad-Dīn Husain al-Husainī al-Yazdī. He was a scholar of the Imāmiya sect, and died, according to Brockelmann, Vol. II., p. 215, and Khulāṣat al-Athar, Vol. III., p. 40, in A.H. 1015, A.D. 1606, but according to Kashf al-Hujub, p. 343, in A.H. 1069, A.D. 1658. I think the latter date is wrong, as from the colophon it appears that the author completed this work (at a college called المدرسة الصدرية المنصورية in Shirāz) in A.H. 972 (A.D. 1564) not in A.H. 962, as mentioned by Hāji Khalifa, Vol. II., p. 408, and Kashf al-Hujub, p. 173. It is not likely that he lived for 97 years after being grown up enough to finish such a learned work. The date A.H. 1069, A.D. 1658, is the date of the death of the author's son (called Mullā Hasan 'Alī), and that may have caused the confusion. See Nujūm as-Samā', p. 23, Shudhūr al-Ik'yān, Vol. I., fol. 364, and Aml al-Āmil, p. 49.

A few foll. at the beginning are missing, and our copy begins abruptly as follows :—

• بوب الحكمة فقد اوتى خيرا كثيرا قوله نصلي ندعوا الحمد •

For copies see Berlin Cat. No. 7210; Munich Cat. No. 684; and Rampur List, p. 560.

Marginal lines in red ink only up to fol. 40. The supercommentary is introduced with the word **قوله** in red ink. It bears marginal corrections. The latter portion is much worm-eaten and consequently defective. The colophon of the book runs thus:—

قد اتفق الفراخ من تعليق مابسة المجال مع توزع البال وتشتت
الصل لاقر الخلق الى عفو ربه الابدى عید الله بن شهاب الدين اليزيدي
في سابع عشر من ذي حجة سنة اثنین و سبعین و تسعمائة يدور الملك شيراز
عینت من الاعواز و خصت بالاعزاز في المدرسة الصدرية المنصورية النعم *

Written in Nasta'lik. Dated A.H. 1090. Scribe **عبد الرحيم**

بن فتح محمد بن عبد الله بن ميرزا الالهوزي

No. 402.

fol. 273; lines 20; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

حاشية المطول

HĀSHIYAT AL-MUṬAWWAL.

A supercommentary on al-Taftāẓānī's larger and earlier commentary (named al-Muṭawwal) on al-Kāẓvinī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by **حسن چلبی بن محمد شاه بن محمد الفناری** Hasan Ḥalabī bin Muhammad Shāh bin Muhammad al-Fanārī, died, A.H. 886, A.D. 1481. See for his life No. 97.

Beginning,—

قوله الممنا حقائق المعاني و دقائق البیول الاقرب الى الفهم النعم *

For copies see Berlin Cat. No. 7203; Leyden Cat. No. 301; India Office Cat. Nos. 865-872; Derenbourg, No. 212; Asiatic Society Cat. p. 73; Hyderabad List, Fann Balāghat Nos. 11, 13; and Rampur List, p. 562.

For other supercommentaries see Hājī Khalifa Vol. II., p. 404, and Berlin Cat. No. 7203.

Printed Constantinople, 1854.

Quotations from al-Muṭawwal are marked with black lines up to fol. 20. Afterwards either a small gap, or the word **قوله** in red ink, is found before them. The manuscript contains marginal notes and corrections. It properly ends on fol. 263a. Fol. 263b contains some prayers. Foll. 264-273 contain passages and quota-

tions cited in the book, with the meanings of difficult words. Slightly worm-eaten. Two additional foll. at the beginning contain some theological questions, etc.

Written in different hands of mixed Nasta'lik and Shikasta. Not dated. C. 10th century.

No. 403.

foll. 238; lines 24; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

حاشية البطول

HASHIYAT AL-MUTAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary called al-Muṭawwal on al-Ḳazwīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See for his life No. 6.

It is defective, and begins abruptly as follows:—

نفيد انه على تقدير الاستغراق كيف يصح ان يكون قوله ايّاك نعبد بيانا
لحمدهم الخ •

For copies see India Office Cat. No. 876, Derenbourg, No. 233 and Bankipur Cat. p. 176.

For other supercommentaries see Hājī Khalifa, Vol. II., p. 404. Printed, Constantinople, A.H. 1227, 1241.

On the first fol. it is wrongly designated حاشية فوائد الضيائية. There are double coloured margins. Quotations from al-Muṭawwal are introduced by قوله in red ink. It is worm-eaten, slightly in the first part, but rather heavily towards the end. The worm-eaten places are pasted over with papers.

Written in Nasta'lik. From the colophon it appears that it was copied in the 43rd year of Aurangzib's reign.

No. 404.

foll. 312; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

حاشية البطول

HASHIYAT AL-MUTAWWAL.

A supercommentary on at-Taftāzānī's earlier and larger commentary on al-Ḳazwīnī's treatise on rhetoric called Talkhīṣ al-

Miftāḥ. It is defective at both the beginning and the end, and the name of the supercommentator is not known.

It begins abruptly as follows:—

العطف على ما يفهم فحينئذ يكون المحمود عليه عدم العلم بهم •

Later on, commenting on the passages of al-Muṭawwal, it runs as follows:—

قوله اصله اهل بدليل اهيل ذهب البصريون الى ان اصله الى اهل
و استدلالا عليه بان تصغير اهل و اعترض بانه تصغير اهل بهم •

The spaces for قال and اقول are mostly blank up to fol. 128; after that those words are written in red ink before the commentary and the supercommentary respectively. Wrongly designated حاشية on the first fol. Portions of foll. 264a, 264b, 265b, 294a, 298a, and 298b are blank. Slightly worm-eaten. Borders on the inner edge are supplied in a different paper.

Written in different hands of Naskh. Not dated. C. 18th century.

No. 405.

fol. 123; lines 17; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

فقود الدار في حل ابيات البطول و المختصر

‘UḲŪD AD-DUBAR FĪ ḤALL ABYĀT AL-MUTAWWAL
WA'L MUKHTAṢAR.

A work explaining the verses cited in al-Taftāzānī's two commentaries called al-Muṭawwal and al-Mukhtaṣar by حسين بن شهاب الدين حسين بن جانداز الشامي العاملي Husain bin Shihāb ad-Dīn Husain bin Jāndār ash-Shāmī al-Āmīlī. He was an eminent poet, travelled a good deal in pursuit of learning, and died, A.H. 1076, A.D. 1665. See Khulāṣat al-Aṭhar, Vol. II., p. 90.

Beginning:—

يا من اطلع في سماء يوان بدائع البراعة اهل المعاني بهم •

For copies see Rampur List, p. 566; and Bankipur Cat. p. 483. Lithographed, Teheran, A.H. 1269.

Verses are quoted with the word قال in red ink, and the explanation begins with the word اقول. Fol. 41 is defective owing to the pasting over of paper. Slightly worm-eaten. Marginal notes

occasionally. Erroneously named *شواهد النبى* on the title-page and in the colophon.

Written in Nasta'lik. Not dated. C. 18th century.

Proverbs and Maxims.

No. 406.

fol. 127; lines 15; size $7\frac{1}{4} \times 5\frac{1}{4}$; 5×4 .

زبدة الاخبار و عدة الاخيار

ZUBDAT AL-AKHBÂR WA 'UDDAT AL-AKHYÂR.

A work on general maxims and admonitions based on the Traditions of the Prophet. The name of the collector could not be traced.

Beginning:—

الله الصمد المعين الظاهر الحق المبين فهذا كتاب مشتمل على
الفاظ عمدت عن سيد المرسلين اكثرها في المواعظ والامثال اخرجتها من
الكتب المعتمدة الخ *

The aphorisms, arranged alphabetically, are grouped into chapters as below:—

fol.	1b.	باب الالف
"	47a.	باب الباء
"	49a.	باب التاء
"	51b.	باب الثاء
"	53a.	باب الجيم
"	53b.	باب الحاء
"	54b.	باب الخاء
"	55a.	باب الدال
"	55b.	باب الواو
"	57b.	باب الزاء
"	57b.	باب السين
"	59b.	باب الشين
"	60b.	باب الصاد

fol. 61b.	باب الضان
„ 61b.	باب الطاو
„ 62b.	باب العين
„ 64b.	باب الغين
„ 64b.	باب القاء
„ 65b.	باب القاف
„ 76a.	باب الكاف
„ 77b.	باب اللام
„ 84a.	باب الميم
„ 109b.	باب النون
„ 110b.	باب الواو
„ 111a.	باب الهاء
„ 111b.	باب اللام الف
„ 118a.	باب الياء

Fol. 122a has a chapter with the heading:—

باب يتضمن كلمات رسول الله صلى الله عليه وسلم عن ربه عز وجل *

It seems to me from the general arrangement and method that the author has abridged this book from Muḥammad bin Salāma al-Kudā'i's work, known as *ash-Shuhabāt fī'l Mawā'iḥ wa'l Adāb min Ḥadīth Rasūl Allāh* (see Berlin Cat. No. 1271). Foll. 1, 56 and 57 are defective, on account of the pasting of some paper over the text. Foll. are missing after fol. 54. Sprinkled with vowel-points. Marginal glosses here and there. The title-page and the last fol. bear the seal of 'Ālamgīr.

Written in Naskh. Not dated. C. 15th century.

No. 407.

fol. 356; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3\frac{1}{2}$.

غُرُورُ الْحِكَمِ وَدُرَرُ السَّكَمِ

GHURAR AL-HIKAM WA DURAR AL-KILAM.

The apothegms of Caliph 'Alī bin Abī Ṭalīb, collected and arranged alphabetically by **عبد الواحد بن محمد بن عبد الواحد الأمي** *Abd al-Wāhid bin Muḥammad bin 'Abd al-Wāhid al-Āmidī*

at-Tamīmī. He was an Imāmīya scholar, and a contemporary of ash-Sharīf al-Murtadā, died, A.H. 436 A.D. 1044. See *Rawḍat al-Jannāt*, p. 464.

Beginning:—

الحمد لله الذي هدانا لهذا الذي كنا على طريقه الخ

For copies see Berlin Cat. Nos. 8661-2; Paris Cat. No. 2582/14; and India Office Cat. No. 162.

Lithographed, Bombay, A.H. 1280, A.D. 1864.

For other editions and a translation see Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 232.

The first fol. has a 'Uaṣṣa recently added. Gold-ruled margins throughout. The headings of chapters are in red ink. From the beginning up to fol. 247 the paper is coloured. Borders of several foll. at the beginning and end have been changed into a different kind of paper. A few foll. at the end are a little damaged by insects. It is defective, and ends abruptly as follows:—

ولولئ السموات و الأرض لكانا على عهد

The last two lines at the end have been effaced by some mischievous person in order to conceal the name of the owner of the book.

Written in fine Naskh. Not dated. C. 17th century.

No. 408.

fol. 135; lines 7; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another, but a defective copy of the work noticed above. It commences with the Sayings which begin with the word حسن, as follows:—

هذا كتاب مما ورد من حكم أمير المؤمنين علي بن أبي طالب عليه السلام في حرف الحاء بلفظ حسن قال عليه السلام بسم الله الرحمن الرحيم حسن الصورة أول السعادة - حسن الشكر يوجب الزيادة الخ

After fol. 76 many foll. are missing. Fol. 77 abruptly beginning with the letter م as follows:—

من الفوائد - من ادبر جنة الصبر هانت عليه الفوائد الخ

Also after fol. 134, some foll. are missing.

The first two foll. are richly illuminated, and have two 'Uaṣṣas. Vocalised throughout. At the end of each apothegm, there is a mark in gold. It contains a Turkish interlineary translation from the beginning up to fol. 130a. Doubled gold rule and coloured line throughout.

Written in beautiful Naskh. Not dated. C. 15th century.

140 aphorisms we have only 133. Fol. 23 contains a colophon in Persian, misplaced. Fol. 13 should come before fol. 1b, which is a separate fol. that has been pasted on the opposite side of fol. 1a. We notice also the following couplet on fol. 1b:—

اربعينهاى سالكان جامي هست بهر وصول صدر قبول

This indicates that the Persian paraphrase, as far as the 40 Traditions are concerned, was made by Jāmī, whose full name was Nūr ad-Dīn 'Abd ar-Rahmān bin Ahmad al-Jāmī, whereas nothing is said there about the paraphraser of the 100 proverbs, but according to Rieu, p. 553a Waṭwāt is the author of the translation.

Al-Jāmī was born in A.H. 817, A.D. 1414; spent most of his life in Hirāt, and died there in A.H. 898, A.D. 1492. For details of his life see Daulat Shāh, p. 483; Majma' al-Fuṣaḥā', Vol. II., p. 11; Rieu, Persian Cat. Br. Mus. p. 17a; and Browne, Persian Literature Under Tartar Dominion, pp. 507-548.

The translation of these Traditions was made in A.H. 886, as the same fol. 1b says:—

نعت ترجمه هذه الأربعين بتوفيق من هو خير ناصر ومعين سنة ست
و ثمانين و ثمانمائة *

For copies see Rieu, Persian Cat. Br. Mus. Vol. I. p. 17; Vol. II., p. 828a, I; Ethé, Bodl. Cat. No. 894, 20, No. 895, 14; and Ethé, India Office Library Cat. No. 1357, 2.

Borders are changed into modern paper. It is a splendid copy, and represents a very fine specimen of calligraphy. Arabic texts are written in gold letters in Naskh character, and three aphorisms go generally to each page. The Persian translation is written below each aphorism in a beautiful minute Nasta'lik character. Not dated. C. 16th century.

No. 410.

fol. 163; lines 25; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

مجمع الامثال

MAJMA' AL-AMTHĀL.

A thesaurus of Arabian proverbs, arranged in alphabetical order, by أبو الفضل أحمد بن محمد بن أحمد الميداني النيسابوري Faḡl Ahmad bin Muḥammad bin Ahmad al-Maidānī an-Naisābūrī. He was a pupil of Abū 'l-Ḥasan 'Alī bin Ahmad al-Wāḥidī, and was the author of several works. He died at Nishābūr, A.H. 548, A.D. 1124. For details see Nuzhat al-Alibbā', p. 466; Ibn Khallikān, Vol. I., p. 48; Bughyat al-Wu'āt, p. 155; and Brockelmann, Vol. I., p. 289.

Beginning:—

ان احسن ما يوشع به عذر الكلام واجمل ما يفصل به عقد الذظام حمد
ذو الجلال والاکرام الخ *

For copies see Berlin Cat. No. 8670; Leyden Cat. No. 385; Paris Cat. Nos. 3958-63; Cairo Cat. Vol. IV., p. 300; Br. Mus. Suppl. Cat. No. 997; Munich Cat. No. 643; Pet. Rosen, Cat. No. 163; Rampur List, p. 613; and Bankipur Cat. p. 797. In Leyden Catalogue the opening lines differ from ours to some extent.

According to Hājī Khalifa, Vol. V., p. 391, the work contains six thousand and odd proverbs.

Printed at Bālāk, A.H. 1284; Cairo A.H. 1310; lithographed, Teheran, A.H. 1290. G. W. Freytag edited the book with a Latin translation in 3 volumes, Bonn, 1838-43.

The MS. under notice contains the first fourteen *bāb* ending with the letter *ح*. The headings of chapters and proverbs are in red ink. Slightly worm-eaten. On the title-page and last fol. it has several seals, among which we notice the seal of *شاه علی*.

Written in Naskh. Dated A.H. 1108. Scribe *محمد بن ابی بکر المدني*.

Prose.

No. 411.

fol. 297; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

العقد الفريد

AL-ʾIḲD AL-FARĪD.

A portion of the famous collection of saying, anecdotes, and extracts in prose and verse by *أبو عمر أحمد بن محمد بن عبد ربه* Abū 'Umar Aḥmad bin Muḥammad bin 'Abdrabbih. He was born at Cordova in A.H. 246, A.D. 860. He suffered from paralysis for some time. He was the poet laureate of 'Abd ar-Rahman III. (A.H. 300-350, A.D. 912-961), and died in A.H. 328, A.D. 940. See Ibn Khallikān, Vol. I., p. 34; Yatima, Vol. I., pp. 412-436; Wüstenfeld, Gesch. No. 107; and Brockelmann, Vol. I., p. 154.

Beginning:—

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة على نبيه محمد
سيد المرسلين وعلى آله الطيبين الطاهرين واصحابه اجمعين اما بعد هذا كذب
القذا في اخبار الخلفاء و توارثهم و ايامهم الخ *

For copies see Berlin Cat. No. 8318; Gotha Cat. Nos. 2121-23; Vienna Cat. No. 357; Munich Cat. No. 594; Paris Cat. Nos. 3287-91, Casiri, No. 723; and Koprûlûzâda Cat. Nos. 1339-41.

See also Hâjî Khalîfa, Vol. IV., p. 232.

Printed at Cairo in three volumes, A.H. 1293, A.D. 1302.

In our copy, as the words *كتاب الغناء* are to be found in red ink in the preface, it has been erroneously named *كتاب الغناء Kitâb al-Ġinâ'*. But the words ought to be read *كتاب الغناء* (a book which I have composed) in place of *كتاب الغناء*. See printed copy of the book, Vol. II., p. 248.

No doubt there are two abridgments of this work, one by Abū Ishâk Ibrâhîm bin 'Abd ar-Rahmân al-Wadyâshî al-Kaisî, died, c. A.H. 570, A.D. 1174, and the other by Jamâl ad-Dîn Abū 'l Fadl Muḥammad bin Mukarram al-Anṣârî al-Khazrajî, the author of *Lisân al-'Arab*, died A.H. 711, A.D. 1311; but the present copy is indisputably neither of those abridgments. In this copy some chapters of the original book have been added by some cunning bookseller of Lucknow, but in a wrong order and under the strange name mentioned above, in order to deceive the purchasers of MSS. Such practice is common in Lucknow.

In ends with the following line:—

و لم اخذج و مثلک شکر معنی معتدرو غفی رنه (عقالة) مقترف *

In the printed copy of the book this line is found in the chapter called *كتاب غناء* *مجدور في كتاب غناء*, which occurs on page 248 of the second volume.

Lacuna, in fol. 46a. The heading of chapters are in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 412.

fol. 162; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

رسائل ابن العميد

RASÂ'IL IBN AL-'AMÎD.

A collection of letters by Ibn al-'Amîd. His full name was *ابو الفضل محمد بن العميد ابي عبد الله الحسين بن محمد الكاتب المعروف* Abū 'l Fadl Muḥammad bin al-'Amîd Abī 'Abdallâh al-Husain bin Muḥammad al-Katib, known as Ibn al-'Amîd. He was appointed Vizir of Rukn ad-Dawla Abū 'Alî al-Husain bin Buwaih ad-Dailamî, the father of Aḍud ad-Dawla, in A.H. 328, A.D. 939; surpassed in philology and epistolary composition all his contem-

poraries, and consequently he was called al-Jāhiz ath-Thānī, the second Jāhiz. Ibn Khallikān (Teheran edition) Vol. II., p. 169, says: *بدئت الكتابة بعبد الحميد و ختمت بابن العميد* "the art of letter-writing commenced with 'Abd al-Hamid and ended with Ibn al-'Amid." For 'Abd al-Hamid (died, A.H. 132, A.D. 749), *vide* Ibn Khallikān, Teheran edition, Vol. I., p. 332. Ibn al-'Amid belonged to the Imāmiya sect, and died in A.H. 360, A.D. 970, or according to some in A.H. 359, A.D. 969. For details of his life see *Yatīma*, Vol. I., p. 140; Vol. II., p. 283; Vol. III., p. 280; Ibn Khallikān, Vol. II., p. 169; *Shudhūr al-'Iqyān* Vol. I., fol. 154; *Amī al-Āmil*, p. 63; and Nicholson, p. 267.

Beginning:—

الحمد لله حق حمدة وصلوته على محمد اما بعد فهذه رسائل
الصدر الامام السعيد الأستاذ تاج الادباء ورئيس الوزراء ابي الفضل بن العميد
عمدة الله بسجال رحمته فمفها رسالة كتبتها الى بعض اصدقائه تسمى
المطبخية كتبها بالرة اله *

See also *Kashf al-Hujub*, p. 291; and *Hājī Khalifa*, Vol. III., p. 460.

Our copy is very inaccurate. The heading of letters and names of addressees are in red ink.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 413.

fol. 156; lines 29; size $11\frac{1}{2} \times 7$; $9\frac{1}{2} \times 5$.

fol. 1-90.

I.

نصح البلاغة

NAHJ AL-BALĀGHA.

The speeches and select sayings of the Caliph 'Alī bin Abī Tālib, collected and arranged by *أبو الحسن محمد بن الحسين الشوير* Abū'l Ḥasan Muḥammad bin al-Ḥusain, known as ash-Sharīf ar-Raḍī. He was born in A.H. 359, A.D. 969. He was a poet of high order, and was appointed Naḳīb at Baghdad, in place of his father and during his life-time, in A.H. 380, A.D. 990. He made pilgrimage several times, and died in A.H. 406, A.D. 1015. For details of his life see *Rawḍat al-Jannāt*, p. 575; *Muntaha'l Maḳāl*, p. 271; and *Ḳiṣaṣ al-'Ulamā'*, p. 197.

Beginning:—

• اما بعد حمد لله الذي جعل الحمد ثمنا لنعمائه ومعاذي من بلائه اله *

The work is considered an authentic and very reliable book by the Imāmiya sect. See *Kashf al-Hujub*, p. 595. But its authorship by 'Alī bin Abī Talīb is considered doubtful by Sunnis, and some consider ash-Sharīf ar-Raḍī to be the real author of the book. See *Hājī Khalīfa*, Vol. VI., p. 406; and *Shāh 'Abd al-'Azīz ad-Dehlavī*, *Tuhfa Ithnā 'Ashariya*, p. 119.

Brockelmann, Vol. I., p. 404, has confounded our author and his brother as-Saiyid al-Murtada, died, A.H. 436, A.D. 1044 (see for his life No. 426), and has attributed the present book to the latter.

For copies see *Berlin Cat.* Nos. 8864-5; *Paris Cat.* No. 2423; and *Bankipur Cat.* p. 833.

For commentaries see *Kashf al-Hujub*, pp. 357-9; and *Hājī Khalīfa*, Vol. VI., p. 407.

It has been repeatedly lithographed in India.

Our copy is divided into two parts; the first part ends on fol. 486, the second part begins on fol. 496 and ends on fol. 906. Marginal corrections are numerous. The beginning of each speech and epistle is in red or coloured ink, or in bold characters in black ink. Sprinkled with vowel points. On the title-page are the names of several owners. Double coloured lines throughout.

Written in Naskh. The colophon of the 2nd part runs thus:—

وكان الفراغ من نسخة هذا الكتاب المبارك فضوة نهار الخميس لعله
أول يوم من شهر الحجة الحرام عام ست و سبعين و الف *

fol. 916-156.

II.

اعلام نهج البلاغة

I-LĀM NAHJ AL-BALĀGHA.

A commentary to ash-Sharīf ar-Raḍī's preceding book called *Nahj al-Balāgha* by 'Alī bin an-Nāṣir al-Husainī. He was a contemporary of ash-Sharīf ar-Raḍī (died, A.H. 406, A.D. 1015), and his commentary is regarded as the most ancient and reliable one. See *Kashf al-Hujub*, p. 53.

Beginning:—

الحمد لله الذي نجانا من مهابى النوى وظمانه وهدانا سبيل الحق
التم *

Coloured lines throughout the book. The words *قال عليه السلام* are generally written in coloured ink.

Written in the same hand of Naskh as the preceding MS.

Dated A.H. 1076. Scribe يعقوب بن أحمد بن علي الرويني.

No. 414.

fol. 168 ; lines 11 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

مقامات الحريري

MAKĀMĀT AL-HARĪRĪ.

The well-known *makāmāt* or adventures of Abū Zaid of Sarūj by أبو محمد القاسم بن علي بن محمد الحريري Abū Muḥammad al-Kāsim bin 'Alī bin Muḥammad al-Harīrī. He was born at Bagra in A.H. 440, A.D. 1054. At the suggestion of Anūshirwān bin Khālīd, who served as Minister under the Caliph Mustarshīd Billāh (A.H. 512-529, A.D. 1118-1135) and under Sulṭān Ma'sūd, the Seljūk (A.H. 527-547, A.D. 1133-1152), al-Harīrī undertook to write this work on the model of the *Makāmāt* by Badī' az-Zamān al-Hamadhānī, died, A.H. 398, A.D. 1007. All critics agree that al-Harīrī has surpassed al-Hamadhānī in point of exquisite style and in variety of thoughts. - Az-Zamakhsharī has the following lines in praise of this book :—

اتسم بالله و آياته و مشعر الحج وميقاته
ان الحريري حري بل تكذب بالتبر مقاماته

I swear by God and His marvels,

By the pilgrims' rite and their shrine :

Hariri's "assemblies" are worthy

To be written in gold each line.

Al-Harīrī died in A.H. 516, A.D. 1122, or according to some in A.H. 515, A.D. 1121. He is the author of several other works, such as *Durrat al-Ghawwās fi Auhām al-Khawwās*, *Mulḥat al-I'rāb*, etc. For details of his life see Ibn Khallikān, Vol. I, p. 458 ; *Nuzhat al-Alibbā'* p. 453 ; *Bughyat al-Wur'āt*, p. 378 ; Brockelmann, Vol. I, p. 276 ; and Nicholson, p. 329.

Beginning :—

قال الشيخ السنك اللغوي الفحري أبو العباس أحمد بن عبد المومن
ابن موسى بن عيسى بن عبد المؤمن القلسي الشريفي رحمة الله عليه
و رغبانه شرح الصدر الهم انا نعمدك على ما عملت من البيان و المعنى
من التبيل الخ *

The two lines quoted at the beginning are written erroneously by the copyist. Probably he meant to copy the commentary of ash-Shirīshī, died, A.H. 619, A.D. 1222, but subsequently changed his mind, and copied the *Makāmāt*.

For copies see Berlin Cat. No. 8538 ; Br. Mus. Suppl. Cat. No.

1006; Vienna Cat. No. 371; India Office Cat. No. 808; Paris Cat. Nos. 3924-3936; Asiatic Society Cat. p. 71; and Rampur List, p. 618.

For commentaries see H. Khalifa, Vol. VI., pp. 58-65; and Berlin Cat. Nos. 8540-8548.

Printed, Calcutta, 1809-14, and lithographed repeatedly in India. For other editions and a translation see Ellis Cat. Vol I., pp. 829-832; and Iktifa' al-Kunû', p. 283.

In our copy the *Maḳāmāt* ends on fol. 166a, and in foll. 166b-168a are found two short treatises called *رسالة شينية* and *رسالة شينية* by al-Harīrī. The first treatise begins on fol. 166b as follows:—

رسالة شينية انشاء الشيخ الرئيس القاسم بن علي الحريري رضي الله تعالى عنه باسم القدوس استفتح اليه •

The second treatise begins on fol. 167a as below:—

وله رسالة شينية وهي بلرشاد النفس انشي شغفى بالشيخ اليه •

These two treatises are also found in Br. Mus. Suppl. Cat. No. 1006, and in the Munich Cat. No. 554. In India Office Cat. No. 808 only the first treatise is mentioned.

Vocalised throughout. The headings are in bold characters. Double coloured marginal lines throughout. It has a beautiful 'Unwān at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 415.

foll. 94; lines 17-19; size 11×7½; 8×4.

درة الغوام في اوهام الخواص

DURRAT AL-GHAWWÁS FĪ AUHĀM AL-KHAWÁSS.

A treatise on solecisms by **ابو محمد القاسم بن علي بن محمد** الحريري Abū Muḥammad al-Qāsim bin 'Alī bin Muḥammad al-Harīrī, died, A.H. 516, A.D. 1122. See for his life No. 414.

Beginning:—

قال الشيخ الرئيس ابو محمد القاسم بن علي بن محمد بن عثمان الحريري البصري اما بعد حمد الله الذي عم عباده بوظائف العوارف اليه •

For copies see Berlin Cat. No. 6503; Paris Cat. No. 3994; Leyden Cat. No. 69; and Rampur List, p. 585.

For commentaries see Hājī Khalifa, Vol. III., p. 205; and Berlin Cat. No. 6506.

Printed at Leipzig, 1871 and at Cairo, A.H. 1273. See also Ellis, Cat. Vol. II., p. 829.

Written in a very recent hand of Nasta'liq. Not dated. C. 19th century.

No. 416.

fol. 563; lines 19; size $13 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

ربيع الايام ونسوم الاخير

RABI' AL-ABRÂR WA NUSÛS AL-AKHYÂR.

A collection of sayings of illustrious persons and anecdotes by أبو القاسم محمود بن عمر الزمخشري Abû'l Kâsim Maḥmūd bin 'Umar az-Zamakhsharî, died, A.H. 538, A.D. 1143. See for his life No. 2.

Beginning:—

الحمد لله الواحد العدل الحمد لله الذي استعبد الى عباده بمرجيات
المعتمد النعم

For copies see Berlin Cat. No. 8351; Br. Mus. Cat. pp. 334a, 513a; Gotha Cat. No. 2133; Leyden Cat. No. 470; Cairo Cat. Vol. IV., p. 255; and Rampur List, p. 593.

Printed at Cairo A.H. 1292.

An abridgment of this work by Muḥammad bin Kâsim bin Ya'kûb has been described in No. 421.

The work is divided into 98 chapters, a list of which is annexed at the beginning. The headings of some chapters and many proper names are in red ink. Marginal corrections numerous. The book was copied from a copy which was dated A.H. 702. The title-page contains a note in the hand-writing of Saïyid Sadr ad-Din, which indicates that the MS. was added to the Būhâr Library in A.H. 1308, and that it was copied at Lucknow at the cost of seventy rupees. The last fol. contains also another note in the same hand-writing which shows that comparing it with the original copy was completed on the 1st Ramadân, A.H. 1310.

Written in clear Naskh. Not dated. C. 19th century.

No. 417.

fol. 369; lines 23; size $13\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding one begins, except that the first sentence الحمد لله الواحد

العبد is not found in this copy. It ends also as the former one ends. Marginal corrections and notes occasionally. Some parts of the first 14 foll. are in a recent hand. Gold ruled and coloured margins throughout. It has a beautiful *Unica* at the beginning. The headings of chapters are in red ink. Sprinkled with vowel-points. Borders of many foll. have been changed to a different kind of paper. Foll. 365-369 are worm-eaten at the middle and have been mended.

Written in Nasta'liq. The colophon runs thus:—

تمام شد کتّاب ربیع البرار بتلخیص بست و چهارم چهارشنبه شهر ربیع الاول
سنه ۱۰۲۰ در مقام دارالخلافت شهر آگره بخط الضعف العباد شیخ احمد
شاء محمد بنی اسرائیل *

No. 418.

foll. 157; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الملك الدائر على المثل السائر

AL-FALAK AD-DĀ'IR 'ALA'L MATHAL AS-SĀ'IR.

A criticism of Ibn al-Athīr al-Jazari's famous work (see No. 26, p. 27) on the art of literary composition in prose and verse called al-Mathal as-Sā'ir fi Ādāb al-Katib wa'gh Shā'ir by عزالدین 'Izz ad-Dīn 'Abd al-Hamīd bīn Hibatallāh known as Ibn Abī'l Hadīd. He was born in Madīna in A.H. 586, A.D. 1190, and is the author of several works. He died in Baghdād, A.H. 655, A.D. 1257. See for his life Fawāt al-Wafayāt, Vol. I., p. 317; De Slane, Translation of Ibn Khallikān, Vol. III., p. 543; Rawḍat al-Jannāt, p. 422; and Brockelmann, Vol. I., p. 282.

Beginning:—

الحمد لله الذي نزل بين قلوب البشر اخلاقهم الخ *

For copy see Leyden Cat. No. 318. See also Hājī Khalīfa, Vol. IV., p. 464.

Printed at Bombay, A.H. 1309.

The text begins with قل, and the criticism with اقول, both in red ink. Our copy is not very accurate.

Written in Naskh. Not dated. C. 19th century.

No. 419.

fol. 173; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

تهرة الانشاء

KAHWAT AL-INSHĀ'.

A collection of letters and documents written at the command of a Sultān of Egypt by **أبو المحاسن تقي الدين أبو بكر بن علي** Abū'l Mahasin Takī ad-Dīn Abū-Bakr bin 'Alī, known as Ibn Hijja al-Hamawī al-Kādirī al-Hanafī, died, A.H. 837, A.D. 1434. See for his life No. 398.

Beginning:—

الحمد لله الذي أنشأنا فجعنا على أفنان العبودية بتعميده

الجم *

For copies see Berlin Cat. No. 8644; Leyden Cat. No. 353; Paris Cat. No. 4438; Algiers Cat. No. 1828; Browne, Cambridge Hand List, p. 158; Cairo Cat. Vol. IV., p. 292; and Rampur List, p. 611. See also Ḥajī Khalīfa, Vol. IV., p. 588.

The heading of each letter is in red ink. A few foll. at the end are stained with damp.

Written in Naskh. Not dated. C. 19th century.

No. 420.

fol. 149; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5×3 .

أساس الاقتباس

ASĀS AL-IKTIBĀS.

A collection of passages from the Qur'an and Traditions, and of proverbs and selected pieces in poetry and prose, by **اختيار الدين** Ikhtiyār ad-Dīn bin Ghayāth ad-Dīn al-Husainī. He studied at Herāt, became a Kāfi there, and died in A.H. 928, A.D. 1522. For details see Ḥabīb as-Siyar, Vol. III., Juz' III, p. 347; and Brockelmann, Vol. II., p. 193.

Beginning:—

أحمدك اللهم و المصامد واجعة اليك وبعد فيقول اختيار

ابن غياث الدين الحسيني ان علم النبى و الانشاء نعم العون الجم *

For full description see Vienna Cat. No. 346. The author completed this work in A.H. 897, A.D. 1492. See Ḥajī Khalīfa, Vol. I., p. 364; and Iktifā' al-Kunū' p. 337.

For copies see Gotha Cat. No. 2825; Vienna Cat. Nos. 346-7; Algiers Cat. No. 1359₁₀; Cairo Cat., Vol. IV., p. 202, VII., pp. 113 and 164.

Printed in Constantinople, A.H. 1299.

The contents of the work are described in foll. 7b-12b. The headings of chapters are in red ink. Marginal corrections occasionally. Sprinkled with vowel-points. On the title-page the work is designated *الاسس القتنس في آداب المراملات*.

Written in ordinary Naskh. Not dated. C. 19th Century.

No. 421.

foll. 318; lines 16-19; size 8×5½; 6×3.

روض الاخيار

RAWḌ AL-AKḤYAR.*

An abridgment of az-Zamakhshari's *Rabī' al-Abrār wa Nuṣūḥ al-Akḥyār* (see No. 416) on sayings and anecdotes by *مصحى الدين* Muḥī ad-Dīn Muḥammad bin Qāsim bin Ya'kūb. He was born at Amāsiya, and studied with his father and others. He served as a professor in several colleges, and is the author of several works. He died in A.H. 940, A.D. 1533. See *ash-Shakā'ik an-Nu'māniya*, Vol. I., p. 634; and *Hāji Khalifa*, Vol. III., pp. 344 and 484. In *ash-Shakā'ik an-Nu'māniya*, Vol. I., p. 637, the work has been named *Rawdat al-Akḥbar*.

Our copy is defective both at the beginning and end, and begins abruptly as follows:—

و ليسع نظيره في الدور ما دار الفلك الدوار قد صنف فيه كتاب ربيع

البرار و سيتم بروض الاخيار المختضب من ربيع البرار الخ

The work is divided into fifty sections, each called *روضة*. It was dedicated to Sulṭān Sulaimān I, son of Sulṭān Salīm (A.H. 926-974, A.D. 1520-1566), and was completed in A.H. 926, A.D. 1519.

For copies see Berlin Cat. No. 8357; Munich Cat. No. 600; Gotha Cat. No. 2134; Br. Mus. Cat. p. 513; Br. Mus. Suppl. Cat. No. 1136; Pet. Rosen, No. 105; and Cairo Cat. Vol. IV., p. 208.

Printed at Cairo, A.H. 1292 and A.H. 1307.

In our copy a folio or two are missing from the beginning; and a few must be also at the end, because the last section here begins on fol. 312. The headings are written in bold characters either in red or black ink, but in bold type. Many foll. are missing. Fol. 206 should come after fol. 195 and fol. 190 after fol. 205.

All the borders of the inner edge are supplied in thick paper. Worm-eaten.

Written in good Naskh. Not dated. C. 16th century.

No. 422.

fol. 220 ; lines 25 ; size $7\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

كتاب المراسلات

KITAB AL-MURĀSALĀT.

A collection of miscellaneous letters written by **أبو الوجاهة عبد الرحمن بن عيسى بن مرشد العمري المرشدي** Abū'l Wajāha 'Abd ar-Rahmān bin 'Isā bin Murshid al-'Umarī al-Murshidī. He was born in Mecca, A.H. 975, A.D. 1567, studied with the 'Ulamā' of that sacred country, and became in A.H. 990, A.D. 1582, a teacher of Muhammad Pāshā. In A.H. 1020, A.D. 1611, he became the Imām of the Hanafī sect at Haram, and in A.H. 1027, A.D. 1617, a professor at Sulaimāniya College. He was put to death by order of ash-Sharīf Ahmad bin 'Abd al-Muṭṭalib in A.H. 1037, A.D. 1628. For details of his life and works see the autobiographical matter in foll. 125b-126, and 190 of the work under notice. Also see *Khulāṣat al-Aṭhar*, Vol. II., p. 369 ; Brockelmann, Vol. II., p. 380 ; and *Iktifā' al-Kunū'*, p. 309.

Beginning:—

بسم الله الرحمن الرحيم كتب الى المولى الفضل العلامة الاعلى الكامل
القهامه مولانا انغدي جمال الدين بن محمد بن حسن نوري
..... وذلك في عام اثنى عشر بعد الالف وانا بجدة المعمورة الم *

In this book we also find many letters addressed to the author by eminent persons such as the Sharīf of Mecca, the Shaikh al-Islām of Constantinople, and others. Some of the letters are dated at the beginning. The lower parts of fol. 46b and 131b are blank, without causing any break in the text. Foll. 161b, 164b, 180b, contain letters dated A.H. 1036. The fly-leaf contains several seals and names of previous owners. The MS. ends abruptly on fol. 220 as follows:—

ثم في عام ثمان وتسعين وتسعمائة رحل مدينتنا الكامل المثل الفضل
الامام عبد الناصر الطبري الى المدينة المنورة فوجد القصيدة *

Written in Naskh. Not dated. C. 17th century.

No. 423.

fol. 38; lines 21; size 8×5 ; $5\frac{1}{2} \times 3$.

كتاب الرسائل

KITĀB AL-MURĀSĀLAT.

A collection of letters addressed to Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaiḫ bin 'Abdallāh al-'Aidrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D. 1628. The name of the writer of the letter is generally noted on the margin in red ink. A few foll. are missing at the beginning. It begins abruptly as follows:—

• اما مولانا الفقيه فهو امام المصنفين و علامة المولفين الخ

It contains about 24 letters, and the first (which is defective) was written by حاتم بن احمد الاهدل, died in A.H. 1012, A.D. 1603. See Berlin Cat. No. 8633. Most of the foll. are pasted over with thin paper. The last fol. bears three seals.

Written in Naskh. Not dated. C. 18th century.

No. 424.

fol. 62; lines 19; size 11×6 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

المقامات الهندية

AL-MAḲĀMĀT AL-HINDIYA.

A work on the lines of al-Hariri's al-Maḳāmāt by أبو بكر بن محسن باعبد العلوي Abū Bakr bin Muḥsin Ba'būd al-'Alavī. It appears (from the work itself) that the writer remained for a considerable time in India. The chronogram at the end indicates that the book was completed in A.H. 1128, A.D. 1715.

Beginning:—

الحمد لله الذي جعل الادب جنة يتنزه في محاسنها السائر والجالس
• الخ

In this work the adventures of Abū 'ẓ Zafar al-Hindī as-Saiyāḥ أبو الظفر الهندي السياح in fifty assemblies, exclusively Indian, are supposed to be narrated by an-Nāsir bin Fattāḥ. Lithographed at Maṭba' al-'Ulūm Press in A.H. 1264.

The headings of Maḳāmae are in red ink. Double coloured lines throughout. Slightly worm-eaten. Foll. 16-18 are a little defective on account of the pasting of paper over the text.

Written in two different hands of Naskh. Not dated. C. 18th century.

No. 425.

fol. 230; lines 17-25; size 11 x 6½; 8½ x 4½.

حدائق الآداب

HADĀ'IK AL-ADAB.

A collection of selected pieces in poetry and prose by شرف الدين Sharaf ad-Dīn Abū'l Ḥasan al-Ḥusain bin Ahmad bin al-Ḥusain al-'Alamī al-Ḳuraishī. It appears from marginal notes on fol. 2a, 107b and 108a that the author had three sons, born in A.H. 1212 (A.D. 1797), 1220 (A.D. 1805), and 1223 (A.D. 1808) respectively. Consequently there is no doubt that the author flourished at the beginning of the 13th century Hijra.

Beginning:—

حمداً لمن خلق الإنسان ومن عليه بديع البيان فهدى رياض
افكار ايقية ورياض اشعار رشيقة النجم *

The work is divided into two parts. Part I (fol. 4-147a) contains the poetical portion, and part II (fol. 147b-230) the prose portion. The latter portion has a separate preface, beginning as follows:—

الحمد لله رب العالمين وبعد فان الطف الكلام موقعاً و اشرفه
موقعاً كلمة حكمة يقتدى القائل ببيانها النجم *

The full title of the work is given on the title-page as حدائق حدائق الآداب المثمرة بقوافله المعاني المبكرة، but in the preface to the prose portion it is named كتاب الآداب. The first fol. has a beautiful 'Unwan: coloured ruled margins are throughout the book. The headings of poems and chapters are in red ink. Names of several owners are on the title-page.

Written in Naskh. The colophon runs thus:—

وكان الفراغ من نظم هذا المجموع الوافي الوافر وروض الادب الفاظ
الفاظ بميم نهار الثلاثاء غرة شهر ربيع الآخر من شهر عام ١٢٠٨ الف
ومائتين و ثمان سنين بعناية سيدي الفقيه الزبيد العظيم شرف الدين
الحسين بن احمد بن الحسين القرشي بخط امير الاسراف
حسين بن بيد الله النجم *

Poetry.

No. 426.

fol. 122, lines 10; size $12\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

ديوان علي

DIWÂN 'ALĪ.

The diwān of 'Alī bin Abī Ṭalīb, the son-in-law of the Prophet, died, A.H. 40, A.D. 660. According to some authorities أبو القاسم *Abū'l Qāsim 'Alī bin al-Husain*, known as *as-Saiyid al-Murtadā*, a descendant of 'Alī bin Abī Ṭalīb, is the collector of these poems. Brockelmann, Vol. I., p. 405. Huart, p. 253, and others, on the authority of Mustakīm Zāda, assert that he is the real author of the *diwān* and that it is wrongly attributed to 'Alī bin Abī Ṭalīb. (*As-Saiyid al-Murtadā* was born in A.H. 355, A.D. 966, and died at Baghḍād in A.H. 436, A.D. 1044. He is the author of several works. For details of his life see Ibn Khallikān, Vol. I., p. 365; *Rawḍat al-Jannāt*, p. 383; *Shuḥūr al-Ikhyān*, Vol. I., fol. 435-463; and *Riḡal Najjāshī*, p. 192.) Authors of the Imāmiya sect differ very much with regard to the authorship of the *Diwān*. *Kaṣḥf al-Hujub wa'l Asṭār*, p. 215, says: "Some consider that 'Alī bin Abī Ṭalīb al-Kirwānī is the author of this *diwān*. Al-Hurr al-'Āmilī mentions it in the list of books by unknown authors. Al-Majlisī in his *Bihār al-Anwār* thinks that it is difficult to believe that the whole *diwān* is the production of 'Alī bin Abī Ṭalīb although many of the poems of the *diwān* are (known to be) the composition of the Imām; for they are quoted (as his) in various reliable books. Ibn Shahr Āshūb (died, A.H. 588, A.D. 1192) in his work *Ma'ālim al-'Ulamā'* thinks that 'Alī bin Aḥmad al-Fanjukirdī (died, A.H. 513, A.D. 1119) is the collector of the *diwān*; while an-Najjāshī includes it in the works of 'Abd al-'Azīz bin Yahyā al-Jalūdī." In my opinion Abū'l Ḥasan (or Husain) Kuṭb ad-Dīn Sa'īd bin Hibatallāh bin al-Ḥasan ar-Rāwandī is the compiler of the *diwān*. In compiling it he consulted 'Alī bin Aḥmad al-Fanjukirdī's book called *Sulwat ash-Shī'a*, which contains about two hundred couplets of 'Alī bin Abī Ṭalīb, and also other poetical collections, histories, and biographies of different authors, and wherever he found poetical compositions, which he thought were the production of 'Alī, he collected them, naming his book *أنوار العقول من أشعار أبي العباس*. See *Kaṣḥf al-Hujub*, p. 68. Ar-Rāwandī a reliable Imāmiya author, wrote about thirty books. He died in A.H. 573,

A.D. 1177. For details of his life see *Shuḥḥūr al-ʿIqyān*, Vol. I, fol. 305; *Rawḍāl al-Jannāt*, p. 361; *Muntahāʾ Maḳāl*, p. 148; and *Aml al-ʿAmīl*, p. 55.

The poems are arranged alphabetically, and the preface begins as follows:—

الحمد لله دانت لعزته الجديرة الم *

The first two lines of the *diwān* are:—

الغنى من جهة التمثال الكفار ابوجهم آدم والام حواء

My father, Shams al-ʿUlamāʾ Mawlānā Vilāyāt Husain (the late Head Mawlawī, Calcutta Madrasa, who was born in A.H. 1263, A.D. 1846, and died in A.H. 1340, A.D. 1922 on the plain of ʿArafāt in Mecca on the day of Hajj, while engaged in devotion repeating *labbaik*) has written a Persian Commentary of the first half of this *diwān* (printed in Calcutta, A.H. 1307).

For copies see Berlin Cat. No. 7508; Paris Cat. No. 3082; and Rampur List, p. 588. See also Brockelmann, Vol. I., p. 43; and Hājī Khalifa, Vol. III., p. 297.

Printed, Leyden. 1745; Būlak, A.H. 1251; Cairo, A.H. 1276, 1311; lithographed repeatedly in India. See Ellis, Cat. of the Br. Mus. Vol. I., p. 231.

All the borders have been recently supplied. It has a beautiful *ʿUswān* at the beginning. Coloured and gold lines throughout. The headings are either in gold or in coloured ink. There is an interlineary Persian translation in coloured ink. Sprinkled with vowel-points.

Written in very fine Nastaʿlik. Wrongly dated A.H. 742. C. 16th century. Scribe محمد زمان التبريزي.

No. 427.

fol. 103; line 9; size $10\frac{1}{4} \times 7$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above.

It begins as the previous one begins. This copy is written carefully with all vowel-points. There is an interlineary Persian translation in red ink. The headings of poems are illuminated. Each page at the beginning of a *Qasida* is adorned with artistically-drawn flowers and leaves in gold and coloured ink. All the borders have been changed to modern papers. It has a beautiful *ʿUswān* at the beginning. Coloured and gold lines throughout. At the end of the MS. we notice a seal, but it can not be deciphered.

Written in beautiful Naskh. Dated A.H. 1106.

Seal

No. 428.

fol. 125 ; lines 17 ; size 13 × 8 ; 10 × 4½.

ديوان البرعي

DĪWĀN AL-BUR'Ī.

A collection of religious poems by **عبد الرحيم بن احمد البرعي** 'Abd ar-Rahim bin Ahmad al-Bur'ī. He was an inhabitant of Yaman, and his verses are full of mystic and religious feeling. He flourished about A.H. 450, A.D. 1058. See Ahlwardt, *Verzeichniss* No. 251 ; and Brockelmann, Vol. I., p. 259.

Beginning :—

الحمد لله الذي اختص حبيبه الاسنى بمقام قرب قوسين وبعد
فهدا ديوان لطيف شريف جامع لما قاله الشيم عبد الرحيم البرعي الخ *

The first couplet of the poems :—

امّ تذكر اهل البان و البان ام من تبدل جيران بجيران

The book is divided into two parts. The first part contains poems in praise of the Prophet, and runs from fol. 2a to 69a. These poems are called **القصائد النبوية**. The colophon of this part, fol. 69b, is as follows :—

تم ما وجدته من القصائد النبوية للشيم عبد الرحيم البرعي تقمده
الله برحمته الخ *

The second part commences from fol. 70a, and contains couplets in praise of God, and on other religious matters. The first line of this part begins as follows :—

اتيب وذر اللطائف 7 يغيب وارجوة رجاء 9 يخيب

For copies see Berlin Cat. Nos. 7616-7 ; Gotha Cat. No. 2239 ; and Paris Cat. Nos. 3113-5. See also Casiri, No. 336 ; and India Office Cat. No. 827.

Repeatedly printed in Cairo, such as in A.H. 1288, 1303, 1310, and lithographed, Bombay, A.H. 1291.

The headings of poems are in red ink. Sprinkled with vowel-points.

Written in Naskh. Not dated. C. 18th century.

No. 429.

fol. 385 : lines 25 : size $11\frac{1}{2} \times 7 : 8 \times 4\frac{1}{2}$.

شرح لامية العجم

SHARH LAMĪYAT AL-AJAM.

An exhaustive commentary on at-Tughrāṭ's *Kaṣīda* rhyming in the letter ل, commonly known as *Lamīyat al-Ajam*, by صلاح الدين أبو الصفا خليل بن أيك الصفدي الشافعي *Ṣalāḥ ad-Dīn Abū's Ṣafā Khālīl bin Aibak as-Ṣafadī ash-Shāfi'ī*. He was born in A.H. 696, A.D. 1296, or A.H. 697, A.D. 1297 in Ṣafad in Palestine, studied at Damascus, and became a Government Secretary there, at Cairo and Aleppo. Later on he became *wakīl bait al-māl*, the Director of the Treasury at Damascus, and died in A.H. 764, A.D. 1362 (not in A.H. 749, A.D. 1348, as mentioned by Ḥājī Khalifa, Vol. I., p. 401). For details of his life see *ad-Durrar al-Kāmina* (No. 272) Vol. II., fol. 251; *Ḥabīb as-Siyar*, Vol. III., Juz' II., p. 9; *Orientalia*, Vol. II., p. 413; *Wüstenfeld, Gesch.* No. 423; *Hoogvliet Divers. Script. loci*, pp. 152-8; and *Brockelmann*, Vol. II., p. 31.

Beginning :—

الحمد لله الذي شرح صدر من تأدب الخ *

This commentary is called غيت الادب الذي انجم في شرح لامية العجم. For at-Tughrāṭ and the poem see the MS. fol. 4a; De Slane's translation of *Ibn Khallikān*, Vol. I., p. 462, and *Nicholson's Literary History of the Arabs*, p. 326.

For copies see *Berlin Cat.* No. 7660; *Vienna Cat.* No. 466; *Paris Cat.* No. 3119; *Leyden Cat.* No. 568; *Br. Mus. Cat.* p. 286; *Br. Mus. Suppl. Cat.* Nos. 1054-5; *Cairo Cat.* Vol. IV., p. 288; *Bankipur Cat.* p. 498; and *Asiatic Society Cat.* p. 129.

For other commentaries see Ḥājī Khalifa, Vol. V., p. 292; and *Berlin Cat.* Nos. 7658-7673.

Printed in 2 Vols, Cairo, A.H. 1290 and 1305.

Our MS. is incomplete, the last couplet explained being the following :—

قد رشحوك لمر لن فطنت فلما بنفك ان ترمي مع العمل

The couplets are written in red ink. The title-page contains the names and seals of several owners, and among them we notice the seal of Wajid 'Alī Shāh. On the first fol. are also seals of Amjad 'Alī Shāh and Sulaiman Jah.

Written in Naskh. Not dated. C. 16th century.

No. 430.

fol. 85; lines 26; size 11×6 ; $8 \times 3\frac{1}{2}$.

ديوان ابن حجر العسقلاني

DĪWĀN IBN HAJAR AL-'ASKALĀNĪ.

A diwān by شهاب الدين ابو الفضل احمد بن علي بن محمد بن حجر العسقلاني الشافعي Shihāb ad-Dīn Abū'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Hajar al-'Askalānī ash-Shāfi'ī, died A.H. 852, A.D. 1448. See for his life No. 234.

Beginning:—

قل الشيخ الامام فتفي القصة شهاب الدين ابو الفضل احمد
ابن حجر العسقلاني الشافعي يمدح النبي صلى الله عليه وسلم •
هو في العلامة كالنور فلا تطع لغاري في انطفاء

Seven poems in praise of the Prophet have been placed at the beginning. Other poems, arranged alphabetically, follow. The following lines on fol. 8a clearly indicate the arrangement of the poems:—

هكذا اختار الناظم رحمه الله تعالى وجعل الجدة مثواه تقديم القصائد
النبرية قبل ترتيب نظمه على الحروف •

The beginning quoted in Berlin Cat. No. 7901 occurs in fol. 7 of our copy.

For copies see Berlin Cat. Nos. 7901-03; Derenbourg, Nos. 345/2, 444; Paris Cat. No. 3219; and Cairo Cat. Vol. IV., p. 232. Printed, Balak, A.H. 1301.

The first fol. has a beautiful *Unwān*. Double coloured lines on the margin. The headings of poems are in red ink with a short note on the subject-matter of the poem and on the occasion of its composition. All the borders have been changed to modern paper. Worm-eaten.

Written in Naskh. Dated A.H. 1034.

No. 431.

fol. 224; lines 21; size $12 \times 7\frac{1}{2}$; $6\frac{1}{2} \times 3$.

المنح المكية في شرح القصيدة الحمزية

AL-MANḤ AL-MAKKĪYA FĪ SHARḤ AL-ḤAMZĪYAT
AL-HAMZĪYA.

A commentary on al-Būḡarī's ode in praise of the Prophet rhyming in *al* by حجر الهيتيمي المكي Aḥmad

bin Muhammad bin 'Alī bin Hajar al-Haitamī al-Makkī, died A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذي اختص نبينا محمدا على الله عليه وسلم بكتاب خرس
الفصحاء و اعجز البلغاء الخ *

The full title of the ode is القصيدة الهجرية في المدائح النبوية, and it is also entitled أم القرى (umm al-Kurā, the mother of cities, a surname applied to Mecca). The commentary was first named المنح المكية, and then it was called انضال القرى لقراء أم القرى; it was composed in A.H. 966, A.D. 1558. See Hāji Khalifa, Vol. IV., p. 557.

For copies see Berlin Cat. No. 7830; Leyden Cat. No. 725; Paris Cat. No. 3197; India Office Cat. No. 824; Derenbourg, No. 215; Algiers Cat. No. 1852; and Bankipur Cat. p. 795.

For other commentaries see Hāji Khalifa, Vol. IV., p. 557.

Printed, Cairo, A.H. 1303, 1307.

The poems are written in red ink on the margin. Annotated words are also written in red ink. Borders have been changed to a different paper. Worm-eaten, but legible. On the title-page it is noted that the MS. was presented by Khudā Baksh Khān to Saiyid Sadr ad-Dīn Ahmad in A.H. 1307.

Written in Naskh. The colophon, which is in another hand, says that the copy was transcribed in A.H. 1113 by محمد بن علي بن الصاج عبد الله بن طلاع البغدادي

No. 432.

fol. 60; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

فتح الجوان

FATH AL-JAWĀD.

A commentary on 'Abd al-Hādī as-Sūdī al-Yamanī's poem by أبو بكر محيي الدين عبد القادر بن شبيب بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-Aidrūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

الحمد لله الذي جعل كلام الأولياء دواء القلوب الخ *

The first couplet is :—

عذبتني بالمطل منها سعاد وبرائي وهددكني البعاد

Foll. 1-3 contain an account of the poet. The poems are in red ink, and vocalised here and there. Marginal corrections occasionally. From the colophon it appears that the author wrote the commentary in one sitting on Friday, the 12th Shawwāl, A.H. 1015 (A.D. 1606). The full title of the work as given in the colophon is :—

فتح الجواد بشرح عذبتني بالمطل منها سعاد *

The inner edge of each fol. is changed to modern paper. Written in clear Naskh. Not dated. C. 18th century.

No. 433.

fol. 27; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح القصيدة النونية

SHARḤ AL-ḲAṢĪDAT AN-NŪNĪYA.

A commentary on Abū Bakr bin 'Abdallāh al-'Aidrūs's (died A.H. 909, A.D. 1503) poem rhyming in the letter ن by أبو بكر محي الدين عبد القادر بن شيع بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd Al-Kādir bin Shāikh bin 'Abdallāh al-'Aidrūs al-Yamanī al-Hindī, died in A.H. 1038, A.D. 1628. For his life see No. 125.

Beginning :—

الحمد لله الذي خلق الانسان في احسن تقويم الخ *

The first couplet of the poem is :—

كل من ليس بمنع نفسه عن خفيض الهوى ذاق الهوان

From the colophon it appears that the commentary was completed in A.H. 990, A.D. 1590.

For copy see Berlin Cat. No. 4012.

Poems are written in red ink. There are marginal corrections.

The inner edge of each fol. is changed to modern paper.

Written in clear Naskh. Not dated. C. 18th century.

No. 434.

fol. 92; lines 13; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جواهر الوقت في شرح بانة سعاد

JAWĀHIR AL-WAKKĀD FĪ SHARḤ BĀNAT SU'ĀD.

A commentary on Ka'b bin Zubair's famous poem *Bānat Su'ād* by Ahmad bin Muhammad bin 'Alī bin Ibrāhīm al-Anṣārī al-Yamanī ash-Shirwānī. His great-grandfather, Ibrāhīm, was an inhabitant of Hamadān and a minister of Nādir Shāh. But owing to the murder of his son 'Alī better known as Muḥammad 'Alī Khān, by that tyrant, he and all his relatives fled from Persia. Ibrāhīm went to Najaf, and settled there. Mirzā Muḥammad Ḥasan, the other son of Ibrāhīm, came to India, and settled at Benares. Mirza Muḥammad Taqī (our author's father) settled at Shirwān, changing his name to Muḥammad. After some time, when he came to know that his uncle Mirzā Muḥammad Ḥasan was alive, and residing at Benares he came to that city; but before his arrival the uncle died. Muḥammad being disappointed at the news of the death of his uncle, and at the discourteous treatment of his cousins, went to Lucknow. Here the Nawwāb Aṣif ad-Dawla showered royal favours on him. After staying for some time at Lucknow, he started for his home at Shirwān. But when he arrived at Hudāida, he married the daughter of Fakhr at-Tujjār as-Saiyid Ḥaidar al-Baghdādī, and the issue of this marriage was our author. His early days were passed at Hudāida, where he studied the different branches of learning. Subsequently he came to Calcutta, and by the patronage of some European Orientalists he was appointed an instructor of Arabic literature in the College of Fort William. After some time he resigned the appointment, and went to Lucknow (during the time of Nawwāb Ghāzī ad-Dīn Ḥaidar). The Nawwāb was much pleased with him, and he passed very happy days there. Here he married the daughter of Saiyid Ismā'īl; and Muḥammad 'Abbās, poetically known as Raf'at, was born in A.H. 1241, A.D. 1825. Ahmad ash-Shirwānī, after the death of the Nawwāb, visited different cities and countries, such as Cawnpur, Benares, Hyderabad, Bhopal; and died in A.H. 1256, A.D. 1840 at Puna. He is the author of many works, among which the following are well known:—*Ujb al-Ūjāb*, printed, Calcutta 1813; *Nafḥat al-Yaman*, printed, Calcutta 1811; *Ḥadiqat al-Afrāḥ li Izāḥat al-Atrāḥ*, printed, Calcutta, A.H. 1229; *al-Manāḳib al-Haidariya*, lithographed, Lucknow, A.H. 1235; *Manhaj al-Bayān ash-Shafī fi 'Ilmai al-'Urūd wa'l-Kawāfi*, printed Calcutta, A.H. 1250; *Bahr an-Nafā'is*, and *Tāj al-Ikḥāl fi Tarīkh Malk Bhopāl*.

He belonged to the Imāniya sect. His son Muhammad 'Abbās settled at Bhūpāl, and his descendants are still there. See *Subh-i-Gulshan*, p. 180; and *Sham'-i-Anjuman*, p. 182; Jawād Sabat in his work *al-Barāhīn as-Sābi'iya*, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17b as follows:—

لن احسن ما لهم به اللسان والشرح به الصدر وانهج الجنان حمد من
علمنا البيان اما بعد احمد بن محمد بن علي بن ابراهيم الانصاري
اليميني الشيرازي يقول انه التمس مني ... المولوي وزير علي بن
المولوي انور علي السفديلي الصديقي لن اشرح له القصيدة الموسومة ببانات
سعاد الم *

For other commentaries on *Bānat Su'ād* see Berlin Cat. Ngs. 7490-7505; and Hājī Khalifa, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8a indicates:—

و ليعلم ان تكريم طبع هذا الشرح المستطاب حاصل من مادة قول الفقير
خير كتاب *

Printed in Calcutta, A.H. 1231.

Foll. 1-3 contain the poem *Bānat Su'ād*, and foll. 4-16, appreciations of the commentary by contemporary 'Ulamā' in the Persian and Arabic languages. Their names are as follows:—

- | | |
|----------|---|
| fol. 3b. | ابو عبد الله جمال الدين المولوي حسن علي الباشمي
الكهنوي |
| „ 5b. | المولوي اوحيد الدين بن القاضي علي احمد البلجرامي |
| „ 6a. | المولوي محمد بن نعمة الله المدعو بالاشراف الصديقي
الكهنوي |
| „ 7a. | المولوي عبد الرحيم بن عبد الكريم الصفي نوري |
| „ 7b. | المولوي محمد علي الطباطبائي البداوني |
| „ 8a. | المولوي وزير علي بن المولوي انور علي السفديلي الصديقي |
| „ 9a. | المولوي فضل الرحمن |
| „ 10a. | محمد صادق خان بهادر المنطلص باختر نجل القاضي
محمد لعل الهلوي |

Fol. 17a. is blank, but without causing any break in the text. Fol. 17b has a beautiful '*Unwān*' at the beginning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'liq. Dated A.H. 1231 ? Scribe شيخ عظيم الله.

No. 435.

fol. 202; lines 15; size $10\frac{1}{2} \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

ديوان الوزير

DIWÂN AL-WAZÎR.

The dîwân of وزير علي بن انور علي السنديلي الصديقي المنطاس Wazîr 'Alî bin Anwar 'Alî as-Sandîlî as-Şiddîqî, poetically known as al-Wazîr. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Aḥmad bin Muḥammad al-Yāmanî asb-Shirwānî, and that his father, Anwar 'Alî, was in the employment of Nawwāb Şiddîk Ḥasan Khān at Bhupal in A.H. 1293, A.D. 1876. Aḥmad asb-Shirwānî mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18a). The date of his death is not known.

Beginning :—

الحمد لله الذي خلق الهوى و اشاعه من بعد بين الوزير

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as مالوفى (fol. 10a) امير كبير بريس (fol. 67a and 134a) امير كبير فوفيل (fol. 85b and 135a) and مستر مكنجي (fol. 163a). It contains also poems in praise of the following scholars of Bengal :—

fol. 26a, 131b.	المولوي محمد حيدر علي
„ 46a, 145b.	المفتي محمد ساجد
„ 47b, 67b, 160a.	المولوي محمد
„ 63a.	المولوي محمد امين الله
„ 64b, 113a, 136a.	الشيخ احسان الله
„ 65b.	المولوي محمد صادق اختر
„ 70a, 130a.	المولوي الحافظ الحاج احمد كبير
„ 94b, 102a, 144b.	المولوي فضل الرحمن
„ 104b.	فائي القضاة محمد راشد
„ 109b.	المولوي امام علي

fol. 131a.	المولوي غلام حضرت
„ 133a.	المولوي محمد ساجد
„ 140b.	المولوي معظم حسين
„ 143a.	المولوي نجف علي

Foll. 85b and 128b contain lines in praise of Ahmad aṣḥ-Shirwānī. Lacunae are in foll. 9a, 122b, 123, 164a, 170a, 196b, 191b, and 192-200. Foll. 114-115 are blank. Fol. 122 and a part of fol. 123a contain a prose letter of the author addressed to Ahmad aṣḥ-Shirwānī. Foll. 200b-202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'liq. Not dated. C. 19th century.

No. 436.

fol. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مجموعة الأشعار

MAJMŪ'AT AL-AṢḤ-ĀR.

A collection of several well-known poems with commentaries on some of them as below :—

fol. 1-43a

L.

الخريدة الجريدة

AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būṣīrī's famous poem known as *Qaṣīdat al-Burda* by *الطبيب العكاشي عبد الله بن علي العكاشي* 'Abdallāh bin 'Alī al-'Akkāshī at-Ṭabīb. From a perusal of the preface to the author's commentary on *Bānat Su'ād*, which begins in this collection on fol. 52b, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning :—

الحمد لله مخلص الفصاحة بالبلغاء ومصفي البلاغة بالفصحاء..... فيقول
المجتهد بذكر كرام خلائه اقل تلامذة الحمي اللبيب عبد الله بن علي
الطبيب الم *

For other commentaries on *Qaṣīdat al-Burda* see Berlin Cat. Nos. 7788-7825.

Verses of the *Kaṣīda* are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2b has a lacuna. Slightly worm-eaten.

Written in Nasta'lik. Not dated. C. 19th century.

foll. 43b-46a.

II.

قصيدة الغزديق

KAṢĪDAT AL-FARAZDAQ.

The poem by *عصمة المشهور بالغزديق* Hammām bin Ghālib bin Ṣa'sa'a, known as al-Farazdaq. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186-197; XIX, pp. 2-52; Khizānat al-Adab, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning:—

هذا سليل حسين وا بن ناطمة بذت رسول الذي انجابت به الظم

From Berlin Cat. No. 9671, 78a it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78a; and Paris Cat No. 1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The *Kaṣīda* is followed by two satirical couplets of al-Farazdaq on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46a-51.

III.

The above foll. contain three poems of 'Alī bin Abī Ṭalīb, died A.H. 40, A.D. 660.

The first poem begins on fol. 46a as follows:—

احسين اني واعظ و مرود فاقم فاني العائل المتادب

The second poem begins on fol. 48b as follows:—

لك الحمد يا ذا الجود والمجد والعلی

تباركت تعطي من تشاء و تمنع

The third begins on fol. 50b as below:—

قدم لفضلك في الحياة نزودا فعدا تغارها وانت مرود

Poems are vocalised, and are found in the printed copy of *Diwān 'Alī*.

Written in *Naskh* in the same year.

fol. 52-67a.

IV.

شرح بات سعاد

SHARH BĀNAT SU'AD.

A commentary on Ka'b bin Zuhair's *Bānat Su'ad* by عبد الله بن علي المكاشي الطبيب 'Abdallāh bin 'Alī al-Akkāshī at-Ṭabīb. See No. 436, I. Hyderabad

Beginning:—

الحمد لله الذي اعلی كعب الفصحاء ببلانتم الخ *

For other commentaries on the poem, see Berlin Cat. Nos. 7486-7505, and Hāji Khalifa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67b is blank.

Verses are written in large *Naskh* character with vowel-points. The commentary is in *Nasta'liq*. Written in the same year.

fol. 68b-72.

V.

لامية العجم

LĀMIYAT AL-'AJAM.

A poem in imitation of ash-Shanfara's splendid ode called *Lāmiyat al-'Arab*, rhyming in *al*, by أبو اسمعيل الحسين بن علي بن محمد بن أبي إسحاق الطغرائي Abū Ismā'īl al-Husain bin 'Alī bin Muḥammad al-Iṣfihānī at-Ṭughrā'ī. He was of Persian origin, and was born in A.H. 455, A.D. 1061, at Ispahān. His surname, at-Ṭughrā'ī, is derived from the royal signature (*tughra*) that he used to indite over the State papers. He served Sultān Mas'ūd, the Saljukide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn Khallikān, Teheran edition, pp. 175-178; Clouston, *Arabian Poetry*, pp. 433-435; Brockelmann, Vol. I., p. 247; and Nicholson, p. 326. See also No. 429. The two last books name him al-Ḥasan instead of al-Husain.

Beginning:—

امالة الراي صالنتني بن الخطل * و حلية الفضل زاننتني عن العطل

It was composed in Baghdad in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620-7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658-7673, and Hājī Khalīfa, Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, *Arabian Poetry*, pp. 468-472.

It was printed with a short commentary in *Nafhat al-Yaman*, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697-699 and *Iktifa' al-Kunū'*, p. 274.

The name of the author is erroneously given on fol. 68b as المويد الدين العبيد الغضر الكذاب ابى الحسين اسمعيل بن علي بن عبد الصمد المصفاي الشهير بالطبراني. Marginal and interlineary notes in Nasta'lik character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 72b-77

VI.

القصيدۃ اللامية

AL-KAŞĪDAT AL-LĀMIYA.

Another poem rhyming in the letter ل by صلاح الدين ابو الصفا خليل بن ايبك الصفسي Ṣalāḥ ad-Dīn Abū'ṣ Ṣafā Khalīl bin Aibak as-Safadī, died A.H. 764 A.D. 1362. See for his life No. 429.

Beginning:—

الجد في الجَد والحرماني في الكل • فالتص تصب من قريب غاية العمل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Biṣrī as-Ṣafadī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in *Nafhat al-Yaman*, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Dīn Muḥammad bin Bahran as-Safadī at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 77a-81b

VII.

القصيدۃ النونية

AL-KAŞĪDAT AN-NŪNĪYA.

A poem rhyming in the letter ن by ابو الفتح علي بن محمد بن فاطم Abū'l Faṭḥ 'Alī bin Muḥammad al-Buṣṭī. He was born in

A.H. 360, A.D. 971, at Bust in Sijistān. He served Subuktāgin for some time, and died at Bukhārā during the reign of the celebrated Maḥmūd the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yatima, Vol. IV., pp. 204-31; Ibn Khallikān (Teheran edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning :—

بِإِذْنِ الْمَوْلَى فِي دُنْيَا نَفْصَلٍ وَبَعْدَهُ غَيْرُ مَعْصِيَةِ الْخَيْرِ خُسْرَانٍ

For copies see Derenbourg, No. 167; India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work *Tanzih al-Alḥāb fi Ḥadā'ik al-Ādāb*, pp. 23-32.

Vocalised throughout. It has interlineary notes, and a verse Persian translation on the margin.

Written in the same hand of Naṣḥ as the previous one.

fol. 816-856.

VIII.

القصيد اللامي

AL-ḲAṢĪDAT AL-LAMĪYA.

Another poem rhyming in ل by شرف الدين اسمعيل بن أبي بكر by شرف الدين اسمعيل بن أبي بكر Sharaf ad-Dīn Ismā'īl bin Abi Bakr al-Muḥrī al-Yamanī. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surḍād in Yaman. He first became a professor at the College called al-Mujāhidīya al-Ta'izz, and then at Nizāmīya College at Zabīd. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :—

بِإِذْنِ الْقَوْلِ نَحْيِي النَّفْصَ فِي الْعَمَلِ وَمَنْطِقِ الْمَوْلَى قَدْ بَدِيهِ السَّرَلِ

For copies see Berlin Cat. No. 7897; and Asiatic Society Cat. p. 129.

Included in his Poetical Works called *Majmū' al-Ḳāḍi* (lithographed, Bombay, A.H. 1305) pp. 58-60; and also in *Nafḥat al-Yaman*, pp. 237-240.

Vocalised throughout.

Written in the same hand as the previous one.

foll. 856-88.

IX.

القصيد الطنطرائية

AL-ḲAṢĪDAT AT-ṬANTARĀNIYA.

A poem in praise of the famous Nizām al-Mulk (died A.H. 485, A.D. 1092) by معين الدين أبو نصر أحمد بن عبد الرزاق الطنطرائي Mu'in ad-Dīn Abū Naṣr Aḥmad bin 'Abd ar-Razzāk at-Ṭanṭarānī. He was a professor in the Nizāmiya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, 'Tadhkira Shu'arā', p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, Chrestomathie Arabe, Vol. II., p. 495.

Beginning:—

يا خلي اليال قد بليت بالبلبل بال
بالنوى زلزلتني والعقل فى الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Hāji Khalfā, Vol. IV., p. 541.

Printed with a French translation by De Sacy in his work called al-Anīs al-Mufīd, Vol. II., pp. 158-162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معين الدين منطرائي. Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 896-214a.

X.

القائد العشر

AL-ḲAṢĪD AL-'ASHR.

The ten well-known ancient poems by ten poets, namely Imru' al-Rais bin Hujr, fol. 896; Tarāfa bin al-'Abd, fol. 100a; Zuhair bin Abī Sulmā, fol. 116a; Labīd bin Rabi'a, fol. 127a; 'Amr bin Kulthūm, fol. 150b; 'Antra bin Shaddād, fol. 163a; Harīth bin Hilliza, fol. 175a; 'Abīd bin al-Abras, fol. 191b; an-Nābigha, fol. 198a; and al-A'sha, fol. 205b.

The last four poems have the commentary of at-Tabrizī, and the rest of them have notes from at-Tabrizī, az-Zawzanī, etc. Foll. 104-111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta'liq character, except in foll. 168-182, in which they are in nim Shikasta. In foll. 174a-181 the poems are also in Nasta'liq character. Foll. 134-177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

foll. 214b-232a.

XI.

شرح لامية العجم

SHARH LĀMIYAT AL-'AJAM.

A commentary on al-Ṭughrā'i's Lāmiyat al-'Ajam. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muḥammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning :—

الحمد لله ففتح الفصاحة ومشرف ذرى الفضل بالبلغة النج •

For other commentaries see Ḥājī Khalifa, Vol. V, p. 292 and Berlin Cat. Nos. 7658-7673.

Verses are vocalised and are written in large Naskh character. The commentary from foll. 214b-226b is in Nasta'liq, and from foll. 227-232a in nim Shikasta.

Written in the same hand as the previous one.

foll. 232b-245a.

XII.

شرح لامية العرب

SHARH LĀMIYAT AL-'ARAB.

A commentary on ash-Shanfarā's Lāmiyat al-'Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfarā the commentary begins abruptly as follows :—

بخطاب قومه ويودهم بالرحيل المطى الابل النج •

For other commentaries see Ḥājī Khalifa, Vol. V., p. 295 and Berlin Cat. Nos. 7469-7471.

The verses are in Naskh character and vocalised. The commentary is written in nim Shikasta, except foll. 243-245a, which are in Nasta'liq.

Written in the same year as the previous one.

foll. 245b-249b.

XIII.

قصيدة النابغة

KAṢĪDAT AN-NĀBIGHA.

A poem by النابغة الذبياني an-Nābigha adh-Dhubyānī. His full name was أبو امامة زياد بن معارفة Abū Umāma Ziyād bin Mu'āviya, and he belonged to the tribe of Dhubyān. He lived at

the Courts of Hira and Ghassān during the latter half of the first century before the Prophet. His death took place before Islām was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162-176; Ahlwardt, *Bemerkungen*, pp. 36-50; Brockelmann, Vol. I., p. 22; Nicholson, pp. 121-123; and *Iktifā' al-Kunū'*, p. 27.

He should not be confounded with another an-Nābigha, who had the epithet of al-Ja'dī and whose proper name was Abū Lailā Ḥassān bin Kais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhārīk, whose patrons were 'Abd al-Malik and Walid.

Beginning:—

عرجوا فعيوا النعم دمنة الدار ما ذا تحبون من نوى واحجار

For another copy see Berlin Cat. No. 7450/4.

His *diwān* was published with a French translation by Derenbourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

fol. 249b-251a.

XIV.

الزهرية

AZ-ZAHRIYA.

A poem on the spring season by ربیع بن زباد العبسی Rabi' bin Ziyād al-'Absī, and an answer to it by عنترة بن شداد العبسی 'Antra bin Shaddād al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of 'Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghānī, Vol. VII., pp. 148-153, Ahlwardt, pp. 50-57; Goldziher, *Der Arabische Held 'Antra in der geographischen Nomenklatur*, Globus LXIV, pp. 65-67; and Brockelmann, Vol. I., p. 22, and *Iktifā' al-Kunū'*, p. 27.

Beginning:—

قدم الربيع بزهره المتسلسل والغيت بين مريجة المنجدول

The answer begins:—

قم وامتنني وانهل رحيق السلسل واشرب ولا تحفل بقول العدل

Poems of 'Antra are published by Iskandar Abkaris in his book called *Munyat an-Nafsi fi Ash'ar 'Antra al-'Absi* at Bairut, 1864, and his *diwān* was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows:—

حسنا كواعب قد لبس ثلا خضرا يراها ناظر المتامل

Written in the same hand of Naskh as the previous ode.

foll. 251b-277b.

XV.

These foll. contain six poems in praise of 'Alī bin Abī Ṭalīb, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows:—

- حللت فلما دق في عينك الورا
 نهضت الى ام القري ابد القرا
 fol. 251b. عن ريقها يتحدث المسواك
 ارجا فهل شجر الكبار اراك
 ,, 255a. برغت لكم شمس الكفوس
 و بدت لكم روح القدس
 ,, 256b. لمن ظعن بين الغيم فعلاجي
 برغن شمسنا في ظلام الدلاجي
 ,, 259a. يا رسم لرسنتك ربح زرع
 وسرت بليل في عراصك جزوع
 ,, 262a. الصبر ال في فرائك يحصل
 والصعب ال عن ملاك يسهل
 ,, 267b.

The heading of each poem is *قال بمدحه عليه السلام*, except that the 5th poem has the heading *قال بمدحه عليه السلام و يرثى الحسين عليه السلام*.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278b-295a.

XVI.

تعالن ابن الفارض

KAŠA'ID IBN AL-FĀRIḌ.

Seven poems of Ibn al-Fāriḍ. His full name was أبو القاسم أبو القاسم Sharaf ad-Dīn 'Umar bin al-Fāriḍ. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394-398.

The first poem begins:—

ارمينس برق بالبريق لاحا
 ام في ربي نجد لربي مصباحا

These poems are found in his *diwān* printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see *Iktifā' al-Kunū'*, p. 279.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

fol. 295a-300.

XVII.

قصائد البكري

KAŞĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad as-Ṣiddīqī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows :—

- اليك ائيل المجد والجد والعجب
 fol. 295a. واكرم مبعوث وامل مقتضب
 لم يبق فينا هواكم
 „ 297a. Sic
 اسلمى بدت ام طلعة البدر لثقة
 „ 298b ونعمتها ام نعمة الورق عاصدة

Vocalised throughout. Worm-eaten.

Written in the same hand of Naskh as the previous one.

fol. 300-306b.

XVIII.

قصيدة ابن الفارض

KAŞĪDAT IBN AL-FĀRIḌ.

A poem by Ibn al-Fāriḍ, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning :—

و من احبهم والحمد لله ربنا
 سائق الظعان بطوى البیدطی

Vocalised throughout. Fol. 304-306 contain notes.

Written in the same hand as the previous one.

fol. 307-321.

XIX.

التصديعة البديعة

AL-KAŞĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures بديعات by صفي الدين ابو الفضل

شافي ad-Din Abū'l Faḍl
'Abd al-'Azīz bin Sarāya al-Hillī at-Ta't as-Sinbīsī. He was born
on the 5th Rabi' II, A.H. 677, 27th August, 1278. He went to
Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-
Malik an-Nāṣir. He died at Baghdād in A.H. 750, A.D. 1349, or
according to aṣ-Ṣafadī in A.H. 752, A.D. 1351, or according to
some in A.H. 757, A.D. 1356. For details see *Fawāt al-Wafayāt*,
p. 356; *Orient*, Vol. II., p. 293; *Bröckelmann*, Vol. II., p. 159
and *Huart*, p. 323.

Beginning:—

ان جئت سلما فسل عن جيرة العلم و اقر السلام على عرب بدى سلم

It contains altogether 145 couplets and they deal with 151
rhetorical figures. It is also designated *Kāfiyat al-Badi'iyā*. See
Hajī Khalifa, Vol. II., p. 33.

For copies see *Berlin Cat.* Nos. 7349-52; *Derenbourg*, Nos.
240, 390; *Br. Mus. Suppl. Cat.* No. 985, II; and *Cairo Cat.* Vol.
IV., pp. 147, 212.

Vocalised, but foll. 320-321 are without any vowel-points.
Foll. 307a-308a contain copious notes. The figure illustrated by
each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320-321,
which are in Nasta'liq.

foll. 322-359.

XX.

These foll. contain several poems. The first poem, foll. 322-
325, is incomplete at the beginning and end. The first line of this
poem is as follows:—

وضع آتسي بصدري كفه قال مالي حيلة في ذا الهوى

Foll. 328-359 contain different poems by al-Mutanabbī, died
A.H. 354, A.D. 965. These poems are found in his *diwān*. See
printed copy of the *diwān*, Hooghly edition, 1841, p. 153. The
last poem in our MS. ends abruptly with the following line لو جادت
الدنيا فدنك باعها. Foll. 326-327 are blank. Fol. 336 contains
glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.

Fables and Tales.

No. 437.

fol. 192; lines 23; size $12 \times 9\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

سيرة أنثرا

SĪRAT 'ANTRA.

Vol. I.

The life and adventures of 'Antra bin Shaddād al-'Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to the great philologist أبو سعيد عبد الملك بن قريب الصمعي Abū Sa'īd 'Abd al-Malik bin Kuraib al-Aṣma'i. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdad during the reign of Harūn ar-Rashīd (A.H. 170-193, A.D. 786-809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikān, Vol. I., p. 313; Nuzhat al-Alibbā', pp. 150-172; Baghyat al-Wu'at; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islām think that al-Aṣma'i was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420-432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (Leipzig, 1867), p. 31; Clouston, Arabian Poetry, pp. 172-176, 436-439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

Beginning: — الحمد لله الملك الجواد خالق الخلق والعباد •

It has two recensions. The original one is called *Hijāziya* (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called *Shāmīya* (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terriek Hamilton translated some portion of the latter version in 1819-20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123-35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319-324, 663-615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden Cat. No. 2562.

Marginal corrections occasionally. The words *قال الرازي* and similar words are in red ink. Foll. 187-192 are in a different hand, and in small characters. On the title-page the name of *عبد الله* *حرجيس نونل* indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Naskh. Not dated. C. 19th century.

No. 438.

fol. 200; lines 23-25; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work.

Beginning:—

في اوفك و ذمامك و المال الذي النخ

Marginal corrections occasionally. Foll. 1-16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 439.

fol. 201; lines 25; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning:—

يشفي قلبي غير ضرب العمام في اعناق هؤلاء الليام النخ

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192b is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 440.

fol. 200; lines 25; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning:—

بعض قوم منهم اخبروا اهل العلة بالكسر الاول النخ

Marginal corrections occasionally. Slightly worm-eaten.
Written in the same hand of Naskh. Not dated. C. 19th century.

No. 441.

fol. 201; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume.

Beginning:—

• خلف حمزة و رجاله فلما اتا حمزة اليه اعلمه النعم

Marginal corrections occasionally. In fol. 18b, 118a slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between fol. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 442.

fol. 200; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VI.

The sixth volume.

Beginning:—

• لاجل ما فيها من الشدة و الوقاحة فرددت الى الشدة النعم

A slip of paper in a modern hand has been added between fol. 10 and 11.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

fol. 198; lines 26; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume.

Beginning:—

• اعتضت من تلك المقالة فاخرقت النعم

Foll. 1 and 2 are in a quite modern hand. Foll. 3-32 are in one hand, and the rest in another.

Wrongly written on the cover جلد نهم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 444.

fol. 200; lines 23; size $12\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VIII.

The eighth volume.

Beginning:—

ومن هذا ولا اعظم خلقه ولا اعمل عموره الخ *

Foll. 199-200 are in a different hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 445.

fol. 202; lines 23; size $11\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IX.

The ninth volume.

Beginning:—

هو الله الصمد العجيد ولا اعتراض عليه في كلما يريد الخ *

Slightly worm-eaten. Wrongly written on the cover جلد هفتم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 446.

fol. 200; lines 23; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. X.

The tenth volume.

Beginning:—

كلامهم عطف وتقدم اليه ومد نظره الخ *

Slightly worm-eaten.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 447.

fol. 181; lines 23; size 12×8 ; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. XI.

The eleventh volume.

Beginning:—

وَأَتَتْ جَمَاعَتُهَا وَشَدَّهَا بِهِ الْحَبْلُ •

Slightly worm-eaten.

Written in the same hand of Naskh. The colophon runs thus:—

وَكَانَ الْفَرَاغُ مِنْ كِتَابَةِ هَذِهِ النُّسخَةِ نَهَارَ سَابِعٍ مِنْ شَهْرِ مُحَرَّمِ الْحَرَامِ
اِفْتِتَاحَ سَنَةِ ١٢٣٤ بِإِيدِ الْفَقِيرِ إِلَى اللَّهِ تَعَالَى حَسَنَ بْنِ جَبْرِجَسَ صَرُوفِ
الدمشقي •

Miscellaneous.

No. 448.

fol. 60; lines 18; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

fol. 1-16a.

I.

الْأَرْبَعُونَ مِنَ الْأَرْبَعِينَ فِي فَتَاوَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

AL-ARBA'UN 'AN AL-ARBA'IN FĪ FADĀ'IL 'ALĪ
AMĪR AL-MU'MINĪN.

A collection of forty Traditions from forty Traditionists in praise of 'Alī bin Abi Ṭalīb by مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنْتَاجِبٍ Muntajab ad-Dīn 'Alī bin 'Ubalḍal-lāh bin al-Ḥasan bin al-Ḥusain bin Bābūya al-Ḳummī. He was an eminent jurist of the Imāmiya sect, and deeply versed in the knowledge of Tradition. His work, al-Fihrist, which he wrote as a supplement to Muḥammad bin al-Ḥasan at-Tūsī's (died A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067) work called Fihrist Kutub aṣh-Shī'a, is a very authoritative work among Imāmiya scholars. He was sixth in descent from 'Alī bin al-Ḥusain bin Bābūya al-Ḳummī, known as aṣh-Shaikh aṣ-Ṣadūq, died A.H. 381, A.D. 991. The date of his death is not known. For his life see Muntaha'l Maḳāl, p. 219; Aml al-Āmil, p. 54; and Shudhūr al-'Ikyān, Vol. I., fol. 242.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين وبعد فلما فرغت
من جمع ما تزدني من امامي علماء الشيعة اله *

For copy see Berlin Cat. No. 1549. See also *Kashf al-Hujub*, p. 34.

Traditions are numbered in red ink. It has a beautiful 'Ummān at the beginning, and gold-ruled and coloured lines on the margin.

Written in Naskh. Not dated. C. 17th century.

fol. 16b-60.

II.

محاسبة النفس اللوامة

MUHĀSABAT AN-NAFS AL-LAWWĀMA.

A treatise on admonition and chastisement of the soul by *الحسن التميمي* Ibrāhīm bin 'Alī bin al-Ḥasan al-Ka'fāmī. He was an eminent scholar of the Imāmiya sect, and the author of many works, such as *al-Junnat al-Wakiya*, *al-Balad al-Amīn* etc. The former book was written in A.H. 895, A.D. 1489. The date of his death is not known. For details see *Rawḍat al-Jannāt*, p. 6; *Amī al-Amīl*, p. 5; and *Shudhūr al-Ikṣān*, Vol. I., fol. 8.

Beginning:—

الحمد لله السريع حسابه الآليم تنالده وبعد فانه قد اجمعت الأدبية
و المرسلون و الأئمة الراشدون اله *

The full title of the work is *محاسبة النفس اللوامة و تنبيه الروح* *الفرومة*. Each admonition is headed by the words *يا نفس* in red ink. See *Kashf al-Hujub*, p. 490.

It has a beautiful 'Ummān at the beginning. Gold-ruled and coloured lines on the margin. The following note at the top of fol. 16b indicates that the transcriber of this copy was the author himself; but in my opinion the note was added by some "ingenious" person in order to enhance the value of the MS.

كتاب محاسبة النفس اللوامة و تنبيه الروح الفرومة للمفعمي ثفا لله تله

بخطه قدس سره *

There are marginal notes. The latter part of the MS. is somewhat damaged by insects.

Written in the same hand of Naskh as the preceding copy.
Not dated. C. 17th century.

No. 449.

fol. 175; lines 8; size $9\frac{1}{2} \times 7\frac{1}{2}$: $7\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-16a.

I.

أصول الدين UṢŪL AD-DĪN.

A treatise on the fundamental principles of Islām and the religious duties of a Moslem attributed to الرضا علي بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiq, died A.H. 202, A.D. 817. See for his life No. 193.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على نبينا محمد وآله
الطاهرين زورا ان المأمون الخليفة بعث الى الامام الهمام علي بن
موسى الرضا عليهما السلام ووجه ابو الفضل بن سهل ذى الرضايتين فقال احب
ان تجمع لنا اصول الدين جميعا من التوحيد والصلوات والحج والقرآن
والسنة فانك خجة الله على خلقه ومعدن العلم ومفترض الطاعة قال فدعى
الرضا عليه السلام بدواة وقطاس وكذب بسم الله الرحمن الرحيم اول القرائن
التوحيد وهى شهادة ان لا اله الا الله اله *

See Kashf al-Hujub, p. 49.

It has an interlineary Persian translation in Nasta'liq character
in red ink. Slightly worm-eaten. Fol. 16a contains two seals.
Fol. 16b has quotations from Rawdat al-Aḥbāb.

Written in Naskh. Not dated. C. 19th century.

fol. 17-41b.

II.

الرسالة الذهبية AR-RISĀLAT ADH-DHAHABĪYA.

A treatise on medicine attributed to الرضا علي بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiq, died A.H. 202, A.D. 817. See No. 193.

Beginning :—

رسالة الذهبية في الطب عن علي بن موسى الرضا عليهما السلام يقول
الفقير الراجي الى رحمة الله الحسين بن علي بن محمد الحسيني
العريضي اخبرنا السيد اجل العالم يوم الأحد سابع عشرين ربيع الأول
سنة احدى عشرين ومائة + + + اعلم سلمك الله ان الله عز وجل لم يبدل
الفرد المومن بداد حتى جعل له دوا يعالج به النجم •

This treatise was written for the use of Caliph al-Māmūn, and dwells upon the daily necessities of life and the means to preserve health. See *Kashf al-Hujub*, p. 225; *Muntaha'l Maḳāl*, p. 268; and *Berlin Cat.* No. 6238.

It has a Persian interlineary translation in Nasta'liq character in red ink. Marginal corrections numerous. Fol. 42a contains a few words in praise of Shāh Ṣafī, and a seal dated. A.H. 1263.

Written in Naskh. Not dated. C. 19th century.

fol. 43-143.

III.

الفوائد الرموية في شرح الرسالة الذهبية

AL-FAWĀ'D AR-RADAVĪYA FĪ SHARH AR-RISĀLAT
ADH-DHAHABĪYA.

A commentary on al-Imām 'Alī bin Mūsā's treatise noticed above by محمد بن الحسن المشهدي الطهراساني Muḥammad bin al-Hasan al-Mashhadi al-Khurasāni. From the colophon it appears that it was written in A.H. 1217. Consequently the author must have flourished in the first half of the 13th century Hijra.

Beginning :—

الحمد لله الذي خلقني فهو يهدين و الذي هو بطعمني ويسقين
اما بعد فيقول الفقير الى ربه الغني محمد بن الحسن المشهدي الطهراساني
النجم •

The text is generally written in red ink, except a few pages at the end which are written in black ink. Borders have been changed to modern paper. The last fol. bears a seal, and contains a prayer attributed to al-Imām 'Alī ar-Riḍā.

Written in Naskh. Not dated. C. 19th century.

fol. 144-155.

IV.

سراج العباد
SIRĀJ AL-'IBĀD.

A treatise on jurisprudence according to the Shī'a school in the Persian language. The author is not known. Shaikh Murtaḍā al-Anṣārī has revised the translation.

Beginning:—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعنة
الله على اعدائهم اجمعين الى يوم الدين اما بعد بتوفيق خداوند كريم و به
برکت نام محمد و علي عليهما السلام كه اين مختصرى است از رؤس
مسائل فروع كه مسمى سراج العباد است بظراف علم العلماء جذاب حاجي
شيخ مرتضى الانصاري سلمه الله تعالى رسیده تا مومنين بهره‌مند گردند
التم •

From fol. 156, another part of the treatise begins with a new heading as follows:—

بقية سراج العباد

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعنة الله
على اعدائهم اجمعين الى يوم الدين و بعد بتوفيق خداوند كريم و به برکت نام
محمد و علي عليهما السلام كه بقية سراج العباد از مسائل خفيص و نفيس التم •

fol. 168-175.

V.

ترجمة الصلوة
TARJUMAT AS-ṢALĀT.

A treatise on prayers according to Shī'a doctrine. In this treatise those Arabic texts which are recited in prayers have been translated into Persian. The name of the translator is not known.

Beginning:—

الله اكبر يعنى خداوند بزرگ تر است از اینکه وصف کرده شود التم •

From fol. 171 a list of grievous sins is given. Our copy is defective, and ends abruptly as follows:—

پس باید تا حیات باقى است و در توبه برزوى ما •

The Arabic texts are in Naskh characters and are marked with red lines. The Persian portion is in Nasta'liq. Not dated. C. 19th century.

No. 450.

fol. 120 : lines 28-30 ; size $8 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

fol. 1-78.

I.

شرح الفوائد

SHARH AL-FAWĀ'ID.

A commentary on a treatise on scholastic theology called al-Fawā'id. Both the text and the commentary are by أحمد بن زين الدين بن إبراهيم الحسائي Aḥmad bin Zain ad-Dīn bin Ibrāhīm al-Aḥsā'ī. He was an inhabitant of Aḥsā, in Persia; remained for some time also at Yazd, and from the latter place came to Kirmān Shāh at the request of Muḥammad 'Alī, the heir-apparent of Fath 'Alī Shāh Kāchār. He settled finally at Karbalā', but died at Madina. The year A.H. 1241 (A.D. 1825) is written on the tablet of his grave as the date of his death. He is the author of many books and treatises. For details see Nujūm as-Samā', p. 367; and Shuḍhūr al-Ikṡān, Vol. I., fol. 44.

Beginning :—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين اما بعد
فيقول العبد المسكين احمد بن زين الدين الحسائي الخ *

The work is divided into 12 chapters, each called الفائدة as follows :—

- | | |
|----------|---|
| fol. 2b. | الفائدة الاولى في ذكر تفصيل الادلة الثلاثة |
| „ 4b. | الفائدة الثانية في بيان معرفة الوجود |
| | الفائدة الثالثة في الاشارة الى القسم الثاني وهو الوجود |
| „ 9b. | المطلق |
| „ 15a. | الفائدة الرابعة في الاشارة الى تقسيم الفعل في الجملة |
| „ 24a. | الفائدة الخامسة في تنمية الملحقات |
| | الفائدة السادسة في الاشارة الى القسم الثالث وهو |
| „ 34a. | الوجود المقيد |
| | الفائدة السابعة اعلم انه لما قيل الماء الاول المسمى بالوجود |
| „ 37b. | المقيد على أرض الخ |

- fol. 43a. الغائدة الثامنة كل شيء لا يجاوز وقته لأنه لا يوجد إلا فيه
 „ 46b. الغائدة التاسعة كل شيء لا يدرك ما وراء ميده
 الغائدة العاشرة أعلم أن الله سبحانه وتعالى خلق الأشياء
 „ 51b. بفعله وابدأه من غير سبق
 „ 57b. الغائدة العادي عشر في بيان حدوث الفعل من الإنسان
 „ 60a. الغائدة الثانية عشر في بيان ثبوت الاختيار

The text and the commentary begin with the words قلت and أقول respectively in red ink. The text is also overlined in red ink. Slightly worm-eaten, foll. 23-32 being somewhat more damaged. From the colophon it appears that the book was composed in A.H. 1233, and that our copy had been compared with the original. Written in mixed Nasta'lik and Shikasta. Dated A.H. 1240.

fol. 80-120.

II.

مسائل الشيخ أحمد

RASĀ'IL ASH-SHAikh AHMAD.

A collection of small treatises by the same author. In these treatises he has answered different questions of scholastic theology. The question begins with قال, and the answer with أقول. The treatises are named as follows:—

- fol. 80a. (1) الرسالة الثقل الأصغر والكبير

Beginning:—

قال سلمه الله ما المراد بكون أهل العصمة سلام الله عليهم الثقل الأصغر
 وكون الكتاب الثقل الأكبر..... أقول أنا قورنا في مباحثنا مرادنا الله

- fol. 80b-86. (2) جواب مسائل الشيخ عبد الله القطيفي

Beginning:—

وجه نستعين فيقول العبد المسكين أحمد بن زين الدين الأحسائي أنه
 قد التمس مني الشيخ عبد الله بن شيخ مبارك أن أكتب بعض
 الكلمات في كشف القدر في أفعال العباد لله •

- fol. 86b-87b. (3) جواب مسائل بعض السادة الأجلة

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحمائي قد سألني بعض السادة الاجلاء العارفين ... قال في الحديث ان الشيطان لا يمكن في الويلاء ان يمثل نفسه بصورة الانبياء و الاولياء ما لله و سببه اقول ان الروايات الدالة على *

fol. 87b-89a.

(4) جواب مسائل الروية

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على محمد و آله الطاهرين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحمائي قد ارسل الى بعض الاخوان قال ان من العباد من كان يراء في الخوم ليلة و نهاراً على *

fol. 89a-91b.

(5) جواب مسائل جعفر بن احمد

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحمائي انه قد ورد على من جذب السعد جعفر بن احمد المشتمر بالغواب مسائل على *

fol. 91b-94b.

(6) جواب مسائل عبد علي القطيفي

Beginning :—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين انه قد ارسل الى الشيخ عبد علي بن عبد الجبار القطيفي بمسائل يريد جوابها فنقلت كلامه -تقاً و جعلت الجواب شرحاً قال عن المفضل في تفسير قوله تعالى مثل الذين يفتقون في سبيل الله *

(7) جواب مسائل الشيخ عبد الحسين البهراني في

fol. 94b-99b.

بيان الكفر و الايمان

Beginning :—

الحمد لله رب العالمين و بعد فيقول العبد المسكين احمد بن زين الدين الاحمائي انه قد ارسل الى الشيخ عبد الحسين بن المرحوم

الشيخ يوسف البصرياني مسألة أراد كشف قلبها جعلت سوائه متنا
و الجواب شرحا كما هي عادتي قل اقسام الكفر الخ *

(8) جواب سوال بعض العارفين
foll. 99b-101b.

Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحمائي انه قد كتب الى بعض العارفين ثلاث مسائل الخ *

At the end of this treatise the author explains eight questions
of scholastic theology and each explanation is called الغائدة.

(9) رسالة الوجود
foll. 101b-102b.

Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحمائي ان الوجودات التي يشار اليه بلفظ الوجود الى
العبرة ثلاثة الخ *

(10) جواب مسائل السيد ابو الحسن الجيلاني
foll. 102b-103a.

Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحمائي انه قد سئل السيد ابو الحسن الجيلاني عن مسألة
و جوابها و كشف سرها اصل السؤال اذا كان كل شيء قد كتب
في اللوح قبل خلق الخلق و منه ايمان المؤمن و كفر الكافر فكيف يجوز
ان يامر ايمان من يعلم انه لا يؤمن الخ *

(11) جواب بعض المسائل
foll. 103a-120a.

Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحمائي انه انت الى بعض المسائل من بلدة الايمان و الايمان
اصفها الخ *

Fol. 120b contains a prescription for preparing ink. A few
lines at the bottom of fol. 120b are unreadable on account of the

pasting over of thick paper in order to conceal the name of the owner of the book. Questions are overlined in red ink, and begin with **قال**; the answers begin with **اقول**. Both the words are written in red ink. Slightly worm-eaten.

Written in the same hand and the same year as above.

No. 451.

fol. 78; lines 11 to 12; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

fol. 1-69.

I.

الرسالة العددية

AR-RISĀLAT AS-SA'DIYA.

A short treatise on scholastic theology according to the Shī'a school by جمال الدين حسن بن يوسف بن علي بن الطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died A.H. 726, A.D. 1325. For his life see Nos. 87.

Beginning:—

الحمد لله المتفضل بجعل الانبياء واسطة بينه وبين عباده الخ

The author dedicated the treatise to Khajjah Sa'd ad-Dīn, and hence he named it as-Sa'diyya.

Written in ordinary Naskh. Dated 11th Rabi' I, A.H. 1287.

fol. 71b-78.

II.

رسالة في لفظ حول

RISĀLA FĪ LAFZ ḤAWL.

A treatise to disprove the belief that the *ṣalāt* or prayer would be annulled, if a man should use the word *ta'ālā* with the words *biḥaul illāh* by سلطان العلماء السيد محمد بن السيد دلداز علي الشيعي Sulṭān al-Ulma' as-Saiyid Muḥammad bin as-Saiyid Dildār 'Alī ash-Shī'ī. He was born on the 17th Ṣafar A.H. 1199 (A.D. 1784) at Lucknow, and studied all the branches of Arabic learning with his father. The scholars of the Imāmiyya sect of the time gave him the title of *Sulṭān al-Ulamā'*, king of scholars. He wrote many works, and died, A.H. 1235, A.D. 1819. For details see *Kaṣḥf al-Ḥujub*, p. 4; *Shudhūr al-Ikṡān*, Vol. I., fol. 267; and *Nujūm as-Samā'* p. 346.

Beginning :—

تعالى ذكرک من المدركين و نشت نعمتک في سائر المخلوقين الخ •

Written in ordinary Nasta'lik. The colophon runs thus :—

قد تمت هذه الرسالة الشريفة العتيقة و العجالة العجيبة اللطيفة من
مصنفات العالم الرباني المويد بتأليدات السبعاني حيا و ميثا و لي نعمي
جذاب سلطان العلماء رضوان مآب اعلى الله مقامه في دار الكرامة بيد الحقير
تجمل حسين جانه الله عن كل شين ٢١ ذيقعدة سنة ٥١٢٨٥ •

No. 452.

fol. 259 ; lines 27 ; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

fol. 1-252.

I.

شرح تجريد العقائد

SHARH TAJRĪD AL-'AKĀ'ID.

A commentary by علاء الدين علي بن محمد الكوشجي 'Alā' ad-Dīn 'Alī bin Muḥammad al-Kūshjī upon the well-known work of scholastic theology entitled *Tajrīd al-Kalām* of Naṣr ad-Dīn Muḥammad bin Muḥammad at-Tūsī, died A.H. 672, A.D. 1273. Al-Kūshjī first studied in Samarkand and then proceeded to Kirmān, where he carried on his studies under the best masters. When he returned to Samarkand, Ulugh Beg employed him for the completion of his great astronomical work. After the death of that prince, he returned to Tabriz. From there he went to Constantinople to Sultān Muḥammad II, carrying a friendly missive from Ūzūn Ḥasan the Ak Kuyunlū, ruler of Tabriz. The Sultān received him with great honour, and asked him to stay in his country. Al-Kūshjī accepted the offer, and said that he would come back to Constantinople after delivering the reply of the Sultān to the ruler of Tabriz. He fulfilled his promise, and came back to Constantinople. The Sultān received him with much greater honours than before, and at last he was appointed the Principal of the Aya Sufiya College on a salary of 200 *dirhams* per day. He died in A.H. 879, A.D. 1474. The surname al-Kūshjī "the falconer" is, according to *ash-Shakā'ik an-Nu'māniya*, p. 250, derived from his father's office. He was in charge of the hawks of Ulugh Beg. Some say that he was a great favourite of Ulugh Beg, who, while hunting, used to entrust him with his hawk, and hence his surname is al-Kūshjī.

For details of his life see *ash-Shakā'ik an-Nu'māniya*, Vol. I.,

p. 249; *Habib as-Siyar*, Vol. III, Juz' 3, p. 160; *Scheref Nameh*, edited by Veliaminov, Vol. II., p. 123; and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 234.

Beginning:—

أما بعد حمد واجب الوجود على نعمائه والصلوة على سيد الأنبيائه وعلى

أكرم أحبائه إني على أله وأصحابه الذين هم موصوفون بزيادة الكرم إلخ •

The work has been dedicated to Sultān Muḡhith ad-Dīn Abū Saʿīd Gūrgān.

The work is divided into six chapters, مقاصد, as follows:—

fol. 1.	المقصد الأول في الأمور العامة
„ 119b.	المقصد الثالث في إثبات الصانع ومغفاته
„ 145a.	المقصد الرابع في النبوة
„ 149b.	المقصد الخامس في الإمامة
„ 159a.	المقصد السادس في المعاد
„ 243b.	المقصد الثاني في الجواهر والاعتراض

For copies see Berlin Cat. No. 1763; India Office Cat. Nos. 409-16; Vienna Cat. No. 1535; Rampur List, p. 306; Bankipur Cat. p. 407; and Asiatic Society Cat. p. 26.

For supercommentaries see Ḥajī Khalīfa, Vol. II., pp. 200-203.

It has been lithographed, Tehran, A.H. 1284, A.D. 1867. Foll. of the MS. are not in proper order. Foll. 13 and 14 should come after fol. 164, fol. 165 next to fol. 11. The original text is written in red ink. It contains profuse marginal notes. Worm-eaten but serviceable. Our copy is void of the preface of the commentator, which we get in the lithographed copy.

Written in Nasta'lik. Dated A.H. 899.

fol. 252b-259b.

II.

A treatise by زين الدين الدلال Zain ad-Dīn ad-Dallāl.

Beginning:—

بسم الله الرحمن الرحيم يا من أنزل على عبده الكتاب ولم يجعل له

عوجا إلخ •

In this treatise the author has mentioned twelve questions on different branches of learning and their answers. The questions are as follows:—

fol. 253a.	الشبهة الأولى في علم الكلام
„ 253b.	الثانية في علم اصول الحديث
„ 254a.	الثالثة في علم اصول الفقه
„ 254b.	الرابعة في علم تفسير
„ 255a.	الخامسة في علم المعاني
„ 255b.	السادسة في علم البيان
„ 256a.	السابعة في علم الاعراب
„ 256b.	الثامنة في علم المنطق
„ 257b.	التاسعة في علم الطبعى
„ 258a.	العاشرة في علم الطب
„ 259b.	الحادية العشرة في علم الهندسة

The treatise ends abruptly with the heading of the 11th question. The lower half of fol. 256b and fol. 257a are blank. This treatise has been dedicated to سلطان ابو النصر يوسف بن جهانشاه بن يوسف الفزويان.

Written in Nasta'lik. Not dated. C. 16th century.

No. 453.

fol. 91; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-27.

1.

الدر الثمين في بيان المهم من علوم الدين

AD-DURR ATH-THAMİN FĪ BAYĀN AL-MUHIMM MIN
'ULŪM AD-DĪN.

A treatise on theology by ابو بكر محيى الدين عبد القادر بن شيم Abū Bakr Muhi ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد لله في انتاج كل رسالة و الصلوة و السلام على سيدنا محمد
خاتم النبوة و الرسالة الم *

It is divided into four chapters as follows :—

- | | |
|----------|--|
| fol. 2b. | الباب الأول في العقيدة |
| „ 4b. | الباب الثاني في بيلان احكام قواعد السلام |
| „ 14a. | الباب الثالث في بيلان الاخلاق المذمومة و الاخلاق
المحمودة |
| „ 23a. | الباب الرابع في التقوي |

For a copy see Berlin Cat. No. 1844.

The colophon indicates that the book was composed on 25th Dhū'l Ka'ada, A.H. 944. The headings are in red character. Marginal corrections occasionally. The inner edges of each fol. are changed to modern paper.

Written in Naskh. Not dated. C. 17th century.

fol. 28-91.

II.

دفع اللال بفضل اللال

‘IKD AL-LA’ĀL BI FADĀ’IL AL-ĀL.

A work on the excellences and virtues of the descendants of the Prophet, with short accounts of them, by أبو بكر محمى الدين عبد القادر بن شيم بن عبد الله العيدرؤس الهندى Abū Bakr Muḥī ad-Dīn ‘Abd al-Kādir bin Shaikh bin ‘Abdallāh al-‘Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد لله الذي خص آل البيت النبوي بحقائق العلوم و المعارف
الالهية الحم.

The work is divided into the following chapters :—

- | | |
|-----------|--|
| fol. 29b. | القسم الأول وفيه ابواب |
| „ 29b. | باب وصية النبي صلى الله عليه و سلم |
| „ 32b. | باب النص على حبه و القيم بواجب حقه |
| „ 35a. | باب مشروعية الصلوة عليهم |
| „ 35b. | باب دعائه صلى الله عليه و سلم بالبركة في هذا الفصل |

- fol. 36b. باب الامان ببقائهم
 „ 37a. باب خصوصيتهم الدالة على عظم كرامتهم
 „ 38b. باب اكرام الصحابة و من بعدهم لاهل البيت
 „ 39a. باب مكافاته صلى الله عليه و سلم لمن احسن اليهم
 „ 39b. باب التحذير من بغضهم و سبهم
 „ 40. القسم الثاني في ذكر ولد فاطمة الزهراء
 القسم الثالث في وقائع دالة على عناية الله
 و رسوله صلعم و ابنه الزهراء باهل البيت
 „ 74b.

Marginal corrections occasionally. The inner edge of each fol. is changed to modern paper.

Written in the same hand of Naskh, as No. 1. The colophon runs thus:—

تم الكتاب بعون الملك الوهاب يوم السبت السادس من شهر ربيع سنة
 سبعة عشر بعد الف على يد اضعف و احوجم الى رحمة الله ابوبكر بن
 محمد المكي المولد عفي الله عنه و عن جميع المسلمين آمين و الحمد لله رب
 العالمين •

No. 454.

fol. 45 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-3.

I.

الاعتقادية

AL-ʾIṬĪQĀDĪYA.

The early portion of the work called ad-Durr Ath-Thamīn (noticed as No. 453) by عبد القادر بن شيم بن عبد الله ابوبكر محي الدين عبد القادر بن شيم بن عبد الله (noticed as No. 453) by Abū Bakr Muḥl ad-Dīn ʿAbd al-Ḳādir bin Shaikh bin ʿAbdallāh al-ʿAidārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

قال قطب الوجود عبد القادر العيدروس يجب على الذي يصح
 اعتقاده من المتكلمين ان يعلم ان الله تعالى واحد اشريك له الم •

foll. 4-18.

II.

مدق الوفاء بحق الاخاء

ŞİDQ AL-WAFĀ' BI ḤAQQ AL-İKĤĀ'.

A biography of Aḥmad bin Muḥammad al-Ḥaḍramī Bajābir (died A.H. 1001, A.D. 1593) by أبو بكر محي الدين عبد القادر بن شيخ Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد الذي امر بشكر الحسن وبعد فهذه نبذة ألفها مفصصة

عن معالي ائمة العلماء و دولة تاج الفضلاء احمد بن محمد باجابر النخ

For a copy see Berlin Cat. No. 10139.

foll. 19-31.

III.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀKIB AL-BUKHĀRĪ.

A treatise on the virtues and excellences of Abū 'Abdallāh Muḥammad bin Ismā'il al-Bukhārī by أبو بكر محي الدين عبد القادر بن شيخ Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning:—

الحمد لله الذي جعلنا من امة خير الاولين و الآخرين النخ

Fol. 20 of this MS. is bound by mistake as fol. 94 in MS. No. 125. Foll. 24-31 contain poems of contemporary scholars in praise of 'Abd al-Kādir al-'Aidārūs. In the colophon the treatise is designated منهج البخاري بخطم صحيح البخاري.

foll. 32-45.

IV.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀKIB AL-BUKHĀRĪ.

A treatise on the short life of al-Bukhārī. From the colophon (fol. 44b) it appears that Aḥmad bin 'Alī bin Muḥammad al-

Baskarī al-Mālikī al-Makkī is the author of the book. From fol. 43a it appears that he was a pupil of Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī died A.H. 1038, A.D. 1628, and studied al-Bukhārī with al-'Aidarūs in A.H. 1006, A.D. 1697.

Beginning:—

وبه نستعين حمدا لمن شرح الصدر بالحديث رسوله الخ *

The treatise proper ends in the middle of fol. 43a. The rest gives a list of some of the works of al-'Aidarūs, with the date of his birth. The inner edge of each fol. is changed to a different paper. Marginal corrections occasionally.

Written in Naskh. The colophon runs thus:—

انهاء مولفه انقصر عباد الله واحوجهم الى عقوبته ورضاه احمد
بن على بن محمد البسكري المالكى منشا ومولدا والمقربى املا
ومعتقدا ببلدة احمدابك من اعمال كجرات في شهر شعبان من سنة
ثمان بعد الالف ختمها الله بالصالحات بمحمد وآله ومن جري على
اقواله واتعاله حامدا مصليا مسلما والحمد لله رب العالمين *

No. 455.

fol. 128; lines 15; size $8\frac{1}{2} \times 6$; 6×4 .

fol. 1-115a.

I.

الابتهاج بالكلام على الاسراء والمعراج

AL-IBTIHĀJ BI'L KALĀM 'ALĀ'L ISRĀ' WA'L
MI'RĀJ.

A book on the ascension of the Prophet through the seven stages of heaven into the presence of God by نجم الدين محمد بن احمد بن Najm ad-Dīn Muḥammad bin Aḥmad bin 'Al al-Ghīṭī ash-Shāfi'ī. He died in A.H. 981, A.D. 1573. For his life see Brockelmann, Vol. II., p. 338.

Beginning:—

الحمد لله الذي رفع قدر نبينا محمد على الله عليه وسلم في الدنيا

والآخرة الخ *

For copies see Cairo Cat. Vol. I., p. 257. Vol. VII., p. 513; Berlin Cat. No. 2603; and Rampur List, p. 281.

In foll. 6-14 and 34-41 the ink has corroded on the paper in some places.

Written in Naskh. Dated A.H. 1047.

foll. 115b-128.

II.

رسالة في ليلة النصف من شعبان

RISĀLA FĪ LAILAT AN-NISF MIN SHA'BĀN.

A treatise on the dignity of the night of the middle of Sha'bān by *سالم بن محمد السهري المالكي* Salim bin Muḥammad as-Sanhūrī al-Mālikī. He was born at Sanhūr, and came to Egypt when he was eleven years of age. He studied with Muḥammad bin Aḥmad al-Ghītī and other eminent scholars of his time. He is the author of many works. He died on Tuesday, the 3rd Jumādā II., A.H. 1015 (A.D. 1606). See *Khuḷāṣat al-Aṭhar* Vol. II., p. 204, and Brockelmann, *Gesch. d. Arab. Litter.* Vol. II., p. 84.

Beginning:—

قال الشيخ الامام سالم السهري هذا ما لخصته
من كلام شيخنا بركة المسلمين الخ *

The preface shows that this treatise is an abridgment of al-Ghītī's work. The treatise is divided into the following chapters:—

- | | |
|------------|--|
| fol. 116a. | باب ما جاء في اسماء ليلة النصف من شعبان |
| .. 118b. | باب ملجاء في فضائل ليلة النصف من شعبان |
| .. 123b. | باب ما جاء في احاديث ليلة النصف من شعبان |

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا المخطوطة على يد أفقر العباد أحمد بن محمد
البوشى يوم السبت تاسع عشر من رمضان سنة سبع واربعمائة وألف وعلى
الله على محمد وآله *

No. 456.

foll. 61; lines 19; size 11 × 6½; 7½ × 3½.

مجموعة الرسائل

MAJMU'AT AR-RASĀ'IL.

A collection of several treatises by different authors.

foll. 1-46.

I.

كتاب الوسائل الى معرفة الاوائل

KITĀB AL-WASĀ'IL ILA MA'RIFAT AL-AWĀ'IL.

A collection of miscellaneous information relating to the origin of things and to the persons who originated them by أبو الفضل Jalāl ad-Dīn 'Abd ar-Rahmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning:—

الحمد لله الاول فليس له آخر النعم •

As-Suyūṭī has abridged in this work the Kitāb al-Awā'il by Abū Hilāl al-Ḥasan bin 'Abdallāh al-'Askarī, died A.H. 395, A.D. 1005. See No. 220.

For copies see Berlin Cat. No. 9369; Munich Cat. No. 467; and Leyden Cat. Nos. 851, 2409. See also Hājī Khalifa, Vol. VI., p. 435.

For chapters see Berlin Cat. No. 9369.

foll. 47-53a.

II.

رسالة في حياة النبي

RESĀLA FĪ ḤAYĀT AN-NABĪ.

A treatise in which the contradictory meanings of the two Traditions with regard to the Prophet being alive in the grave have been reconciled by Jalāl ad-Dīn as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى وقع السؤال وقد اشتهر ان النبي صلعم حي في قبره وورد انه صلعم قال ما من مسلم احد يسلم على الاراد الله على روحه حتى ارد عليه السلام وظاهرة مفارقة الروح النعم •

This treatise has been named in other catalogues *Inbāh al-Adhkiyā' li Ḥayāt al-Anbiyā'*.

For copies see Berlin Cat. No. 2533/4; India Office Cat. No. 178; and Cairo Cat. Vol. I., p. 273. See also Hājī Khalifa Vol. I., p. 443.

Fol. 53b contains quotations from *Sirāj al-Wahhāj*. A work on jurisprudence, and a description of the work called *al-Hidāya*.

foll. 54-57a.

III.

الفقه الأكبر

AL-FĪKH AL-AKBAR.

A work on the principles of the Muhammadan faith ascribed to al-Imām Abū Hanīfa an-Nu'mān bin Thābit, died A.H. 150, A.D. 767. For details of his life see Ibn Khallikān, Vol. II., p. 294; and Brockelmann, Vol. I., p. 169.

Beginning:—

قال الإمام قدوة العالم أبو حنيفة رح امل التوحيد ما يصح الاعتقاد
عليه الحق.

For copies see Berlin Cat. No. 1923; Munich Cat. No. 889; Paris Cat. Nos. 1122/8, 1229/30; Leyden Cat. No. 1975; and Cairo Cat. Vol. II., p. 36.

For commentaries see Hājī Khalīfa, Vol. IV., p. 457.

Lithographed with Urdu interlineary translation at Dehli, A.H. 1289. For other editions see Ellis, Cat. Vol. II., p. 440.

foll. 57a-59.

IV.

بدء الاملى

BAD' AL-AMĀLĪ.

A metrical compendium of the principles of the Faith by Sirāj ad-Dīn 'Alī bin Uthmān al-Ūshī al-Farghānī. He flourished in A.H. 569, A.D. 1173. See Brockelmann, Vol. I., p. 429; and ZDMG, Vol. XVI p. 985.

Beginning:—

ملك مالك مولى العوالى له وصف التكبر والتعال
يقول العبد في بدء الاملى بتوحيد بنظم كالآلى

For copies see India Office Cat. No. 828, II; Berlin Cat. No. 2407; Vienna Cat. No. 469; and Paris Cat. No. 3204/7.

Printed by Peter von Bohlen, 1849. For other editions see Ellis, Cat. Vol. I., p. 260.

Foll. 59-61 contain the following four poems:—Foll. 59a-59b, the famous poem in praise of al-Imām Zain al-'Ābidīn, which al-Farazdaq recited in the presence of the Caliph Hishām bin 'Abd al-Malik.

Beginning:—

هذا ابن خير عباد الله كلام هذا الثقي النقي الطاهر العام

For other particulars of this poem see No. 436, II.

Foll. 596-60a, nine couplets by Muḥī ad-Dīn Abū Muḥammad 'Abd al-Qādir bin Abī Ṣāliḥ Mūsā al-Jilī al-Baghḍādī, died A.H. 561, A.D. 1165 (see No. 119), with the following heading in Persian:—

• مناجات حضرت غوث الاعظم رة بجناب حضرت رسول الثقلين معلم

The first couplet is:—

يا حبيب الاله خذ بيدي ما العجزى سواك مستغدي

Foll. 60a-61, two poems in praise of the Prophet without the author's name. These two poems are generally attributed to Ḥassan bin Thābit al-Anṣārī died A.H. 54, A.D. 673.

The first poem begins:—

شبيبك بدرالليل بل انت النور لانك من نور الضائق الخير

The second poem begins on fol. 60b as follows:—

سلام و تسليم و اذكي تعيني على المصطفى المظفر خير برة

All the MS. is in one hand. It is much injured by insects. Marginal corrections occasionally. On the fly-leaf is a note, in another hand, which indicates that the MS. was copied by Mullā Ṣādiq, a pupil of Baḥr al-'Ulūm.

Written in ordinary Nasta'liq. Not dated. C. 19th century.

No. 457.

fol. 46; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

مجموعه الرسائل

MAJMU'AT AR-RASĀ'IL.

A collection of four small treatises, of which three are on sufism, and one is a commentary on *آية الكرسي* by *ابوبكر محيي الدين* by *ابوبكر محمد* Abū Bakr Muḥī ad-Dīn 'Abd al-Qādir bin Shāikh bin 'Abdallāh al-'Aidārūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

foll. 1-9.

I.

المقالة النافعة والرسالة الجامعة

AL-MAKĀLAT' AN-NĀFI'A WA'R RISĀLAT AL-JĀMI'A.

A treatise on sufism.

Beginning:—

• سلام لله تعالى ورحمته على الأخوان المحبين و الأخواني المحبوبين الهم •

From the preface it appears that the author wrote this treatise for some of his relatives and friends. They are named as below:—

الأخ الصالح نور الدين الفقيه على بن الفقيه عبد الرحمن الجازاني
و الرجل الصالح الشيخ عبد الوهاب بن فتح الله البروجي الهندي والفقيه
الصالح عمر بن زيد الدوعني و الولد العلامة أحمد بن أبي بكر بن العلامة
الفقيه عبد الملك دحسين و الولد العلامة عبد القادر بن العلامة الفقيه محمد
ابن الإمام العلامة عبد القادر الحباني و الشيخ الكبير العلامة الصالح الزاهد الورج
محمد مكي بن المصنوم العلامة حلبي موسى الكشميري و الولد الموفق
أبو بكر بن محمد بن الشيخ أحمد بن الحسين العيدروس وصاحبنا الفقيه
عبد لله بن أحمد بن فلاح •

For a copy see Berlin Cat. No. 8848.

On the margins here and there are either corrections or passages omitted at the time of copying.

Written in ordinary Naskh. Not dated. C. 18th century.

foll. 10b-24.

II.

القول الجامع في بيان العلم النافع

AL-KAWL AL-JĀMI' FĪ BAYĀN AL-ILM AN-NĀFI'.

Another treatise on sufism.

Beginning:—

• الحمد لله المنقذ بالعلم من الضلالة الكاشف به ظلمة الغي والجهالة الهم •

In this treatise the author explains the Tradition طلب العلم as meaning that علم الباطن, or sufism, is obligatory on all. The work ends abruptly as follows:—

حتى أن الرجلين ليتكلمان بالحقيقة الواحدة فيقبل من أحدهما ويرد
على الآخر •

See Berlin Cat. No. 9535/28.

Written in the same hand and same year as above.

fol. 25-36a.

III.

بغية المستفيد بشرح تحفة murid

BUGHYAT AL-MUSTAFA'ID BI SHARH TUHFAT
AL-MURID.

A commentary on Tuḥfat al-Murid, a poem on sufiism by the commentator's father.

Beginning:—

الحمد لله المعبود الممد لكل موجود الذي انار الكون بظهوره النجم •

The first line of the poem is:—

ما في الوجود سوى الموجود في القدم
وما سواه فقد انشأه من عدم

The commentary on this first line begins:—

قال في الحكم نعمتان ما خرج عنهما موجود و لهد لكل مكنون منهما
نعمة النجم •

It ends abruptly on fol. 36 with the commentary on the following lines:—

و ايضا انت مهديه من العمل • من الذي هو مريدة من الحكم

The concluding words of the commentary are:—

فما فات في الشئ استدرك في مقابلة بحكمة •

See Berlin Cat. No. 9535/14.

Written in the same hand and the same year as above.

fol. 37-46.

IV.

الفتح القدسي في تفسير آية الكرسي

AL-FATH AL-QUDSĪ FĪ TAFSĪR ĀYAT AL-KURSI.

A commentary on the verses of the Qur'ān known as آية الكرسي.

Beginning:—

الحمد للملك الذي تفرد في نعوت جلالة و اظهر دين الاسلام على
الدين كله النجم •

The book was dedicated to مولانا المجاهد العالي الذواب • يبرز The verses of the Qur'ān are in red ink. The sentence شمس الدين

written on the title-page of this treatise, indicates that the book was copied from a copy which had been made during the life-time of the author.

Written in the same hand and in the same year as above.

No. 458.

fol. 43; lines 13; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

fol. 1-28.

I

كتاب التحصين و مفاتيح العارفين

KITĀB AT-TAḤSĪN WA ṢIFĀT AL-ʿARIFĪN.

A treatise on retreat for pious meditation by جمال الدين أحمد بن محمد بن فهد الأسدي الحلي الشيعي Jamāl ad-Dīn Aḥmad bin Muḥammad bin Fahd al-Asādī al-Ḥillī ash-Shīʿī. He was born in A.H. 752, A.D. 1351, and served for some time as a professor in a college at Hilla. He was the author of many works, and died in A.H. 841, A.D. 1437. For details see *Amī al-Āmil*, p. 33; *Muntahāʾl Maqāl*, p. 39; *Rawḍat al-Jannāt*, p. 20; and *Kashf al-Hujub*, p. 101.

Beginning :—

الحمد لله الذي تجلي لعباده قسطنطين عن الشهوات الخ *

It is divided into three chapters, each called **النظم** as follows :—

fol. 24.

القطب الأول في تصور العزلة

59.

القطب الثاني في الآداب في العزلة

56.

القطب الثالث في فوائد العزلة

Gold and coloured lines throughout on the margin. Headings in red character. Slightly worm-eaten. Marginal notes occasionally. The title-page bears a seal.

Written in fine Naskh. Not dated. C. 18th century.

fol. 29-41.

11.

رسالہ در آداب حج

RISĀLA DAR ADĀB ḤAJJ.

A treatise on the rites and ceremonies of pilgrimage in the Persian language by محمد تقی بن مقصود علی المجلسی Muḥammad

Takī bin Maḥṣūd 'Alī al-Majlisī. He was a celebrated Shī'a author, and died in A.H. 1070, A.D. 1659. See *Rawḍat al-Jannāt*, p. 129.

Beginning :—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله الطاهرين
و بعد چون رساله قبل ازین در بیان آداب حج الخ *

Slightly worm-eaten. Fol. 42 and 43 give an account of Arabic and Persian weights in the Persian language.

Written in Naṣḥ. Not dated. C. 18th century.

No. 459.

fol. 59; lines 17-19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

حدائق ذات بهجة

HADĀ'IK DHĀT BAHJA.

A work on miscellaneous topics by محمد المشتهر بالعقل Muhammad, known as al-'Āḳil. In fol. 153 the author gives a quotation from the writing of Mirza Muhammad bin Mu'tamad Khān, the author of *Tarikh Muhammadī*, which was composed in A.H. 1190; consequently it is evident that the book under notice could not have been written earlier than A.H. 1190, A.D. 1776.

Beginning :—

الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين الذي يعث
فيهم رسولا من انفسهم يتلو عليهم آياته فيقول العبد العاصي الرجبي عفو
ورحمته محمد المشتهر بالعقل العاقل عن ما يرجب صلاحه و فلاحه اني
كفت في سالف الزمان مشغلا بالتدريس و التدريس بنية خالصة غير مشوبة
بامر دنيوي فعداني الى السلوك من الظاهر الى الباطن فوز على في
اثقاله ما يفيد للطالبين فضممت اليه بعض مباحث كانت سفحت
لى في آوانهما فظففت انها تكون رسالة رائقة فالفقتها فسميتها بحدائق
ذات بهجة الخ *

The work is divided into ten chapters, each called *الحديقة*, as follows :—

الحديقة الاولى في انه كيف يكون ابتداء بكل من

fol. 1.

التسمية و التعميد الخ

- الحديقة الثانية في البحث على العدد قول خالص فليزم
 fol. 2b. أن يكون المصمود مقولا
 „ 4a. الحديقة الثالثة في بعض الابحاث الصلونية
 „ 4a. الحديقة الرابعة في بعض الامور العربية
 „ 6a. الحديقة الخامسة في بعض الابحاث المنطقية
 „ 6b. الحديقة السادسة في بعض الفجائات الفظامية
 „ 7b. الحديقة السابعة في بعض ما يتعلق بالخلافات
 „ 10b. الحديقة الثامنة في بعض الاسرار العربية
 „ 12a. الحديقة التاسعة في بعض اشعار كنفية
 „ 14a. الحديقة العاشرة في احوال السالف بالاجمال

Foll. are missing after foll. 12, 51 and 57. Foll. 21 should be placed after fol. 27, and fol. 13 should come before fol. 20. There are corrections and deletions.

Written in various hands of nim Shikasta. Not dated. C. 19th century.

No. 460.

fol. 19; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

fol. 1-12a.

I.

التصيدة

AL-KAṢĪDA.

A poem. The author is not known.

Beginning :—

بدأت بسم الله ربي ومالكي مطالع اسرار بالسراغلنت

From the colophon it appears that it contains 361 couplets.
 Foll. 12b-13a contain five other short poems.

fol. 13a-17a.

II.

الفرج من بعد العدة

AL-FARAJ MIN BA'D AṢH-SHĪDDA.

A treatise on Geomancy (علم الرمل). The author is not known.

It begins abruptly :—

وهو ان تضرب الرمل و تكمله الى سنة عشر شكا الح *

Headings in red character.

fol. 17b-19.

III.

الدعوة الطيبة

AD-DA'VAT AT-TAIYIBA.

A poem with the above title.

Beginning :—

يا طبيب الجن بالله داوني فلي طبيب الانس اعياء ما بيا

Double coloured marginal lines throughout the book.

Written in one hand of Naskh. The colophon of the first piece runs thus :—

تمت الحروف بعون الله الملك الرؤف و كان الفراغ من نسخها يوم
الاثنين اربعة و عشرين خلعت من شهر صفر سنة ١٢٠٦ هجرية *

No. 461.

fol. 69 ; lines 19 ; size $9\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-40.

I.

شرح تهذيب المنطق

SHARH TAHDHIB AL-MANTIḤ.

A commentary on the first part of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Mantiḥ wa'l Kalām, treating of Logic, by Najm ad-Dīn عبد الله بن شهاب الدين حسين الحسيني اليربوعي 'Abdallāh bin Shihāb ad-Dīn Ḥusain al-Ḥusainī al-Yazdī, died A.H. 1015, A.D. 1606. See for his life No. 401.

Beginning :—

قوله الصدق الله انتقم القلب بصدق الله بعد التسمية اتباعا بخير الكلام الهم *

For copies see India Office Cat. No. 547 ; Cairo Cat. Vol. VI., pp. 79 and 82 ; Br. Mus. Suppl. Cat. No. 735 ; Rampur List, p. 452 ; and Asiatic Society Cat. p. 79.

For other commentaries see Hājī Khalifa, Vol. II., p. 479.

Printed, Calcutta, A.H. 1243 ; and repeatedly lithographed in India. See Ellis, Cat. Vol. II., p. 53.

The text is quoted fully in the upper margin in Nasta'lik characters, and is marked with red lines. Quotations from the text in the body of the commentary begin with قوله. It has marginal glosses and corrections.

Written in Nasta'lik. Dated A.H. 1226.

fol. 41-58.

II.

آداب الرشيد في شرح الآداب الشريفة

AL-ĀDĀB AR-RASHĪDĪYA FĪ SHARH AL-ĀDĀB
ASH-SHARĪFIYA.

A commentary on as-Saiyid ash-Sharif al-Jurjānī's treatise on the Sciences of Controversy called al-Ādāb ash-Sharifiya by 'Abd ar-Rashīd bin ash-Shaikh Mustafā bin 'Abd al-Hamid al-Jawnpūri. He was a pupil of Faḍlallāh al-Jawnpūri, and a contemporary of Mullā Muḥmūd al-Jawnpūri. After completing his education, he first engaged himself in teaching students, and then he gave up this occupation, and devotedly engaged in studying works on sufiism, specially the books of Muḥī ad-Dīn al-'Arabī. Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659), having heard of his reputation, summoned him to his Court; but he did not accept the invitation, and passed his life in his native country, where he died in A.H. 1083, A.D. 1672. He is the author of Zad as-Sālikin, a commentary on Ibn al-'Arabī's work called Asrār al-Khilwā; of a commentary on Mukhtaṣar al-Aḍudī; and of a Persian commentary on Ibn Ḥajīb's work called al-Kāfiya. His poetical name was Shamsī. The author of Hadā'ik al-Hanafiya, p. 408, wrongly gives the date of his death as A.H. 1055, A.D. 1645.

For details see Subḥat al-Marjān, p. 66; Ma'āthir al-Kirām, p. 203; Abjad al-'Ulūm, p. 903 and Tadhkira 'Ulamā' Jawnpūr, pp. 49 and 61.

Beginning:—

الحمد لله بده بعد التيمى بالتسمية بحمد الله سبحانه وتعالى ابتداء
بلحسن النظام الخ *

For copies see India Office Cat. No. 558; and Rampur List, pp. 674 and 675.

Printed, Calcutta, A.H. 1233, and lithographed A.H. 1263.

The text is marked with a red line up to fol. 43, and after that with a black line. It has marginal glosses. The name of the copyist has been purposely effaced.

Written in Nasta'lik. Not dated. C. 19th century.

foll. 59b-63.

III.

شرح رسالة المناظرة

SHARḤ RISĀLAT AL-MUNĀẒARA.

An anonymous commentary on an anonymous treatise on the Science of Controversy.

Beginning :—

لَكَ الْحَمْدُ جَعَلَ اللَّهُ تَعَالَى مَخَاطِبًا تَنْبِيهَا عَلَى الْقُرْبِ وَلِئِنْ الْاَلَانِ
بَعَالَ الْعَامِدِ اِنْ يَلَاظِ الْعَصْمِدِ اَوْ لَا حَاطِرًا و مشاهدا ثم يصمده الى *

The text is written in red ink. Marginal glosses are numerous.

Written in Nasta'liq. Not dated. C. 19th century.

foll. 64-69a.

IV.

بانت سعاد

BĀNAT SU'ĀD.

The well-known poem recited before the Prophet by لعب
Ka'b bin Zuhair bin Abi Sulmā. For particulars of author and poem see Presidency College Magazine, No. 3, Vol. VI., May, 1920, pp. 107-116, where there is an article by myself.

Beginning :—

بانت سعاد فقلبي اليوم متبول منيم اثرها لم يقد مكيول

Foll. 64a and 69b contain the history of the poem. Marginal and interlineary notes, mostly written in Persian, are numerous. The poem is vocalised.

Written in Nasta'liq. Not dated. C. 19th century.

No. 462.

foll. 192; lines 29; size $9\frac{1}{2} \times 6$; $8 \times 4\frac{1}{2}$.

foll. 1-9.

I.

رسالة في جمع بين رأى اللاتن و ارسطو

RISĀLA FI JAM' BAIN RA'YAI AFLĀṬUN WA ARASTŪ.

A metaphysical treatise by ابو نصر محمد بن محمد بن طرخان
Abū Naṣr Muḥammad bin Muḥammad bin Tarkhān al-Fārābī. He was of Turkish origin, and was born at Fārāb in Māwarā'annahr (Transoxiana). He is the greatest philosopher

in Islām, and is designated as Mu'allim ath-Thānī. He died in A.H. 339, A.D. 950. For details of his life see Ibn Abi Uṣaibī'a, Vol. II., pp. 134-45; Ibn al-Kifī, p. 277; and Brockelmann, Vol. I., p. 210.

Beginning:—

اني لما رايت اكثر اهل زماننا قد خلموا وتغافروا في حديث العالم وقدمه
النم •

For a copy see Berlin Cat. No. 5033.

Edited by Dieterici in Alfārābī's Philosophische Abhandlungen, pp. 1-33 in 1890. See Ellis, Cat. Vol. II., p. 339.

Marginal corrections occasionally. Fol. 9 contains the names of a few works by different philosophers. Foll. 10-11b are a portion of some theosophical work. This treatise on the margin has been named اسرار صوفيه.

fol. 11b-20b.

II.

رسالة القونوي

RISĀLAT AL-KŪNAVĪ.

A treatise on metaphysics by صدر الدين ابو المعالي محمد Sadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Ishāk al-Kūnavī. He was a pupil of Ibn al-'Arabī, and died in A.H. 672, A.D. 1273. For his life see Nafahāt, p. 645; Ḥabīb as-Siyar, Vol. III., Jux' I, p. 66; and Brockelmann, Vol. I., p. 449.

Beginning:—

الحمد لله المنعم على الصفوة من عباده بمرتبة الاجتهاد الم *

In Berlin Cat. No. 3274, the treatise is called الرسالة المفصلة عن منتهى الأفكار وسبب اختلاف الأمم. In our copy it has been named رسالة شيخ صدر الدين قونوي كما بخطوجه نصير طوسي نوشته Khalifa, Vol. VI., p. 8, has named it مغارحات.

For a copy see Berlin Cat. No. 3274.

fol. 20b-31a.

III.

رسالة الطوسي

RISĀLAT AT-TŪSĪ.

A treatise addressed to Sadr ad-Dīn al-Kūnavī in response to the preceding treatise by نصير الدين محمد الطوسي Naṣīr ad-Dīn Muḥammad at-Tūsī, died A.H. 672, A.D. 1273. See No. 319.

Beginning :—

الحمد لله الذي نصب في كل زمان هاديا لهم •

In our copy it is named رسالة نصير الدين طوسي در جواب رساله شيخ صدر الدين قونوي.

For a copy see Leyden Cat. No. 1523. See also Hāji Khalifa, Vol. III., p. 449.

fol. 31a-39a.

IV.

رسالة القونوي

RISĀLAT AL-ḲŪNAVĪ.

A treatise addressed to Ṣadr ad-Din at-Tūsī in response to the preceding work by اسحق القونوي محمد بن اسحق القونوي Ṣadr ad-Din Abū'l Ma'ālī Muḥammad bin Ishāq al-Ḳūnavī, died A.H. 672, A.D. 1273. See No. 462, II.

Beginning :—

بسم الله الرحمن الرحيم وعلى الله على سيدنا محمد وآله هذا ما اعاد الشيخ الامام صدر الدين محمد بن اسحق القونوي جوابا لجوبة الامام الكامل الحكيم المعقق نصير الدين محمد بن الطوسي فقال بعد ادعية وثناء وتبجيل وتعظيم باللغة الفارسية ناقول والله خير معين ان السؤال المعروف بالبرادة على بعض مواضع تلك الرسالة لهم •

The treatise is supplemented by another treatise (fol. 32-39) which is called *المقارنات*.

Beginning :—

الحمد لله الذي ادى بمستقرات اهم مراتب علم اليقين لهم •

For a copy see Leyden Cat. No. 1523.

fol. 39-51b.

V.

رسالة في اثبات الواجب

RISĀLA FI IṬHĀT AL-WĀJIB.

A treatise to prove the existence of God by جلال الدين محمد بن اسعد الصديقي الدواني Jalāl ad-Din Muḥammad bin As'ad as-Siddiqī ad-Dawwānī, died A.H. 907, A.D. 1501. See No. 99, I.

Beginning :—

له الحمد على نعمه العميم ومدة القديم فهدى نيرة من الضالين
وزبدة من الدقائق فيه نفائس المطالب العالية الخ *

Ad-Dawwānī wrote two treatises on the subject. One is called ar-Risālat al-Ḳadīma (noticed in No. 109), and the other is called ar-Risālat al-Jadida. The MS. under notice is a copy of the second treatise, though it is named differently.

For copies see Berlin Cat. No. 2335; India Office Cat. No. 468, II; Leyden Cat. No. 1577. See also Ḥājī Khalifa, Vol. III., p. 360.

On the margin of fol. 39a this treatise is wrongly attributed to al-Muḥakkik at-Tūsī.

fol. 51b-62b.

VI.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by ad-Dawwānī (see for his life No. 99, I) noticed in No. 109.

Beginning :—

سبحانك سبحانك ما اعظم شانك و اظهر برهانك الخ *

fol. 62b-73b.

VII.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by ميرعبد الدين محمد بن مير غياث الدين منصور الشيرازي Mir Ṣadr ad-Din Muḥammad bin Mir Ghayāth ad-Din Manṣūr ash-Shīrāzī, died A.H. 903, A.D. 1497. See for his life No. 88.

Beginning :—

لله لا اله الا هو له الاسماء الحسنى الخ *

For a copy see India Office Cat. No. 468, I. See also Ḥājī Khalifa, Vol. III., p. 361.

fol. 73b-88.

VIII.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by محمد الخضرى
Muḥammad al-Khidrī. Probably his full name was Shams ad-
Dīn Muḥammad bin Aḥmad al-Khidrī. See No. 89.

Beginning:—

الحمد لله رب العالمين فيقول اقرر خلق الله محمد خضرى هذه
رسالة في اثبات واجب الوجود بالذات وعفائه بالدلائل التي تقوت عندي
تطعيمها الي •

After this treatise, which is completed on fol. 88b, the
copyist began another treatise, but only eight lines of it have been
copied.

fol. 89a-105.

IX.

A philosophical treatise. On the margin of fol. 89a it has
been attributed to ad-Dawwānī, died A.H. 907, A.D. 1501. See
for his life No. 99, I.

Beginning:—

الحمد لله رب العالمين الذي هدانا لهذا الصراط المستقيم صراط الذين
انعمت عليهم اما بعد يجب ان يعلم ان لكل علم ابد من ثلاثة
امور الي •

See No. 463, V., where this treatise is designated 'Ain al-
Hikma.

fol. 106b-192.

X.

An incomplete work on Logic, stated on the margin of fol.
106b to include an abridgment of Aristotle's كذاب المقولات.

It begins abruptly as follows:—

الغرض في هذا القول تلخيص المعاني التي تضمنها كتب ارسطو
في صناعة المنطق وتخصيلها بحسب طاعتها وذلك على ما دلنا في سائر
كتبه واقتده باول كتاب من كتبه وهذه الصناعة هو كذاب المقولات فنقول ان
هذا الكتاب بالجملة ينقسم الى ثلاثة اجزاء الي •

The abridgment ends on fol. 116b. From fol. 117a another portion begins, and in the margin is noted *هذا كتاب باراميداس*. It begins abruptly :—

قال و ينبغي ان يقول اول ما هو اسم و ما هي الكلمة ثم نقول بعد ذلك ما هو اليجاب و السلب الخ •

This portion ends on fol. 127a as follows :—

وهنا انقضى تلخيص المعاني التي تضمنها هذا الكتاب بانقضاء المعاني التي تضمنها هذا الكتاب بتلوه كتاب انالوطيقي و هو كتاب القيلس •

From fol. 127b another portion begins with the heading *مقالة اولى از كتاب انالوطيقي*. It ends on fol. 168b, and another portion with the heading *هذا كتاب البرهان ترمسطاليس* begins then.

Fol. 106a is blank, but without causing any gap in the text. It is worm-eaten, and the last portion is stained with damp. Marginal corrections occasionally.

Written in different hands of Nasta'liq. Not dated, C. 18th century.

No. 463.

fol. 88; lines 23; size $8 \times 4\frac{1}{2}$; 6×3 .

fol. 1-5a,

I.

تعريب اقليدس

TAHRIR UKLIDAS.

A portion of Euclid's geometry as edited by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي Abû Ja'far Naṣîr ad-Dîn Muḥammad bin Muḥammad bin al-Ḥasan at-Tûsî, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

الحمد لله منه الابتداء و اليه الانتهاء الخ •

The MS. contains only the first five propositions of the first book.

For copies see Berlin Cat. No. 5918; Munich Cat. No. 848; Paris Cat. No. 2465; India Office. Cat. No. 736; Br. Mus. Cat. p. 618; Hyderabad List, Fann Riyâdî, No. I; Bankipur Cat. p. 108; and Rampur List, p. 409. See also Ḥajî Khalîfa, Vol. II., p. 213; Kaṣḥf al-Ḥujub, p. 98, and Wenrich, de Auctor. Graecor. Versionibus, p. 185.

Repeatedly printed in India and Europe. See Ellis, Cat. Vol. I., p. 515.

Written in ordinary Nasta'lik. Not dated. C. 19th century.
Foll. 5b-6 are blank. Foll. 7-9a are selections from Mir Bakir Dāmād's philosophical work called al-Ḥabasāt, see No. 328.
Fol. 9b is blank.

fol. 10-22a.

II.

عين الحكمة

‘AIN AL-HIKMAT.

A metaphysical treatise by an unknown author.

Beginning :—

الحمد لله المستجمع لجميع الكمال الذي منه يدور كل شيء واليه
المآل وبعد فهذه رسالة في الحكمة الآلية لخصتها من كذب الفلسفة
المشائية وسميتها بعين الحكمة *

It bears annotations on the margin. Spaces for the insertion of headings have not been filled in.

Written in semi-Nasta'lik. Not dated. C. 19th century.

fol. 22b-25.

III.

رسالة الفلسفة

RISĀLAT AL-FALSAFA.

An incomplete philosophical treatise by an unknown author.

Beginning :—

الحمد لله الملهم للصواب والسلام على من اخذنى بفصل الخطاب
وعثرته الطاهرين فهذه رسالة في البصيرة عن كيفية مدور الكثرة عن الواحد
البسيط النعم *

It ends abruptly as follows :—

ثم اقول ان لكل نوع من الافلاك والعناصر البسيط والعركبات ربها حاكما
عليه مدبرا له كما ذهب اليه الاشرقيون فالجواهر *

Written in semi-Nasta'lik. Not dated. C. 19th century.

fol. 26b-32.

IV.

رسالة في بيان الماهية و الهوية

RISĀLA FĪ BAYĀN AL-MĀHIYAT WA'L HUWAIYAT.

A treatise on philosophy ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. His full name is Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīqī ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

It is imperfect, and begins abruptly as follows:—

الأمور التي تليها لكل منها ماهية وهوية وليست ماهيتها هويتها

See India Office Cat. No. 593, II.

There are lacunae on every fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 19th century.

The colophon says:—

قد انتسخها من النسخة المفقولة من نسخة كذب عليها هكذا
قد قوبلت لفظا لفظا مع النسخة التي قوبلت مع النسخة التي
صاحبها الدواني

fol. 33-54.

V.

عين الحكمة

'AIN AL-HIKMAT.

Another metaphysical treatise ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. See for his life No. 99, I.

Beginning:—

الحمد لله الذي هدانا لهذا الصراط المستقيم صراط الذين انعمت عليهم

يجب ان يعلم ان لكل علم ثمة من ثلاثة امور

There are lacunae on fol. 33a, 35a, 36a, 38a, 40a, 41b, 43a, 44b, 45b, 48a, 50b and 51a. Marginal corrections and notes occasionally. Worm-eaten. See No. 462, XI.

Written in Naskh. Dated A.H. 1242.

fol. 55-77.

VI.

رسالة في علم ما بعد الطبيعة

RISĀLA FĪ 'ILM MĀ BA'D AT-TAB'ĪYA.

Another imperfect metaphysical work: the author's name is not known.

It begins abruptly as follows:—

ما فوق الطبيعة ان تخصيص النقر يقال له الصدوث الزماني
و موضوعه هو العادات الزماني الم *

It is, imperfect both at the beginning and end.

Written in semi-Nasta'liq. Not dated. C. 19th century.

fol. 78b-88.

VII.

رسالة جزء لا يتجزئ

RISĀLA JUZ' LĀ YATAJAZZĀ.

A treatise on the indivisible atom by القاسمي محب الله
بن عبد الشكور البهاري al-Kāḍī Muḥibballāh bin 'Abd ash-Shukūr
al-Bihārī, died A.H. 1119, A.D. 1707. See No. 139.

Beginning:—

سبحان الذي مدّ الظل و هو لا يتجزئ الم *

For a copy see India Office Cat. No. 581, IX.

Headings of chapters in red ink. It is imperfect, and ends abruptly as follows:—

كنداخل الجسم الطبيعي و الجسم التعليمي عندهم و كذلك نداخل
جوهرة منتهية في جوهرة آخر كنداخل *

Worm-eaten.

Written in semi-Nasta'liq. Not dated. C. 19th century.

No. 464.

fol. 399; lines 23; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

fol. 1-349.

I.

حل الموجز

HALL AL-MŪJIZ.

A commentary on Ibn an-Nafis's compendium of medicine, abridged from al-Kānūn of Ibn Sīnā, called al-Mūjiz by جمال الدين
محمد بن محمد الاقصراني Jamāl ad-Dīn Muḥammad bin Muḥammad
al-Akṣarā'ī. He died C. A.H. 770, A.D. 1339. See al-Fawā'id
al-Bahīya, p. 79; and Berlin Cat. No. 6281.

Beginning :—

الحمد لله رب العالمين وبعد فان الطب علم شريف يعرف
موضوعه النعم *

For a copy see Leyden Cat. No. 1322.

For other commentaries on al-Mūjiz see Hājī Khalifa, Vol. VI., p. 252, and Berlin Cat. No. 6281.

Lithographed, Lucknow 1877.

It has a beautiful 'Ummūn at the beginning, and the first two pages are illuminated. Foll 119b, 179b and 305b also contain beautiful 'Ummūns. Double gold and coloured lines on the margin. Quotations from the text are written in red ink, and are introduced with the word قال in gold ink. The commentary begins with اقول, which has also been written in gold ink. Foll. 203b has a blank space, which has not been filled in with a diagram.

Written in beautiful Naskh. In the colophon it is said that it was copied in A.H. 885, but in my opinion it is a transcript of the 11th century Hijra.

foll. 350-371.

II.

القانونية

AL-KĀNŪNJA.

A compendium of medicine abridged from al-Kānūn of Ibn Sīnā by محمد بن محمود بن عمر التميمي Maḥmūd bin Muḥammad bin 'Umar al-Chaghminī, died A.H. 745, A.D. 1344. See Brockelmann, Vol. II., p. 213.

Beginning :—

الحمد لله رب العالمين وبعد فبدأ مختصر مشتمل على زبدة النعم *

For copies see Berlin Cat. No. 6293; India Office Cat. No. 791; 'Azīm's (Bankipur) Cat. p. 108. See also Hājī Khalifa, Vol. IV., p. 495.

Printed in Calcutta, 1827, and lithographed, Bombay, A.H. 1298.

Written in the same hand as the above.

foll. 372-393.

III.

كتاب الطب

KITĀB AL-TIBB.

A work on medicine without the author's name.

Beginning :—

اما بعد حمد الله كفاً انضاله و الصلوة و السلام على محمد و آله تهذه
قواعد طبية هي خلاصة القوانين الكلية انتخبها منها مشتملة على مقدمة
و قسمين و خاتمة الم *

Written in the same hand as the above.

fol. 394-395b.

IV.

رساله اوزان

RISĀLA AWZĀN.

A Persian treatise explaining Arabic weights in Persian by
طاهر مطهر غزالي Tahir Muḥaḥhar al-Ghazālī.

Beginning :—

حمد عالي را که در عدل بندهگان حبه فرو گذاشت نکند
اما بعد مي گويد دعا گوي درگاه عالي طاهر مطهر غزالي که بختيار
فرمان اعلاه الله سلطان السلاطين غياث الدنيا و الدين بجانب بنده
صادر شده که اوزاني که در کتب طبعي افزوده است اثرًا بتحقق تمام
پيشته يبارد بنده يامتثال فرمان شتافته الم *

The treatise has been dedicated to Sulṭān Ghiyāth ad-Dīn.
Fol. 396-399 are blank.

Written in the same hand as the above.

Besides the above four works, which are written on the
central portion of the pages, there are three other treatises
written on the margin of the book, each margin containing fifty
lines $1\frac{1}{2}$ inches long. They are as follows :—

fol. 3-305 (margins)

I.

SHARḤ AL-FUṢŪL AL-ĪLĀQĪYA.

شرح الفصول الايلاقيه

A commentary on Muḥammad bin Yūsuf al-Īlāqī's compen-
dium of medicine, itself an abridgment of the theoretical portion
of Avicenna's al-Ḳānūn. As it is defective at the beginning, the
name of the commentator could not be traced.

The preface begins abruptly on fol. 3a as follows :—

على وجه تفضي الطباب الم *

The beginning of the commentary (on fol. 3a) is :—

قال أعلم أن الطب علم إلى آخره أقول طلب شي لما كان
موقوف تصوره ولو بوجه ما التوجه إلى ما ليس بشعور به املا
تصور الغرض منه لئلا يلزم العبث تجرم ابتداء المصنف بتعريف
الطب الخ •

For names of other commentaries see Hāji Khalifa, Vol. IV., p. 434, and Berlin Cat. No. 6284.

Passages of the original work are written in red ink. Headings of chapters in gold ink. The margins on foll. 1, 2, 295b and 298a are blank. The writing on the first 21 foll. has been rendered defective by the cutting away of the edges by the binder.

Written in the same hand as the above.

(fol. 306–377 (Margin). II.

التلويح إلى أسرار التنقيح

AT-TALVĪH ILĀ ASRĀR AT-TANQĪH.

A work on medicine by نصر الدين محمد بن أبي نصر Fakhr ad-Din Muhammad bin Muhammad bin Abi Naṣr al-Khujandi. He flourished in the 8th century Hijra. See 'Aẓīm's (Bankipur) Cat. p. 100.

Beginning :—

قال الشيخ الإمام الفاضل الكامل أكمل المتأخرين ورئيس الحكماء
والمتكلمين نصر الملة والدين محمد بن محمد بن أبي نصر الخجندى
تقدس الله روحه أما بعد حمد الله وأهيب العقل ومفيض الخير والعدل الخ •

From the preface it appears that a scholar abridged al-Kānūn and named his work al-Maknūn. It in turn was abridged by al-Khujandi, and to this abridgment was given the name تلويح منلق. He again abridged the تنقيح, and to this last was given the title at-Talvīh, التلويح.

For copies see Paris Cat. No. 2941, and 'Aẓīm (Bankipur) Cat. p. 100.

Written in the same hand as the above.

fol. 378-399 (Margin). III.

شرح رسالة آداب البحث

SHARH RISĀLA ADĀB AL-BAḤTH.

A commentary on Shams ad-Dīn Muḥammad bin Ashraf as-Samarḳandī's treatise on dialectics by كمال الدين مسعود بن حسين Kamāl ad-Dīn Mas'ūd bin Husain ash-Shirwānī ar-Rūmī. He was a philosopher and theologian of some repute, and taught at the Madrasah of Hirāt, where he died in A.H. 905, A.D. 1499. See Habīb as-Siyar, Vol. III., Juz'. 3, p. 340, and Broekelmann, Vol. I., p. 468.

Beginning :—

الحمد لله رب العالمين وبعد فقد قال الإمام المحقق

مولانا شمس الملة و الدين السمرقندي المنة علينا من من عليه النعم *

For copies see Berlin Cat. No. 5275; Munich Cat. No. 604; Paris Cat. No. 2351/2; and Cairo Cat. Vol. II., pp. 272, 273.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. I., p. 207 and Berlin Cat. Nos. 5274-5292.

Passages of the original work in red ink. In the last 16 foll. the writing on the margin is more or less defective on account of paper pasted over the text. The whole border of each fol. is changed to a modern paper.

The earlier half of the MS. is stained with damp. Double coloured and gold lines on the margins with two beautiful *'Uṣūl*na.

Written in the same hand as the above.

No. 465.

fol. 48; lines 25; size 11½ × 7½; 9 × 5½.

fol. 1-7a

I

العلم الشامخ في معرفة المنسوخ من السنة والغاص

AL-'ALAM ASH-SHĀMIKH FĪ MA'RIFAT AL-MANSŪKH
MIN AS-SUNNAT WA'N NĀSIKH.

A treatise on the abrogating and abrogated texts in the Traditions by أبو عبد الله الحسين بن أبي بكر النزيل Abū 'Abdallāh al-Husain bin Abī Bakr an-Narīlī. From the colophon of an other

work of the author, noticed in No. 465, II, it appears that he flourished in the 10th century Hijra.

Beginning :—

الحمد لله الذي خلق و انعم و بين لنا سبيل الهدى و انعم الذي علم
بالقلم علم الانسان ما لم يعلم •

fol. 7b-48.

II.

تنبية اللبيب في شرح ما تضمنه كتاب الهداية من الغريب
TANBĪH AL-LABĪB FĪ SHARH MĀ TADAMMANAHU
KITĀB AL-HIDĀYA MIN AL-ĠHARĪB.

A work explaining the rare words that occur in Burhān ad-Dīn 'Alī bin Abī Bakr al-Marghīnānī's famous work on Ḥanafī Jurisprudence called al-Hidāya by the same author.

Beginning :—

بسم الله الرحمن الرحيم باب شرح الغريب كتاب السلام و الإيمان السلام
في اللغة الاستسلام و الانقياد الم

Headings of chapters in bold character. The words, which have been commented on, are in red ink. The colophon, which gives the date of composition, runs as follows :—

قال مولفہ عملاً لله عنہ کلی القراخ من تالیفہ ضحاً يوم الخميس السابع
عشر لوالثامن عشر من شهر ربيع الاول سنة ٩٣٩ من الهجرة الطاهرة •

A note on the last fol. indicates that the MS. was compared in the month of Shawwāl, A.H. 1106 with the one which was copied from a very defective text.

Written in Naskh. Dated A.H. 1106. Scribe سعيد بن علي
بن عبد الله بن اسحق البغدادي

No. 466.

fol. 153; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

fol. 1-100.

I.

خلاصة الاقوال في معرفة الرجل
KHULĀṢAT AL-AQWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical dictionary of Imāmiya scholars by جمال الدين Jamāl ad-Dīn Ḥasan bin
حسن بن يوسف بن علي بن الطهر الحلبي

Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī, died A.H. 726, A.D. 1325.
See for his life No. 87.

Beginning :—

الحمد لله مرشد عباده الى سبيل الرشاد •

This is another copy of the work noticed as No. 277. There are marginal notes. The first word of each name is written in red ink. It has seals of Amjad 'Alī Shāh, Sulaimān Jah, and others. Three foll. are added at the beginning of the MS. giving some biographical information, regarding other authors, etc.

Written in Nasta'lik. Not dated. C. 17th century.

foll. 101b-104a.

II.

الوجيزة

AL-WAJĪZA.

A treatise on the science of Tradition by بهاء الدين محمد Bahā' ad-Dīn Muḥammad bin al-Husain bin 'Abd as-Samad al-Hārithī al-'Āmilī, died A.H. 1030, A.D. 1621. See for his life No. 184.

Beginning :—

الحمد لله على نعمائه المتواترة وبعد هذه رسالة عزيزة موسومة بالوجيزة تتضمن خلاصة علم الدراية جعلتها للمقدمة لكتاب الجبل المتين وعلى الله اتوكل وبه استعين وهي مرتبة على مقدمة وفصول ستة وخاتمة •

See Kashf al-Hujub, p. 599.

Written in Nasta'lik. Not dated. C. 17th century. Scribe

محمد بن عبد الصي

foll. 105b-153.

III.

شرح البداية في علم الدراية

SHARH AL-BIDĀYA FĪ 'ILM AD-DIRĀYA.

A treatise on the science of Tradition and a commentary on it, both text and commentary being by زين الدين علي بن أحمد Zain ad-Dīn bin 'Alī bin Ahmad al-Jab'ī al-'Āmilī ash-Shāmī, known as ash-Shahīd ath-Thānī. He was born in A.H. 911, A.D. 1505; he studied with his father and other renowned scholars of the time, and was put

to death in A.H. 966, A.D. 1558. He is considered as الشهيد الثاني (the second martyr) by Imāmiya scholars. The first martyr according to them is Shams ad-Din Muḥammad bin Makki al-Āmilī, who was put to death in A.H. 788, A.D. 1384. For details of our author's life see Rawḍāt al-Jannāt, pp. 288-299; Kīṣāṣ al-ʿUlamā', p. 32-49; Aml al-Āmil, p. 14; and Muntaha'l Maḳāl, p. 141.

Beginning :—

نصمدك اللهم على حسن توفيق البداية في علم البداية و الرواية الم *

See Kashf al-Hujub, p. 326.

The passages of the text are marked with red lines. Marginal corrections occasionally. Slightly worm-eaten. On the last fol. are the seals of Amjad 'Alī and Sulaimān Jāh.

Written in Nasta'liq. Dated A.H. 1052. Scribe محمد بن عبد الله الطسني الذجفي.

Supplement.

No. I.

fol. 258; lines 21; size 12½ × 8; 8 × 4½.

حدائق الشعرا

HADĀ'IK ASH-SHU'ARĀ.

A biography of Persian poets, ancient and modern, with specimens of their compositions by ميرزا امير بيگ المتخلص به امير Mirzā Amīr Beg, poetically known as Amīr. From fol. 6 and 336 it appears that in A.H. 1211, A.D. 1796, the author was at Benares in the service of Nawwāb Sa'ādat 'Alī Khān Bahādur, and, when the latter came to Lucknow and took charge of the city, he came with him. In Lucknow he met with the great poets there, amongst them being Mirzā Muḥammad Ḳāṭil, who died in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله الذي نور قلوبنا بشرق شارق العلوم ولكن مضمونيه
انتخاب مضامين بلاغت اكبر اشعار فصاحت شعرا ديوان فارک خيالي تواند
بود شرح تصيد الم *

This biographical work is the fruit of forty-eight years labour, which the author completed in A.H. 1262, A.D. 1845. In writing

this work he consulted fifty-eight *tadhkiras* procured from the library of Amjad 'Ali Shāh, King of Oude (A.H. 1258-1263, A.D. 1842-1846) by the help of Zafar ad-Dawla Fath 'Ali Khān, Kaptān. Foll. 6b-8a contain the names of these *tadhkiras*. The preface (foll. 2b-5b) also contains three poems in praise of Amjad 'Ali Shāh, Wajid 'Ali Shāh, the heir-apparent, and Mirza Muḥammad Jawād 'Ali, known as Jarnail Shāhib, the second son of the King.

On the top of the 1st fol. are the following couplets showing that the lives of 2609 poets are contained in the book. They run thus :—

قطعه تعداد نامهای شعرا که اشعار ایشان درین تذکره ثبت شده اند :—
 شکر الله حسب دلخواهم امیر نامهای شاعران در جمیره
 دوهزار و شش صد و نه چون شدند ختم گردید این عجائب تذکره

The work is divided as follows :—

- سی و یک حدیقه بخلاف ترتیب تذکرها بلحاظ رعایت
 حروف تمجیدی تخلص شعرا ... و اشعار ایشان
 درین تذکره حدائق الشعرا ثبت گردیده foll. 9b-238b.
 سی شجره القاب پادشاهان و شاعران .. 238b-258b.
 سی و یک دوحه اسم بلاد و مواضع و قصبات
 و قراء و دهات
 Wanting.
 بوئمره اسماء پادشاهان با سده جلوس حروف جیم
 از جلوس و حروف میم : مدت سلطنت
 و حروف ط از طوائف الملوک
 هفت نخله بیان هفت زبان فارسی
 سی و یک نتیجه یا هذسه ردیف و قایمه شعر مطابق
 هذسه
 سی و یک چمن از اشعار یک ردیف و قایمه و یک
 بحر آنچه بهم رسیده مرقوم نمودم
 ..

On fol. 10a it is stated that the complete work is a voluminous one, and contains 848 foll. Headings and the names in red ink. Marginal corrections occasionally. Half of fol. 242a, foll. 242b, and 243a are blank.

Written in two hands of Nasta'liq. Not dated. C. 19th century.

INDEX OF TITLES.

The figures against the books refer to the pages of the Catalogue. The bold figures indicate the places where complete copies or a considerable portion of the books under notice are described. The thin figures refer only to short extract or incidental mention.

410, 412.	...	...	آداب الباقية في شرح الآداب الشريفة
413.	...	...	آداب البصع
513.	...	...	آداب الرشيدية في شرح الآداب الشريفة
410, 513.	...	...	آداب الشريفة
137.	...	...	آداب المريدين
506, 508.	...	...	آية الكرسي
502.	...	...	اقتباج بالتكلام على الاسراء والمعراج
127.	...	...	ابطال نعم الباطل
421, 422.	...	...	ابنية الافعال
335.	...	...	انصاف اخوان الصفاء
12.	...	...	الانصاف في علوم القرآن
280.	...	...	الاثار الجنية في اسرار الحقائق
338.	...	...	اثرولوجيا
20.	...	...	الاحتجاج للطبرسي
127.	...	...	احاديث الحق
173.	...	...	الحكام or احكام الفاطمي
72.	...	...	احوال الصحابة والتابعين والعلماء
129.	...	...	احياء علوم الدين
363.	...	...	اخوان الصفاء
69.	...	...	ادمية ايام سبعة
486.	...	...	الاربعون من الاربعمائة في فضائل على امير المؤمنين *
44.	...	...	الاربعمائة
93.	...	...	اربعمائة سورة

437.	...	...	...	الإرشاد المتفق والمفترق
432.	...	...	...	الإرشاد للدولة العثمانية
206.	...	...	...	إرشاد الأذهان
196.	...	...	...	إرشاد الغاوي إلى مسالك العارفي
191.	...	...	...	الأركان or الأركان الأربعة
456, 457.	...	...	...	أساس الاقتباس
405.	...	...	...	الأسباب والعلامات
51, 54.	...	...	...	الاستبصار فيما اختلف فيه من الأخبار
272.	...	...	...	الاستيعاب في معرفة الأصحاب
513.	...	...	...	أسرار الخلوة
515.	...	...	...	أسرار صوفية
235.	...	...	...	أسعاف أخوان الصفا بشرح تحفة الظرفاء
358.	...	...	...	الأسفار الأربعة
185.	...	...	...	الاشباه والنظائر
421.	...	...	...	أصول الكبرية
488.	...	...	...	أصول الدين
أطراف عجائب الآيات و البراهين وإرداف غرائب حكايات روض				
305.	...	...	...	الرباحيين
69.	...	...	...	اعتصام دعاء الصباح
78.	...	...	...	الاعتقاد = الدعاء العذيلة
500.	...	...	...	الاعتقادية
289.	...	...	...	اعلام الأخيار من فقهاء مذهب النعمان المصنفات
451.	...	...	...	اعلام نهج البلاغة
98.	...	...	...	اعلام الهدى وعقيدة أرباب التقى
460.	...	...	...	أفضل القرى لقراء أم القرى = المنع المكينة
354, 356, 357.	...	...	...	الافق المبين
75.	...	...	...	الاقبال بصالح الأعمال
338.	...	...	...	أقوال أفلاطون
231.	...	...	...	الاعتقاد في فضل الأربعة الخلفاء
339.	...	...	...	الف الصغرى

433.	...	...	...	...	الألفية
231.	...	...	...	...	الإمامة و السياسة
466.	...	...	...	...	أم القرى = القصيدة الهزلية في المدائح النبوية
504.	...	...	...	...	أنباء الأذكيا لصيوة الأنبياء
113, 282, 286.	...	...	...	...	الأنساب للسعائى...
260.	...	...	...	...	أنموذج اللبيب
3, 7, 63.	...	...	...	...	أنوار التنزيل = تفسير البصائر
72.	...	...	...	...	أنوار الربيع في أنواع البدع
350, 461, 473.	...	...	...	...	أنوار العقول من اشعار وصي الرسول = ديوان علي م
* 106.	...	...	...	...	أنوار الملكوت في شرح الياقوت
476.	...	...	...	...	الأنيس المفيد
266, 504.	...	...	...	...	الأوائل للعسكري
91.	...	...	...	...	أزاد أسبوع
188.	...	...	...	...	الاعتداء في اعتداء الصحفية بالشافعية
53.	...	...	...	...	الأيضاح في أصول الدين
357.	...	...	...	...	الإيمانعات و التشريعات
468, 470, 473, 514.	...	...	...	...	بانة سعاد
15, 461.	...	...	...	...	بصار الأنوار
258.	...	...	...	...	بصر الأسرار
437.	...	...	...	...	بصر النوائف
118.	...	...	...	...	بصر المذاهب
468.	...	...	...	...	بصر الغفائس
230.	...	...	...	...	بداء الدنيا = بدء الدنيا
42.	...	...	...	...	البدور السافرة في أمور الآخرة
230.	...	...	...	...	بدء الدنيا و قصص الأنبياء
436.	...	...	...	...	بدعية = خرافة الادب
469.	...	...	...	...	البراهين السباطية
435.	...	...	...	...	البردة
387.	...	...	...	...	البرهان في اسرار علم الميزان

138.	...	...	البرقعة المصحية
508.	...	...	بغية المستفيد بشرح نسخة المريد
299, 416, 437.	...	...	بغية الوعاة
77, 487.	...	...	الجلد الامين
394.	...	...	البناكيم = كتاب الحيل
394.	...	...	بنكاه = كتاب الحيل
132, 306.	...	...	بمجة الاسرار
180.	...	...	التاريخانية = الفتاوى التاريخية
468.	...	...	تاج الاقبال في تاريخ ملك بهلول
416.	...	...	تاج التراجم في طبقات الصنفية...
227.	...	...	تاريخ السلام
281.	...	...	تاريخ بغداد
265.	...	...	تاريخ حيدرآباد
227.	...	...	تاريخ دول الاسلام
267.	...	...	التاريخ الصغير
245, 510.	...	...	تاريخ مصدي
281.	...	...	تاريخ مدينة السلام
260.	...	...	تاريخ اليمنى
114.	...	...	تامة العولشى في ازالة الغولشى
28.	...	...	تجريد الاصول في احاديث الرسول
100, 104.	...	...	تجريد العقائد = تجريد الكلام
99, 101, 102, 103, 104, 490.	...	...	تجريد الكلام
391.	...	...	التحبير في علم التعبير
225.	...	...	التحبير
518.	...	...	تحرير اقليدس
322.	...	...	تحرير القواعد المنطقية في شرح الرسالة الشمسية = انطوى...
374, 375.	...	...	تحرير كتاب المفاخر = كتاب المفاخر
379.	...	...	تحرير المعجسطى
9, 15, 130.	...	...	نصفه اثنا عشرية
31.	...	...	نصفه الاخيار

382.	...	...	...	النسخة الشاهية
246.	...	...	...	نسخة المحبين بمقاب الخلفاء الراشدين ر
508.	...	...	...	نسخة السيد
370, 384.	...	...	...	الذاكرة لطوس = الذاكرة النصيرية
43.	...	...	...	الذاكرة بأحوال الموتى والآخرة
236.	...	...	...	ذاكرة خواص الأمة في معرفة الأمة
204.	...	...	...	ذاكرة الفقهاء
46.	...	...	...	ذاكرة الموضوعات للفتنى
47.	...	...	...	ذاكرة الموضوعات للهروي
370, 384.	...	...	...	الذاكرة النصيرية = الذاكرة لطوس
245, 285.	...	...	...	تراجم الحفاظ
490.	...	...	...	ترجمة الصلوة
150.	...	...	...	ترجمة مجمع البحرين
32.	...	...	...	الترتيب والتهذيب
374, 381, 385.	...	...	...	تشریح الافلاك
385.	...	...	...	التصريح
183.	...	...	...	تعديل العلوم
84.	...	...	...	التعديلات
102.	...	...	...	التعليقات على العاشية الخضرية على شرح التجريد للاهجي
103.	...	...	...	التعليقات على العاشية الخضرية على شرح التجريد للشيرازي
329.	...	...	...	التعليقات على شرح سلم العلوم
43.	...	...	...	تفسير آيات احكام
509.	...	...	...	تفسير آية الكرسي = الفتح القدسي
3, 7, 63.	...	...	...	تفسير البضاوي = انوار التنزيل
180.	...	...	...	تفسير تاتارخاني
13.	...	...	...	تفسير جعفر الصادق ٣
9.	...	...	...	تفسير سورة يوسف...
9.	...	...	...	تفسير شاهي = جامع التفسير
15.	...	...	...	تفسير العسكري ٣
212.	...	...	...	تفصيل رسائل الشيعة

436.	...	...	...	تقديم ابنى بكر=خزانة الادب
281.	...	...	...	تقريب التهذيب...
115.	...	...	...	تقويم الايمان=التقويمات
115.	...	...	...	التقويمات
384.	...	...	...	التكملة فى شرح التذكرة
133.	...	...	...	تلبيس ابليس
436, 437, 438, 439.	...	...	...	تلخيص المفتاح
437.	...	...	...	التلويح للفتناراني
525.	...	...	...	التلويح الى اسرار التفتيح
195.	...	...	...	تنبية الغافلين
527.	...	...	...	تنبيه اللبيب فى شرح ما تضمنه كذاب الهداية من الغريب
475.	...	...	...	تنزيه الالهاب فى حدائق الآداب...
169.	...	...	...	تفقيح المرام
525.	...	...	...	تفقيح مغلق المكنون
434.	...	...	...	تفقيح الذخيرة
409.	...	...	...	التوضيح
123.	...	...	...	التوضيح الانور لدفع شبه الاعور
20, 51.	...	...	...	تهذيب الاحكام
276.	...	...	...	تهذيب التهذيب اكمال فى معرفة الرجال للعسقلاني
275, 276.	...	...	...	تهذيب الكمال فى اسماء الرجال للمزي
327, 336, 337, 437, 512.	...	...	...	تهذيب المفظى و الكلام
1.	...	...	...	التيسير
197.	...	...	...	تيسير الوقوف على شوامخ احكام الوقوف
492.	...	...	...	المثقل الصغير والكبير...
387.	...	...	...	الثمرة فى احكام النجوم
76.	...	...	...	ثمر الغواد شرح كذاب الاقبال
242.	...	...	...	جامع الاسرار
36.	...	...	...	جامع اصول الاحاديث الرسول
8, 9.	...	...	...	جامع التفسير
40.	...	...	...	جامع الجوامع للسيوطى

18.	...	...	جامع الجوامع للطبرسي = جوامع الجامع
242.	...	...	جامع الحقائق
112.	...	...	جامع رشيني
183.	...	...	جامع الرموز
38, 274.	...	...	الجامع الصحيح للبغاري
40.	...	...	الجامع الصغير للسيوطي
209.	...	...	جامع تيلمي
212.	...	...	جامع المعارف والأحكام
406.	...	...	جامع مقدرات الأدوية والأغذية
406.	...	...	جامع المنافع البدنية = مجمع المنافع البدنية
122, 516, 517...	...	...	الجديدة = رسالة في اثبات الواجب للدولتي
128.	...	...	جلاء جلاء النظر في دفع شبهات ابن حجر
274.	...	...	الجمع بين رجال الصفيين
173.	...	...	جمل الأحكام or جملة الأحكام
487.	...	...	الجنة الواقعة
494.	...	...	جواب بعض المسائل
494.	...	...	جواب سؤال بعض العارفين
494.	...	...	جواب مسائل أبو الحسن الجيلاني
493.	...	...	جواب مسائل الروية
492.	...	...	جواب مسائل عبد الله القطيفي
493.	...	...	جواب مسائل عبد الحسين البصري
493.	...	...	جواب مسائل عبد علي القطيفي
18.	...	...	جوامع الجامع
264.	...	...	جواهر البصائر وقائع الدهور
	...	...	جواهر العتدين في فضل الشرفين شرف العلم الجلي
344.	...	...	والفلسف العلي
288.	...	...	الجواهر المضيئة في طبقات الحنفية
300.	...	...	الجواهر العظامية
468.	...	...	جواهر الوفاة في شرح باليت معاد
80.	...	...	الجوشن الصغير = دعاة الجوشن الصغير

79, 83, 86.	...	...	الجوشن الكبير - دعاء الجوشن الكبير
8.	...	...	الحاشية على انوار القنزيل لعامد الجوزغوري
7.	...	...	الحاشية على انوار القنزيل للمفلسي
6.	...	...	الحاشية على انوار القنزيل للسيالكوتي
5.	...	...	الحاشية على انوار القنزيل للعصام
327.	...	...	حاشية بدیع الميزان
100.	...	...	الحاشية الجديدة الجلالية لادواني
100.	...	...	الحاشية الجديدة الصدية للشيرازي
429.	...	...	الحاشية على حاشية الجامي للسيالكوتي
439.	...	...	الحاشية على حاشية الخطائي لليربسي
			الحاشية على الحاشية الزاهدية على الحاشية الجلالية لغانفي
337.	...	...	مبارک
336.			الحاشية على الحاشية الزاهدية على الحاشية الجلالية لملاحسن
103, 105.	...	...	الحاشية على الحاشية القديمة لمرزاجان
334.	...	...	حاشية حمد الله
113.	...	...	الحاشية الخاتمة
101.	...	...	حاشية الخضري على شرح التجرید
119.	...	...	حاشية الخيالي للسيالكوتي
326.	...	...	حاشية ابي داؤد برمير
428.	...	...	الحاشية على شرح الجامي لجمال الدين
428.	...	...	الحاشية على شرح الجامي لحافظ كوكلي
426.	...	...	الحاشية على شرح الجامي للعصام
427.	...	...	الحاشية على شرح الجامي لوجيه الدين
283.	...	...	الحاشية على شرح جفمنی
354.	...	...	الحاشية على شرح حكمة العين...
413.	...	...	الحاشية على شرح الوصال العضية
333.	...	...	الحاشية على شرح سلم العلوم لشريف خان
332.	...	...	الحاشية على شرح سلم العلوم لعامد الدين البكيني
361.	...	...	الحاشية على شرح صدرا ليعصر العلوم
361.	...	...	الحاشية على شرح صدرا لمحمد اعلم السنديلي

114.	...	...	...	حاشية شرح العقائد الجلالية
333.	...	...	...	الحاشية على شرح القاضى
437.	...	...	...	الحاشية على مختصر الاصول
159.	...	...	...	الحاشية على شرح مختصر المتن
219.	...	...	...	حاشية شرح المطالع للجرجاني
321.	...	...	...	حاشية شرح المطالع للشولاني
114.	...	...	...	حاشية شرح المواقف للخطيب
109.	...	...	...	حاشية شرح المواقف للفناني
110.	...	...	...	حاشية شرح المواقف لميرزا هاد
187.	...	...	...	حاشية على شرح الوفاية
351.	...	...	...	حاشية شرح هداية الحكمة للمطاطلي
352.	...	...	...	حاشية شرح هداية الحكمة لمل نظام الدين السهالي
360.	...	...	...	الحاشية على الشمس البازغة
188.	...	...	...	حاشية علوى
335.	...	...	...	الحاشية لعلام يحيى
428.	...	...	...	حاشية مختصر المعالي
441.	...	...	...	حاشية المطول للميالكوئي
440.	...	...	...	حاشية المطول للفناني
429.	...	...	...	حاشية الموشح
325.	...	...	...	الحاشية على مير قاضي لايبوردي
325.	...	...	...	الحاشية على مير قاضي للميالكوئي
323.	...	...	...	الحاشية على مير قاضي للفارسي
196.	...	...	...	الحاوي الصغير
318.	...	...	...	حبيب السير
201.	...	...	...	الحجة بلا جدال في جواز الجمعة بأربعة رجال
140.	...	...	...	حجة الوداد
460.	...	...	...	حدائق الآداب المثمرة بفواكه المعاني المبكرة
388.	...	...	...	حدائق الانوار
510.	...	...	...	حدائق ذات بهجة
219, 529.	...	...	...	حدائق الشعراء

468.	...	...	...	حديقة الافراح لزاحة الانراح
138.	...	...	...	الحديقة الندية
58.	...	...	...	حزب البر الكبير
58.	...	...	...	حزب اللطف
60, 62, 63.	...	...	...	الحصن الحصين من كلام سيد المرسلين
137, 318.	...	...	...	حكمة الاشراق
360.	...	...	...	الحكمة البالغة
349, 353, 354.	...	...	...	حكمة العين
358.	...	...	...	الحكمة المتعالية في الاسفار العقلية=الاسفار الاربعة
412.	...	...	...	حل آداب عضدي= شرح الآداب العضدية
425.	...	...	...	حل تركيب كافية لصفى الدين...
430.	...	...	...	حل تركيب كافية لمحمد حسين...
345.	...	...	...	حل مشكلات الاشارات و التنبيهات=شرح الاشارات و التنبيهات
522.	...	...	...	حل الموجز
268.	...	...	...	حلية الاولياء
22.	...	...	...	الحلية المباركة
334.	...	...	...	حمد الله
404.	...	...	...	حيل بنى موسى
114.	...	...	...	الحظائرية=الحاشية الخلقاوية...
471.	...	...	...	الحريدة الجريدة شرح قصيدة البردة
435.	...	...	...	خرافة الادب و غاية الارب
181.	...	...	...	خرافة الروايات
170.	...	...	...	خرافة الفقه
179.	...	...	...	خرافة الواقعات
40.	...	...	...	الخصائص الكبرى للسيوطي
179.	...	...	...	خلاصة=خلاصة الغنائري
433.	...	...	...	الخلاصة=الافقية
36.	...	...	...	الخلاصة للطبري في اصول الحديث
168.	...	...	...	خلاصة الاصول شرح زبدة الاصول
307, 327.	...	...	...	خلاصة الاقوال في معرفة الرجال

385.	...	...	...	...	خلاصة الحساب
178.	...	...	...	...	خلاصة الفتاوى
305.	...	...	...	...	خلاصة المفاتيح في مناقب الشيخ عبدالقادر رحمه
244.	...	...	...	...	خلاصة الوفاء
230.	...	...	...	...	خلق الدنيا بسبب الدنيا و قصص الانبياء
166.	...	...	...	...	خيرات الحسنان في مناقب النعمان رحمه
11.	...	...	...	...	الدر البياض = تفسير سورة يوسف
498, 500.	...	...	...	...	الدر الثمين في بيان المهم من علوم الدين
437.	...	...	...	...	الدر المختار
11.	...	...	...	...	الدر العظيم في فضائل القرآن العظيم
452, 453.	...	...	...	...	درة الغواص في اوهام الغواص
302.	...	...	...	...	الدر الكامنة في اعيان المائة الثامنة
90.	...	...	...	...	ديوان كبريت احمر...
425.	...	...	...	...	دستور المبتدئ
89.	...	...	...	...	دعاء امير المؤمنين ٣
59.	...	...	...	...	دعاء الجبلجلوتية
80.	...	...	...	...	دعاء الجوشن الصغير
79, 83, 86.	...	...	...	...	دعاء الجوشن الكبير
65.	...	...	...	...	دعاء ختم الدلائل
85.	...	...	...	...	دعاء خراب بد ديني
78.	...	...	...	...	دعاء درازدة امام
89.	...	...	...	...	دعاء رجال الغيب
87.	...	...	...	...	دعاء سحر
90.	...	...	...	...	دعاء سرياني
80.	...	...	...	...	دعاء السمات
82.	...	...	...	...	دعاء سيم الليل
84.	...	...	...	...	دعاء صباح
79.	...	...	...	...	دعاء الصباح و المساء
89.	...	...	...	...	دعاء صبح
78.	...	...	...	...	الدعاء العديدة

89	...	...	...	الدعاء القوي الأعظم و...
81.	...	...	...	دعاء قضاء الحوائج...
89.	...	...	...	دعاء قوت...
85.	...	...	...	دعاء كميل...
81.	...	...	...	دعاء المعراج...
93.	...	...	...	دعاء موسى عليه السلام...
83.	...	...	...	دعاء نور...
79.	...	...	...	دعاء الهلال...
512.	...	...	...	الدعوة الطيبة...
388.	...	...	...	دقائق الميزان في مقادير الأوزان...
63, 64, 65.	...	...	...	دلائل الخيرات...
88.	...	...	...	دم و قدم = رسالة كرامت وجودية
227.	...	...	...	دول السلام للدهبي
463.	...	...	...	ديوان البرقي...
465.	...	...	...	ديوان ابن حجر العسقلاني
350, 461, 473.	...	...	...	ديوان علي = انوار العقول من اشعار وصي الرسول *
470.	...	...	...	ديوان الوزير...
454, 457.	...	...	...	ربيع البرار و نصوص الاخيار
199.	...	...	...	رحمة الامة في اختلاف الائمة...
184.	...	...	...	رد المحتار *
516.	...	...	...	رسالة في اثبات الواجب للخصري
122, 516, 517.	...	...	...	رسالة في اثبات الواجب للدواني = الرسالة الجديدة
121, 122, 517.	...	...	...	رسالة في اثبات الواجب للدواني = الرسالة القديمة
517.	...	...	...	رسالة في اثبات الواجب للشيرازي
509.	...	...	...	رسالة در آداب حج...
347.	...	...	...	رسالة ادر سالان ديهيم بخش
437.	...	...	...	رسالة الارشاد للفقهاء...
339.	...	...	...	رسالة الف الصغرى
375.	...	...	...	رسالة انعكاس الشعاع
188.	...	...	...	رسالة الاعتقاد في اقتداء الحنفية بالشافعية

524.	...	...	...	رسالة اوزان
521.	...	...	...	رسالة في بيان الماشية و الهويّة
378.	...	...	...	رسالة في تزيين الدائرة
335.	...	...	...	الرسالة في التصوّر و التصديق
492.	...	...	...	الرسالة المتكلم الاصغر و الاكبر
122, 516, 517....				الرسالة الجديدة = رسالة في اثبات الجواب للدواني
522.	...	...	...	رسالة جزء الهندسي
335.	...	...	...	رسالة الجعل
514.	...	...	...	الرسالة في جمع راي افلاطون و ارسطو
371.	...	...	...	الرسالة في الحساب
62.	...	...	...	رسالة في حل اشكال تعريف انقضية
504.	...	...	...	رسالة في حياة النبي ﷺ
348.	...	...	...	رسالة دسنبوي
88.	...	...	...	رسالة دم و قدم = رسالة كرامت وجوديه
348.	...	...	...	رسالة دهكوي
488.	...	...	...	الرسالة الذهبية
394.	...	...	...	رسالة في رسم آلات الساعة المعروف ببنكاه = كتاب التحيل
495.	...	...	...	الرسالة السعدية
453.	...	...	...	رسالة سيفية
453.	...	...	...	رسالة شيفية
515.	...	...	...	رسالة الطوسي
386.	...	...	...	رسالة علم حساب للقوشجي
521.	...	...	...	رسالة في علم ما بعد الطبيعة
217.	...	...	...	رسالة في الخلق
520.	...	...	...	رسالة الفلسفة
121, 122, 517.				الرسالة القديمة = رسالة في اثبات الواجب للدواني
119.	...	...	...	رسالة القراباضي
515, 516.	...	...	...	رسالة الفونوني
88.	...	...	...	رسالة كرامت وجوديه
495.	...	...	...	رسالة في لفظ حول

503.	...	...	رسالة في ليلة النصف من شعبان
143.	...	...	رسالة المذاكرة مع الإخوان والمحبين من اهل الآخرة و الدين *
348.	...	...	رسالة مشكين بالقو ...
142.	...	...	رسالة المعاونة و المظاهرة
			الرسالة المفصحة عن مفتي الافكار و سبب اختلاف الامم =
315.	...	...	رسالة القونوس
501.	...	...	رسالة في مذنب البصري للمعري
501.	...	...	رسالة في مذنب البصري للعديروس
494.	...	...	رسالة الوجود
352.	...	...	رسالة هيئت للقوشجي
492.	...	...	الرسائل لاحمد ...
363.	...	...	رسائل اخوان الصفا
191.	...	...	رسائل الاركان = الاركان الاربعة
185.	...	...	الرسائل الزينية
449.	...	...	رسائل ابن العميد
290.	...	...	وشحات
138.	...	...	روح الراح و راح الأرواح
457.	...	...	روض الاخيار
304, 305.	...	...	روض الرياحين في حكايات الصالحين
488.	...	...	روضة الاحباب
152.	...	...	روضة افوار في ابصار المبدأ و المعاش و المعد و الأسرار
56.	...	...	روضة الجفان
134.	...	...	روضة العلماء
262.	...	...	الروضتين في اخبار الدولتين
71.	...	...	رياض السالكين في شرح صحيفة سيد العابدين *
216.	...	...	رياض المسائل في بيان احكام الشرع بالدلائل = الشرح الكبير
513.	...	...	زاد السالكين
181.	...	...	زاد المسافر = الغفران الذاتية
311.	...	...	زبد مجلس مرآة الزمان
443.	...	...	زبد الاخيار و زبد الاخيار

167.	...	...	...	...	زبدة الأصول
119.	...	...	...	...	زبدة الأفكار = حاشية الخيالي للميلانكوتشي
43.	...	...	...	...	الزواج عن اقتراف الكفار
359.	...	...	...	...	زواهر الجواهر
299.	...	...	...	...	زهر الياض و زلال العياض
478.	...	...	...	...	الزهوية
255.	...	...	...	...	الزهور على كذاب اللمع
88.	...	...	...	...	زيارت آخر روز عاشوره
92.	...	...	...	...	زيارة اهل البقيع
87.	...	...	...	...	زيارت حضرت امام حسين ٣
87.	...	...	...	...	زيارت حضرت امير المؤمنين ٣ روز عاشوره
92.	...	...	...	...	زيارة النبي صلى الله عليه وسلم
382.	...	...	...	...	الزيج الشامل
382.	...	...	...	...	زيج شاهي
381, 382.	...	...	...	...	الزيج الملخص
20.	...	...	...	...	رضى الفتى في تفسير هل اتي
165.	...	...	...	...	السبع الشداد
130.	...	...	...	...	سر العالمين و كشف ما في الدارين
490.	...	...	...	...	سراج العباد
328.	...	...	...	...	سراج رهاج = شرح سلم العلوم لمحمد فيروز
504.	...	...	...	...	سراج و رهاج في الفقه
495.	...	...	...	...	السعدية لابن الطاهر العتلي
323, 326, 437.	...	...	...	...	السعدية شرح الشمسية للتفتازاني
72, 301, 427...	...	...	...	...	سلافة العصر في محاسن اعيان العصر
328, 329, 330, 331, 332, 333, 334, 336, 337.	...	...	...	...	سلم العلوم
461.	...	...	...	...	سلوة الشيعة
146.	...	...	...	...	سفن الهدى في متابعة المصطفى
78.	...	...	...	...	سورة الكهف
9, 17.	...	...	...	...	سورة يوسف
482.	...	...	...	...	سيرة عطرة

373.	...	...	...	...	سيف صارم
418, 419.	...	...	...	...	الشافية
308.	...	...	...	...	شذور العليان في تولجيم الاعيان
217.	...	...	...	...	شرائع الاسلام في مسائل الحلال والحرام
526.	...	...	...	...	شرح آداب البصحة = شرح رسالة آداب البصحة
412.	...	...	...	...	شرح الآداب العضدية
196.	...	...	...	...	شرح الإرشاد لابن حجر الهيتمي
72.	...	...	...	...	شرح الإرشاد للسيد علي خان المدني
					شرح إرشاد الأذهان = مجمع الفائدة و البرهان في شرح إرشاد
206.	...	...	...	...	الأذهان
405.	...	...	...	...	شرح الأسباب و العلامات
63.	...	...	...	...	شرح اسماء الله
344.	...	...	...	...	شرح الاشارات و التنبیها
373.	...	...	...	...	شرح اشكال التأسيس
421.	...	...	...	...	شرح اصول الكبرى
473.	...	...	...	...	شرح بانك سعاد
528.	...	...	...	...	شرح البداية في علم الدراية
43.	...	...	...	...	شرح بروزخ
42.	...	...	...	...	شرح البروخ
496.	...	...	...	...	شرح تجريد العقائد للقوشجي
89.	...	...	...	...	شرح تجريد العقائد لابن المطهر العلي
380.	...	...	...	...	شرح تحرير المجسطي للبرجندي
381.	...	...	...	...	شرح تحرير المجسطي للسهارنپوري
420, 437.	...	...	...	...	شرح نصريف الزنجاني
438.	...	...	...	...	شرح تلخيص الجامع الكبير
327.	...	...	...	...	شرح تهذيب المنطق للقاظمي نور الله الشوستري
512.	...	...	...	...	شرح تهذيب المنطق لليريني
381.	...	...	...	...	شرح النجاسي
383, 384.	...	...	...	...	شرح چغتاي
62.	...	...	...	...	شرح المحصن العنصين

346.	...	...	...	شرح حكمة الاشراق
353.	...	...	...	شرح حكمة العين...
122.	...	...	...	شرح رسالة ابيات الواجب
526.	...	...	...	شرح رسالة آداب البصير = شرح آداب البصير
62.	...	...	...	شرح الرسالة العضدية
362.	...	...	...	شرح رسالة المحقق الطوسي
514.	...	...	...	شرح رسالة المفاطرة
62.	...	...	...	شرح رسالة الواجب
167.	...	...	...	شرح ردة الاصول للمازندراني
168.	...	...	...	شرح ردة الاصول
420, 437.	...	...	...	شرح الرنجاني = شرح تصريف الرنجاني
331.	...	...	...	شرح سلم العلوم لحمد علي السفديلي
329.	...	...	...	شرح سلم العلوم لبصر العلوم
330.	...	...	...	شرح سلم العلوم لمحمد اشرف البديواني
328.	...	...	...	شرح سلم العلوم لمحمد قبيز
23, 34.	...	...	...	شرح السفة للبغوي
418.	...	...	...	شرح الشافية للجابر بن سفيان
419.	...	...	...	شرح الشافية لعبد الباق الفوجي
25.	...	...	...	شرح الشفاء للمطالع
371.	...	...	...	شرح الشمسية للبرجفندي
437.	...	...	...	شرح الشمسية للثغذاري = السعدية شرح الشمسية
70.	...	...	...	شرح الصحيفة الكاملة
41, 43.	...	...	...	شرح الصدور في شرح حال الموتى و القبور
111.	...	...	...	شرح العقائد العضدية
437.	...	...	...	شرح العقائد النسفية
342.	...	...	...	شرح عيون الحكمة
524.	...	...	...	شرح الفصول الالاقية
491.	...	...	...	شرح الفوائد
467.	...	...	...	شرح القصيدة الفونية
465.	...	...	...	شرح القصيدة الهمزية = المزمع المكية في شرح القصيدة الهمزية

422.	...	...	...	شرح الكافية للاسترايادي
424.	...	...	...	شرح الكافية للاستغرائيلي
216.	...	...	...	الشرح الكبير
341.	...	...	...	شرح كذاب النجاة
438.	...	...	...	شرح الكشاف
421.	...	...	...	شرح الامة
477.	...	...	...	شرح لامية العجم
464.	...	...	...	شرح لامية العجم للصفدي
477.	...	...	...	شرح لامية العرب
431.	...	...	...	شرح اللباب
157.	...	...	...	شرح مختصر المفتي لعبد الدين اليجي
158.	...	...	...	شرح مختصر المفتي لمحمد الكرماني
34.	...	...	...	شرح مسلم
162.	...	...	...	شرح مسلم الثبوت لبصر العلوم
164.	...	...	...	شرح مسلم الثبوت لما بركت
161.	...	...	...	شرح مسلم الثبوت لما نظام الدين السهالي
35.	...	...	...	شرح مشكوة المصابيح
34.	...	...	...	شرح مشكوة المصابيح للطبي
36.	...	...	...	شرح مشكوة المصابيح للهروي
438.	...	...	...	شرح المفتاح or مفتاح العلوم للتقازلي
435.	...	...	...	شرح مفتاح العلوم للجرجاني
135.	...	...	...	شرح مفتاح الغيب للغدادي
195.	...	...	...	شرح المقدمة
109, 110.	...	...	...	شرح المواقف
341.	...	...	...	شرح النجاة
186.	...	...	...	شرح الوفاة
350.	...	...	...	شرح هداية الحكمة للمبيني
349.	...	...	...	شرح هداية الحكمة ليدرك البخاري
136.	...	...	...	شرح هياكل النور
211.	...	...	...	شرعة التسمية

315; 340	...	...	...	الشفاء لابن سينا
24, 25, 26.	...	...	...	الشفاء في حقوق المصطفى *
420.	...	...	...	شفاء الشافية = شرح الشافية للفنوجي
21.	...	...	...	سائل النبي صلعم
360, 361.	...	...	...	الشمس الجازعة
414.	...	...	...	شمس العلوم
370, 371.	...	...	...	الشمسية في الحساب
321, 322, 323, 326.	...	...	...	الشمسية في المطلق
				شوارق الالهام في شرح تجريد الكلام = التعليقات على العاشية
102.	...	...	...	الضرورية
444.	...	...	...	الشهادات في المواعظ والآداب
94.	...	...	...	صعف ادريس
39.	...	...	...	صحيح البخاري = الجامع الصحيح للبخاري
30, 274.	...	...	...	الصحيح لمسلم
80.	...	...	...	الصحيفة الحسينية
67, 86.	...	...	...	الصحيفة السجادية = الصحيفة الكاملة
66, 69, 79.	...	...	...	الصحيفة العلوية
66, 69, 71.	...	...	...	الصحيفة الكاملة للإمام زين العابدين *
357.	...	...	...	الصحيفة الكاملة للاماماد = الايمانيات والتشريقات
357.	...	...	...	الصحيفة الملوكوتية للاماماد = الايمانيات والتشريقات
501.	...	...	...	صدق الوفاء بحق الاخاء
356, 357.	...	...	...	الصرط المستقيم
124.	...	...	...	الصوارم المبهرة في دفع الصواعق المصترقة
124, 257.	...	...	...	الصواعق المصترقة
36.	...	...	...	الضوء اللامع
297.	...	...	...	طبقات الحنابلة
296.	...	...	...	طبقات الحنابلة
				طبقات الحنفية لعلى القاري = الاثمار الحنفية في اسما
290.	...	...	...	الحنفية
295.	...	...	...	طبقات الشافعية لابن قاضي شهبة الدمشقي

291.	...	...	طيفات الشاعية الكبرى للسبكي ...
72.	...	...	طرز اللغات ...
89.	...	...	طريق ختم حضرت خواجه حبيب الله ...
137.	...	...	الطريقة المحمدية...
431.	...	...	العجاب ...
311.	...	...	عجائب الدنيا = زيد محاسن مرآة الزمان ...
230.	...	...	عجائب الملكوت ...
468.	...	...	عجب العجاب ...
169.	...	...	عمدة الاصول ...
103.	...	...	عمدة الوثائق ...
420.	...	...	العزبي ...
111, 112, 113, 114.	...	...	العقائد العضدية ...
119.	...	...	العقائد الفلسفية ...
448.	...	...	العقد الفريد ...
190.	...	...	العقد الفريد لبيان الوجه من الخلاف في جواز التقليد ...
499.	...	...	عقد الآل بفضائل الآل ...
442.	...	...	عقود الدرر في حل ابيات النطول والمختصر ...
526.	...	...	العالم الشامخ في معرفة المنسوخ من السنة والفاسخ ...
238.	...	...	العمدة لابن بطريق العتقى ...
241.	...	...	عمدة للمطريق = العمدة لابن بطريق العتقى ...
250.	...	...	عمدة الطالب في نسب آل ابي طالب ...
174.	...	...	عمدة الفتاوى ...
38.	...	...	عمدة القاري شرح صحيح البخاري ...
178.	...	...	عمدة المفتي والمستفتي = عمدة الفتاوى ...
	...	...	غاية القاضي وكفاية الرازي = العاشية على اقوال النزير ...
7.	...	...	للضفاجي ...
137, 346.	...	...	عوارف المعارف ...
520.	...	...	عين الحكمة ...
518, 521.	...	...	عين الحكمة للدواني ...
266.	...	...	عيون الاثر ...

424, 425.	...	...	...	غاية التحقيق
444, 446.	...	...	...	غور الحكم و دور الكلام
121.	...	...	...	غذية الطالبين
غيث الادب الفني انسجم في شرح لامية العجم = شرح				
464.	...	...	...	لامية العجم لاصفني
34.	...	...	...	الفائق
184.	...	...	...	فتاوى ابراهيم شاهي
180.	...	...	...	الفتاوى التاريخية
128.	...	...	...	الفتاوى الحديثة
186.	...	...	...	الفتاوى الصادقة
438.	...	...	...	الفتاوى الحنفية
196.	...	...	...	فتح الجواد = شرح الارشاد لابن حجر الهيتمي
466, 467.	...	...	...	فتح الجواد للميدروس
132.	...	...	...	الفتح الرباني والفيض السبحاني
437.	...	...	...	فتح الغفار في شرح المفار
508.	...	...	...	الفتح القدسي في تفسير آية الكرسي
45.	...	...	...	الفتح المبين في شرح الاربعة
511.	...	...	...	الفرج من بعد الشدة في علم الوصل
421.	...	...	...	فصول اكبري
262.	...	...	...	الفضائل الباهرة في محاسن مصر و القاهرة
505.	...	...	...	الفتحة الاكبر
219.	...	...	...	فتحة الرضا
455.	...	...	...	الغلك الدائر على المثل السائر
163.	...	...	...	قوائم الريحوت = شرح مسلم الثبوت لمصر العلوم
59.	...	...	...	القوائد والصلوة و العوائد
112.	...	...	...	القوائد الخلقانية
489.	...	...	...	القوائد الرضوية في شرح الرسالة الذهبية
161.	...	...	...	قوائد عظمي = شرح مسلم الثبوت لمل نظام الدين السهالي
41.	...	...	...	القول العظيم في لقاء الكريم
54.	...	...	...	الفهرست للطوسي

417, 418.	...	...	...	القاموس للفيروز آبادي
318, 340, 404, 522, 523, 524, 525.	...	...	...	القانون لابن سينا
523.	...	...	...	القانونية
355, 520.	...	...	...	القبسات لميرزا محمد اماد
121, 122, 517.	...	...	...	القديمية = رسالة في اثبات الوجوب للدوالي
48.	...	...	...	قرب السناد
480.	...	...	...	قصائد البكري
476.	...	...	...	القصائد العشر
479.	...	...	...	قصائد ابن الفارض
463.	...	...	...	القصائد النحويات = ديوان البرعي
511.	...	...	...	القصيدة
480.	...	...	...	القصيدة القديمة
471.	...	...	...	قصيدة البردة
414.	...	...	...	القصيدة الصغرى
476.	...	...	...	القصيدة الطنطونية
351.	...	...	...	قصيدة تينية
90.	...	...	...	القصيدة الغزلية
480.	...	...	...	قصيدة ابن الفارض
472.	...	...	...	قصيدة الغزلق
474.	...	...	...	القصيدة الامية المصغى
475.	...	...	...	القصيدة الامية للمقري
477.	...	...	...	قصيدة الذبابة الذبياني
474.	...	...	...	القصيدة النونية للبستاني
466.	...	...	...	القصيدة الموزنية في المدائح النبوية
321, 323, 325, 346.	...	...	...	القطبي
205.	...	...	...	قواعد الاحكام في معرفة الحلال والحرام
169.	...	...	...	القوانين المحكمة
507.	...	...	...	اقول الجامع في بيان العلم الفائع
456.	...	...	...	قهوة الانشاء
34	...	...	...	الكاشف عن حقائق السمن = شرح مشكوة المصابيح للطبيبي

275.	...	...	الكشف في معرفة اسماء الرجال...
51, 55.	...	...	الكافي في علم الدين
18.	...	...	الكافي الثاني
422, 423, 424, 426, 427, 428, 429, 430, 513.	...	...	الكافية
481.	...	...	كافية البديعية - القصيدة البديعية
27, 261.	...	...	الكامل في التاريخ
44.	...	...	الغنائم وبيان المصالح
144.	...	...	المفردات الاحمر
20.	...	...	كتاب الاحتجاج
78.	...	...	كتاب الادعية
79.	...	...	كتاب الادعية
82.	...	...	كتاب الادعية
83.	...	...	كتاب الادعية
88.	...	...	كتاب الادعية
44.	...	...	كتاب الاربعةين
231.	...	...	كتاب الامامة والسياسة
113, 282, 286.	...	...	كتاب الانساب للمسعودي
266, 504.	...	...	كتاب الزاغل للعسكري
313, 519.	...	...	كتاب باراميداس
230.	...	...	كتاب بدء الدنيا وقصص الانبياء
42.	...	...	كتاب البرزخ
314, 519.	...	...	كتاب البرهان
394.	...	...	كتاب البقايا = كتاب الحيل
391.	...	...	كتاب التعبير في علم التعبير
226.	...	...	كتاب التعبير
1.	...	...	كتاب التيسير
387.	...	...	كتاب الثمرة في احكام النجوم
274.	...	...	كتاب الجمع بين رجال الصالحين
55.	...	...	كتاب الحديث
393.	...	...	كتاب الحيل

404.	...	...	...	كتاب حيل بني موسى
65.	...	...	...	كتاب الدعاء
92.	...	...	...	كتاب زيارة أهل البقيع
92.	...	...	...	كتاب زيارة النبي
92.	...	...	...	كتاب الزيارتين
298.	...	...	...	كتاب السفة لابن حنبل ر
315.	...	...	...	كتاب الشفاء لابن سنيا
118.	...	...	...	كتاب الصلوة
409.	...	...	...	كتاب الطب
523.	...	...	...	كتاب الطب
390.	...	...	...	كتاب الطلسم
120.	...	...	...	كتاب العلوم
192.	...	...	...	كتاب النفقة
54.	...	...	...	كتاب الفهرست للطوسي
391.	...	...	...	كتاب القادري في التعبير
312.	...	...	...	كتاب قاطيغورس
314.	...	...	...	كتاب القياس
44.	...	...	...	كتاب التبدائر بيان المعارف
378.	...	...	...	كتاب الكرة و الاسطوانة
376.	...	...	...	كتاب الكرة المتحركة
377.	...	...	...	كتاب الماخوذات للطوسي
251.	...	...	...	كتاب المجالس
459.	...	...	...	كتاب المراسلات
458.	...	...	...	كتاب المراسلات للمرشدني
203.	...	...	...	كتاب المسائل = المسائل
379.	...	...	...	كتاب مساحة الاشكال البسيطة و التريه
376.	...	...	...	كتاب المعطيات
377.	...	...	...	كتاب المفروضات
312, 318.	...	...	...	كتاب المقولات
374, 375.	...	...	...	كتاب المفاظر

257.	...	...	...	كتاب المناقب
258.	...	...	...	كتاب المناقب
260.	...	...	...	كتاب المناقب
250.	...	...	...	كتاب المناقب لأهل البيت
194.	...	...	...	كتاب المنهاج في الفقه = منهاج الطالبين و عُدَّة المفتين
195.	...	...	...	كتاب منهج القويم = منهج القويم
242.	...	...	...	كتاب المودة في القربى
198.	...	...	...	كتاب الميزان للشعراني
340, 341.	...	...	...	كتاب النجاة لابن سيدنا
241.	...	...	...	كتاب اليقين لابن طائوس العلوي
88.	...	...	...	كرامات وجودية
202.	...	...	...	الكشاف لبيدل ما في عدد الجمعة من خلاف
2, 18.	...	...	...	الكشاف عن حقائق التنزيل
127.	...	...	...	كشف الحق و نهج الصدق
	...	...	...	كشف العين عن شرح حكمة العين = العاشية على شرح حكمة العين
354.	...	...	...	كشف المراد في شرح تجريد الاعتقاد = شرح تجريد
99.	...	...	...	العقائد لابن الطاهر الحلبي
242.	...	...	...	التشكول فيما جرى على آل الرسول
53.	...	...	...	كفاية الأثر في النصوص على الأئمة الاثنا عشر
41.	...	...	...	كفاية الطالب الجليل في خصائص الحبيب = الخصائص الكبرى
446.	...	...	...	كلمات مكتونة
404.	...	...	...	كليات القانون
276.	...	...	...	الكمال في أسماء الرجال
19.	...	...	...	كفر العرفان في فقه القرآن
205.	...	...	...	كفر الفوائد في حل مشكلات القواعد
94, 97.	...	...	...	كنوز الجواهر
94.	...	...	...	كنوز الصحاح
78.	...	...	...	الكهف
421, 422.	...	...	...	اللامية لابن المالک = ابنية الأفعال

464, 473, 477.	...	...	لامية المعجم للطبراني
473, 477.	...	...	لامية العرب
481.	...	...	اللباب
499.	...	...	لسان العرب
198.	...	...	لطائف المنن و الأخلاق
276.	...	...	اللطيف = المعجم للذهبي
225.	...	...	اللمع الى كتاب التصدير
318.	...	...	لوامع الاسرار في شرح مطالع الأنوار
336.	...	...	لواء الهمدني في الليل و النجى = العاشية لغلام يحيى
377.	...	...	الساخوذات للطوسي
406.	...	...	ما لا يسع الطبيب جهله
446.	...	...	مائة كلمة عالية مرفوضة = كلمات مكفوفة
310.	...	...	مباحج الفكر و مذاهج العبر
171.	...	...	المبسوط للرخسي
27, 455.	...	...	المثل السائر في أداب الكاتب و الشاعر
312.	...	...	المثير الغرام الى زيارة القدس و الشام
251.	...	...	المجالس = كذاب المجالس
139.	...	...	مجالس الوزراء
254.	...	...	المجالس المفجعة
379.	...	...	المجسط or المجسطي
107.	...	...	المجلي مرآة المنجي
447.	...	...	مجمع الأمثال للسيداني
150.	...	...	مجمع البحريين لدارا شكوة
16, 18, 20.	...	...	مجمع البيان لعلوم القرآن
306.	...	...	مجمع الفائدة و البرهان في شرح اوشاك الأذهان
406.	...	...	مجمع المذائع البدئية
475.	...	...	مجموع القاضي
471.	...	...	مجموعة الأشعار
192.	...	...	مجموعة الأصول
503.	...	...	مجموعة الرسائل

374.	...	...	...	مجموعة الرسائل الحكيمة
506.	...	...	...	مجموعة الرسائل للميدروس
487.	...	...	...	محاسبة النفس المومة
194.	...	...	...	المحزر
181.	...	...	...	المحيط في الفقه
39.	...	...	...	مختصر البخاري
306.	...	...	...	مختصر بهجة الاسرار
281.	...	...	...	مختصر تاريخ بغداد
513.	...	...	...	مختصر العضدي
436, 437, 438, 439, 442.	...	...	...	مختصر المعاني
157, 158, 159.	...	...	...	مختصر المنهجي
195, 216.	...	...	...	المختصر الذائع
113, 183.	...	...	...	مختصر الوقاية
207.	...	...	...	مدارك الاحكام في شرح شرائع الاسلام
129.	...	...	...	مذائق العارفين
228, 229.	...	...	...	مرآة الجنان وعبرة الفضل
459.	...	...	...	المراسلات
458.	...	...	...	المراسلات للموشدي
35, 36, 37.	...	...	...	مرفأة المفتاح = شرح مشكوة المصابيح للهروي
379.	...	...	...	مساحة الاشكال البسطية والكوية
108.	...	...	...	مسالك الافهام
203.	...	...	...	المسائل
159, 161, 162.	...	...	...	مسلم الثبوت
30.	...	...	...	مشارق الانوار النبوية من صحاح الاخبار المصطفوية
32, 33, 34, 35, 36, 37, 39.	...	...	...	مشكوة المصابيح
215.	...	...	...	المصابيح في الفقه للسيد محمد مهدي
125.	...	...	...	مصائب النواصب للشوسترى
435.	...	...	...	المصباح = شرح مفتاح العلوم للجرجاني
	...	...	...	مصباح الانس بين المعقول والمشهود = شرح مفتاح الغيب
136.	...	...	...	المفتاري

74.	...	...	...	مصباح المتبجد الصغير
74.	...	...	...	مصباح المتبجد الكبير
318, 319, 321.	...	...	...	مطالع الأنوار
446.	مطلوب كل طالب من كلام علي بن أبي طالب = كلمات مكفونة			
437, 440, 441, 442.	...	...	...	المطول
117.	...	...	...	مظهر النور
34.	...	...	...	معالم الحنة
461	...	...	...	معالم العلماء
142.	...	...	...	المعاونة و المظاهرة
214.	...	...	...	معقصر الشيعة في احكام الشريعة...
275.	...	...	...	المعجم للذهبي
309.	...	...	...	معجم البلدان لابن مردويه
309.	...	...	...	معجم البلدان لياقوت الحموي
434.	...	...	...	معراج النضر
376.	...	...	...	المعطيات
416.	...	...	...	المغرب في ترتيب العرب
280.	...	...	...	المقني للغنني
194.	...	...	...	مغني المصنّاج
213.	...	...	...	مفاتيح الشرائع
84.	...	...	...	مفاتيح المنجاة
315, 316.	...	...	...	المفاوضات = رسالة القلوبي
318.	...	...	...	المفتاح = مفتاح العلوم
372.	...	...	...	مفتاح الحساب في علم الحساب
141.	...	...	...	مفتاح السرائر و كنز الدخائر
118.	...	...	...	مفتاح الصرف
435.	...	...	...	مفتاح العلوم
135.	...	...	...	مفتاح الغيب or مفتاح غيب الجامع و الوجود
438.	...	...	...	مفتاح الفقه
167, 208.	...	...	...	مفتاح الفلاح
245.	...	...	...	مفتاح النجار في مناقب آل العباد

406.	...	...	...	مفردات ابن بطار = جامع مفردات الادوية و الاغذية
34.	...	...	...	مفردات الراغب ...
377.	...	...	...	المفردات ...
				المفصصة عن منتهى الافكار و سبب اختلاف الامم = رسالة
515.	...	...	...	القانوني ...
437.	...	...	...	منجم الكلام ...
378.	...	...	...	مقالة ارشيدس في تفسير الدائرة
507.	...	...	...	المقالة الفاعلة و الرسالة الجامعة ...
452.	...	...	...	مقامات بديع الزمان الهمداني ...
452, 459.	...	...	...	مقامات الحريري ...
459.	...	...	...	المقامات الهندية ...
84.	...	...	...	مقبول المصالح ...
525.	...	...	...	المكثرون ...
192.	...	...	...	الملقط ...
182.	...	...	...	ملقي البحر ...
152.	...	...	...	ملحة الاعراب ...
67.	...	...	...	الملحقات للصحيفة الكاملة
383.	...	...	...	الملخص في البيئة
133.	...	...	...	ملفوظات قادية = الفلم الروائي و الفيض السبحاني
90.	...	...	...	الملفوظات ...
78.	...	...	...	ملفوظات الامام زين العابدين ر
66, 89.	...	...	...	ملفوظات امير المؤمنين or دعا امير المؤمنين *
506.	...	...	...	ملفوظات غوث الاعظم ر
374.	...	...	...	المنظر = كتاب المنظر
390.	...	...	...	منقح الاحجار ...
257, 258, 260.	...	...	...	المنقب = كتاب المنقب
250.	...	...	...	منقب اهل البيت = كتاب المنقب لاهل البيت
468.	...	...	...	المنقب الحديدية ...
106.	...	...	...	المنهج لابن المطهر الحلي
337.	...	...	...	منهجب التواريخ ...

181.	...	...	...	مفتخب خزائن الروايات
192.	...	...	...	مفتخب المسائل ...
106.	...	...	...	مفاتيح الأصول للحلى
157.	...	...	...	مفاتيح السؤال و الاجل
156.	...	...	...	مفاتيح التلام ...
				منح الباري يختم صحيح البخاري = رسالة في مناقب
501.	...	...	...	البخاري للميدروس
465, 466.	...	...	...	المنح النكية في شرح القصيدة الهمزية
156, 157.	...	...	...	المنقول or المنقول في الأصول
51.	...	...	...	من لا يحضره الفقيه
193, 194.	...	...	...	المناهج في الفقه or مناهج الطالبين وعدة المغنين
143.	...	...	...	مناهج العابدين ...
468.	...	...	...	مناهج البيان الشافى في علمي العروض و القوافي
195.	...	...	...	منهج القويم ...
433.	...	...	...	منهج المسالك الى الغية ابن مالك
104.	...	...	...	منهيات على العاشية القديمة ...
159.	...	...	...	منهيات مسلم القيوت
478.	...	...	...	منية النفسى في اشعار عنزة العيسى
109, 110, 114, 159.	...	...	...	المواقف في العقائد
200.	...	...	...	مواهب الفخاخ في آداب الفلاح
138.	...	...	...	المواهب الفتحية على الطريقة المصنعية
522.	...	...	...	الموجز فى الطب
242.	...	...	...	المودة في القربى ...
77.	...	...	...	مهم الدعوات و منهج العذبات
77.	...	...	...	مهم الدعوات و لهج الغيات = مهم الدعوات و منهج العذبات
322.	...	...	...	مير تطبي
196.	...	...	...	الميزان = كتاب الميزان للشعراني
236.	...	...	...	ميزان الاعتدال للذهبي
198.	...	...	...	الميزان الخضري = كتاب الميزان للشعراني
199.	...	...	...	الميزان الكبيرى

327, 337.	...	...	...	...	ميران منطق
347.	...	...	...	...	نامه داديار
418.	...	...	...	...	ناموس على القاموس
187.	...	...	...	...	نقدة توفيق في صلوة التسييم
340, 341.	...	...	...	...	النجاة = كتاب النجاة لابن سينا
84.	...	...	...	...	النظية
					نزهة العيون و النواظر و تحفة القلوب و الخواطر = روض
305.	...	...	...	...	الرياحين في حكايات الصالحين
26.	...	...	...	...	نسيم الرياض = شرح الشفاء للشفاجي
179.	...	...	...	...	نصاب الفقيه
134.	...	...	...	...	نظام الفقه
290.	...	...	...	...	نقعات الافس
250.	...	...	...	...	نقصة العنبرية في انساب آل خير البرية
468, 474, 475.	...	...	...	...	نقصة اليمى
178, 183.	...	...	...	...	المقابة
359.	...	...	...	...	نقد الجواهر في شرح زواهر الجواهر
158.	...	...	...	...	المقود و الردود
158.	...	...	...	...	المقول و الردود
261.	...	...	...	...	النوادر السلطانية و المعاصر اليوسفية
125, 126.	...	...	...	...	النواقض في رد الروافض
19.	...	...	...	...	نور الثقلين
43, 303.	...	...	...	...	النور السافر في اخبار القرن العاشر
108.	...	...	...	...	النو المنجلي من الظلم حاشية مسالك الانعام
34, 415.	...	...	...	...	النهاية للجزيري or النهاية في غريب الحديث و الآثار
106.	...	...	...	...	نهاية المرام في علم الكلام
450, 451.	...	...	...	...	نهج البلاغة
105.	...	...	...	...	نهج المسترشدين
423.	...	...	...	...	الوافية في شرح الكافية
528.	...	...	...	...	الرجيزة
504.	...	...	...	...	الرسائل الى معرفة الاوائل

183.	...	...	...	وشاح في المعاني و البديان
244.	...	...	...	وقاد الوفاة
299, 345.	...	...	...	وفيات الاعيان
183, 188.	...	...	...	الوقاية or وقاية الرواية
				الهديات السنيات في تبليغ الاحاديث الموضوعات = تذكرة
48.	...	...	...	الموضوعات للمهدي
181, 504, 527.	...	...	...	الهداية في الفقه
349, 350, 351, 352, 361.	...	...	...	هداية الحكمة
136.	...	...	...	هياكل النور
106.	...	...	...	• الياقوت
				اليقين باختصاص مولانا علي عليه السلام بامرأة المؤمنين =
241.	...	...	...	كذاب اليقين



INDEX OF PERSONS' NAMES.

NUMBERS in parentheses are Hijra dates. Coming after a man's name they relate to obituary dates if preceded by "d", to the time about which he lived if preceded by "c" (*Circa*), or in the case of Sovereign to the beginning and end of his reign. Coming after the title of a work they relate to the date of its composition. The letter a is short for *abū*, b for *ibn* and dash (-) stands for the definite article *al*.

'Abbās I. (Shāh) of Persia (985-1038)	..	..	..	350
'Abbās II. (Shāh) of Persia (1052-1077)	..	..	..	103, 213
'Abdallāh, scribe	..	..	..	143
'Abdallāh b. 'Abd -Raḥmān Bīḡaḡlī -Hadramī	..	..	..	195
.. .. 'Alavī b. Aḥmad -Ḥaddād Bī'ālavī (d. 1122)	..	..	..	144
.. .. <i>Risālat al-Ma'āwanat</i> (1080)	..	..	..	142
.. .. <i>Risālat al-Muḥāsanaṭ</i> (1068)	..	..	..	143
.. .. 'Alī -'Akkāshī -Tabīb.				
.. .. <i>al-Kharīdat al-Jarīda</i>	..	..	..	471
.. .. <i>Sharḥ Bānat Su'ūd</i>	..	..	..	473
.. .. Aḥmad b. 'Alī -Yadī'ī (d. 707)	..	..	..	11
.. .. <i>Mī'at al-Jawān</i>	..	..	..	228
.. .. <i>Rawḍ ar-Riḡāḡin</i>	..	..	..	304
.. .. <i>Khawāṣṣ al-Ma'āshīr</i>	..	..	..	305
.. .. a. Bakr b. 'Abd -Raḥmān -'Alavī				
.. .. <i>al-Kūrūt al-Aḥmar</i>	..	..	..	144
.. .. -Ḥaddād v. 'Abdallāh b. 'Alavī b. Aḥmad -Ḥaddād Bī'ālavī.				
.. .. b. -Ḥaddād -'Uḡḡmānī -Tulanbī	..	..	..	327
.. .. Ḥusain -Ḥusainī -Yadī'ī (d. 1015)	..	..	..	440
.. .. <i>al-Ḥāshīya 'Alā Ḥāshīyat al-Kāfī</i> (973)	..	..	..	439
.. .. <i>Sharḥ Tahāḡīb al-Manṡīḡ</i>	..	..	..	512
.. .. Ja'far b. -Ḥusain -Kumant.				
.. .. <i>Kurb al-Jawād</i>	..	..	..	48
.. .. Jarḡis Nawāl	..	..	..	483
.. .. b. Karanallāh, scribe	..	..	..	64
.. .. Kutb Shāh (1020-1083)	..	..	..	72
.. .. b. Muḥammad 'Alī -Baḡḡdādī, scribe	..	..	..	406
.. Nuḡrakār -Ḥusainī (d. 770).				
.. <i>Sharḥ al-Lubūd</i> (735)	..	..	..	431
.. Rikāḡ -Ḥusainī.				
.. <i>Jāmi' al-Ma'ārīf wa'l Aḡkām</i>	..	..	..	212
.. .. Muḡḡḡrīk v. -Nāḡiḡa -Shalbānī.				
.. .. Muslim b. Kutāiba -Dīnawarī (d. 276).				
.. .. <i>Kūsh al-Imānat wa's Siyāsa</i>	..	..	..	231

'Abdallāh b. 'Umar -Balḥīlī (d. 685)	..	..	4, 5, 6, 7, 8, 34, 112
<i>Amrūr al-Tanzīl</i>	..	..	3
.. -Yazīd v. 'Abdallāh b. Ḥusain -Ḥussainī -Yazīdī.			
'Abd -Aḥad (Aḥad -Dīn) -Nūrī (d. 1061).			
<i>Hajjat al-Wāḥid</i> (1033)	..	..	140
.. -'Alī Baḥr -'Ulūm v. 'Abd -'Alī Muḥammad b. Nizām -Dīn Baḥr -'Ulūm.			
.. 'Alī b. Jum'at -'Arūsī -Ḥuwānī.			
<i>Nūr al-Ṭaḥḍarīn</i>	..	..	19
.. 'Alī b. Muḥammad b. -Ḥusain -Barjandī.			
<i>Sharḥ aṣḥ-Ṣamsiyya</i>	..	..	371
<i>Sharḥ Taḥrīr al-Mijāsī</i>	..	..	380
<i>al-Ḥāshiya 'Ala Sharḥ Chaghmīnī</i>	..	..	383
<i>Sharḥ al-Adīb al-'Aḥadiyya</i> (930)	..	..	412
.. 'Alī Muḥammad b. Nizām -Dīn Baḥr -'Ulūm (d. 1235)	..	..	332, 372
<i>Sharḥ Muṣallam aṣḥ-Ṭaḥḍarī</i>	..	..	162
<i>Rasū'ī al-'Arabīn</i>	..	..	191
<i>Sharḥ Sullam al-'Ulūm</i>	..	..	329
<i>Ta'likāt 'Alī Sharḥ Sullam al-'Ulūm</i>	..	..	329
<i>al-Ḥāshiya 'Alā Sharḥ Ṣadrā</i>	..	..	361
.. 'Alī b. Muḥsin, scribe	..	..	307
.. 'Aḥm b. 'Abd -Ḳavī -Munḍhirī (d. 656).			
<i>Kātib al-Tarḡīb wa'l Tarkīb</i>	..	..	32
.. 'Azīz b. 'Abd -Ṣamad, scribe	..	..	100
.. .. (Ḥajma -A'imma) b. Aḥmad -Ḥalwānī or -Ḥalwā'ī (d. 448 or 452 or 456)	..	..	172
.. .. b. Saḥḥya -Sinhālī (d. 750).			
<i>al-Ḥasidat al-Baḥrīyya</i>	..	..	480
.. .. Shāh -Dihlavī (b. 1159, d. 1239)	..	..	9, 13, 130
.. .. b. Yahyā -Jalīdī	..	..	461
.. -Būḳī b. Ghawth -Isām -Shiddīqī -Jawnpūrī (d. 1086).			
<i>al-Adīb al-Bīḥīyya</i>	..	..	410, 412
<i>al-Abḥūṭ al-Bīḥīyya</i>	..	..	411
b. 'Abd -Barr v. Yūsuf b. 'Abdallāh b. 'Abd -Barr -Ḳartubī.			
'Abd -Ḥādī b. Rustam 'Alī -Kannawrijī (d. 1223).			
<i>Sharḥ aṣḥ-Ṣūfīyya</i> (1204)	..	..	419
.. -Ghaffūr b. 'Abd -Karīm -Ḳazvīnī (d. 685).			
<i>al-Ḥurī at-Ṣaḥīḥ</i>	..	..	196
.. .. -Lārī (d. 912)	..	..	429
.. -Ghannī, scribe	..	..	33
.. .. b. 'Abd -Wahīd b. Sarūr -Maḳdīsī (d. 606).			
<i>al-Kawāl fī Asmā' ar-Rijāl</i>	..	..	270
.. -Ḥādī b. Hādhād -'Uḥmānī -Tolḥanī (d. 922)	..	..	328
.. .. -Sūdī -Yamanī	..	..	466
.. -Ḥal Mawlavī	..	..	3

Abd. -Hakīm b. Shams -Dīn -Siyāthī (d. 1067).

	<i>al-Hāshiyah 'Alā Anwār al-Tanzīl</i> ..	..	0
	<i>Hāshiyat al-Khayālī</i> ..	..	110
	<i>al-Hāshiyah 'Alā Mir Ḥaṣṣī</i> ..	..	325
	<i>al-Hāshiyah 'Alā Hāshiyat al-Jāmī</i> ..	..	429
	<i>Hāshiyat al-Muḥarrar</i> ..	..	441
..	-Ḥamīd b. Hibatallāh b. a. -Ḥadīd (d. 635).		
	<i>al-Falak ad-Dā'ir</i> ..	..	455
..	-Ḥamīd b. Yahyā -Kātib (d. 132) ..	..	450
..	-Kādir (Diyā' -Dīn) b. 'Abdallāh -Subrawardī (d. 564).		
	<i>Adab al-Murīdīn</i> ..	..	137
..	.. b. Muḥammad -Kuraḥī -Miqī (d. 775).		
	<i>al-Jawābir al-Muḥṣa</i> ..	..	288
..	.. (Muḥl -Dīn) b. a. Ṣalīḥ Mūsā -Jillī -Baghdādī (d. 561)	..	121,
		133, 305, 306, 500	
	<i>Awḥād Uḥḍ'</i> ..	..	91
	<i>al-Faṭḥ ar-Rabbānī</i> ..	..	132
..	.. b. Shaiḫ b. 'Abdallāh -'Aidarūs (d. 1038)	..	450, 502, 509
	<i>Rūḥ ar-Rūḥ wa Rūḥ al-Arwāḥ</i> ..	..	138
	<i>Is'ā' fī Ḥikmah ar-Ṣaḥīf' (1010)</i> ..	..	225
	<i>an-Nūr as-Sūfī fī Akhbār al-Ḥarn al-'Aḥīr</i> (1012) ..	..	303
	<i>Faḥ al-Jawād (1015)</i> ..	..	490
	<i>Sharḥ al-Ḥaḍrat an-Nūmān (999)</i> ..	..	467
	<i>al-Durr al-Ḥamīn (944)</i> ..	..	498
	<i>'Iḥd al-La'āl bi Faḥā'id al-'Al</i> ..	..	490
	<i>al-Faḥḥīyā</i> ..	..	500
	<i>Ṣidq al-Waḥī'</i> ..	..	501
	<i>Risāla fī Manāḥiḥ al-Baḥḥārī</i> ..	..	501
	<i>al-Maḥḥāl an-Nāḥ'a</i> ..	..	507
	<i>al-Ḥawl al-Jāmī'</i> ..	..	507
	<i>Baḥḥat al-Muḥarrar</i> ..	..	508
	<i>al-Faḥ al-Ḥudā'</i> ..	..	508
..	-Karīm b. 'Abd -Malik 'Iṣṣul, scribe ..	..	425
..	.. .. Muḥammad -Raḥī (d. 623).		
	<i>al-Muḥarrar</i> ..	..	194
..	.. .. -Tammī -Sam'ānī (d. 562)	..	113, 286
	<i>Kiṭāb al-Anḥ</i> ..	..	282
..	-Laṣṭī -Salyid.		
	<i>Muntakhab Khirāsat ar-Raḥḥīyā</i> ..	..	181
..	-Malik (95-89) ..	..	478
..	.. b. Kurāb -Aḥma'ī (d. 216) ..	..	482, 483
..	.. a. -Ma'ālī -Juwalnī Imām -Ḥaramain (d. 478)	..	10
..	.. Zāda ..	..	434
..	-Masīḥ b. Abdallāh -Ḥimī.		
	<i>Uḥḥḥīyā</i> ..	..	358

Abd Muhammad b. Sulṭān 'Alī -Badakhshī.

	<i>Jāmi' at-Ta'zīr</i> (1057)	..	..	8, 9
..	-Muqtadir Mawlānā	..	..	432
..	-Nabī, scribe	..	..	339
..	.. b. Ahmad -Gangūhi (d. 991).			
	<i>Suḥn al-Hudā</i>	..	..	146
b. 'Abd Rabbih v. Ahmad b. Muhammad b. 'Abd Rabbih.				
'Abd -Rahmān, scribe	..	..	134, 263, 275, 321, 326, 397, 398, 426	
..	.. b. 'Abd -Karīm -Ṣaḥpūrī	..	..	469
..	.. Ahmad -Dūrī (c. 450).			
	<i>Dīwān al-Dūrī</i>	..	..	463
..	.. .. b. 'Uthmān -Shāhī, scribe	..	..	393
..	.. Fath Muḥammad -Lāhūrī, scribe	..	..	440
..	.. Khān Khānān (d. 1056)	..	..	46
..	.. b. Mīr Muḥammad -Bulḥārī, scribe	..	..	424
..	-Rahmān III (300-350)	..	..	448
..	'Adud -Dīn b. Ahmad -Tī (d. 756)	..	..	166, 110, 111, 113, 114, 158, 159, 412, 413, 437
	<i>al-'Aḥḍ'id al-'Aḥḍiyya</i>	..	..	112
	<i>Sharḥ Muḥṭaṣar al-Muntahā</i>	..	..	157
..	.. b. Ahmad -Jāmī (d. 898)	..	..	426, 427, 429, 429, 447
..	.. .. b. Rajab -Baghdādī (d. 705)			
	<i>Tabaḥat al-Hanūbiya</i>	..	..	297
..	.. 'Alī b. -Jawāz (d. 597)	..	..	47, 132, 236
	<i>Ṭaḥṣīṣ</i>	..	..	133
..	.. a. Bakr -Suyūṭī (d. 911)	..	..	43, 133, 290, 416
	<i>al-Iṭṭīfā' fi 'Uṣūl al-ḥur'ūf</i>	..	..	12
	<i>al-Jāmi' at-Ṣaḥīḥ</i>	..	..	40
	<i>Jāmi' al-Jawāmi'</i>	..	..	40
	<i>al-Khaṣṣ' al-Kubrā</i>	..	..	40
	<i>al-Faṭṭ al-'Aḥḍ</i>	..	..	41
	<i>al-Bad' as-Sāḥ</i>	..	..	42
	<i>Kitāb al-Barakāt</i>	..	..	42
	<i>Sharḥ as-Ṣadūr</i>	..	..	43
	<i>Baḥṣ al-Waḥ</i>	..	..	299
	<i>Kitāb al-Waḥ</i>	..	..	304
	<i>Risāla fi Ḥayāt an-Nabī</i>	..	..	304
..	.. 'Isā -'Umārī -Murshīdī (d. 1037).			
	<i>Kitāb al-Murshīdī</i>	..	..	458
..	.. Muḥammad b. 'Aḍarīs -Zāhīr -Malībālī	..	..	201
..	.. -Murshīdī	..	..	302
..	-Rashīd b. Muḥṭaf -Jawnpūrī (d. 1082).			
	<i>al-'Aḍb ar-Rashīdīya</i>	..	..	513
	<i>Zād as-Sāḥ</i>	..	..	51
	<i>Sharḥ Asrār al-Khāṣ</i>	..	..	513
	<i>Sharḥ Muḥṭaṣar al-'Aḥḍ</i>	..	..	513

		<i>Sharḥ al-Kāfiya</i>	..	..	..	513
'Abd - Raṣṣī	b. Muḥammad	<i>Khān - Bijāpūrī.</i>				
		<i>Rawḍat al-Anwār</i>	..	..	..	162
.. - Ra'ṣī	.. Muḥammad	-Munawī (d. 1031).				
		<i>Taḥṣīr al-Waḥṣī</i>	..	..	..	197
.. - Razzāk	.. 'Alī - Lāhijī	(d. c. 1080).				
		<i>al-Ta'wīḍ 'Alā' Ḥaḥḥiyat al-Khiḍriya</i>	..		..	102
.. - Wahhāb	.. Aḥmad - Shā'arānī	(d. 973).				
		<i>Kiṭāb al-Miṣān</i>	..	..	..	198
..	..	'Alī - Subḥī (d. 771).				
		<i>Tabaḥḥūt ash-Shāfi'iyat al-kubrā</i>	..		..	291
..	..	Ibrāhīm - Zanjānī	..	..	..	420
..	..	-Kudwālī - Kannaujī.				
		<i>Baḥr al-Maḥḥabib</i> (1123)	..		..	118
		<i>Kiṭāb al-Shūṭ</i>	..	..	..	118
		<i>Miṭāḥ as-Sharḥ</i>	..	..	..	118
.. - Wahīd	b. Mīr Dād, scribe	..	..	..	..	184
..	..	Muḥammad - Āmidī	..	..	..	440
		<i>Ḥurur al-Hikam</i>	..	..	..	444
-Abḥarī v. - Muḥaḍḍal	b. 'Umar - Abḥarī.					
'Abīd	b. -Aḥraḡ	..	..	..	..	476
Abkariūs Iskandar	..	..	..	..	..	478
Adar Sāsān Dūm Bakhsh.		<i>Risāla Adar Sāsān</i>	..	..	..	347
Aḍad - Dawla	(367-372)	..	..	..	..	440
.. - Dīn - Ijl	v. 'Abd - Ralman (Aḍad - Dīn) b. Aḥmad - Ijl.					
Aḥmad, scribe	..	..	..	..	..	25
..	b. 'Abdallāh - Iṣṣḥānī	(d. 420).				
		<i>Ḥilyat al-Ashiqāt</i>	..	..	..	268
..	.. 'Abd Muḥammad b. Sulḥān	'Alī - Badakhshī	..	..	..	9
		<i>Jāmi' al-Ta'wīṣ</i>	..	..	..	8, 9
..	..	-Muḥ'inn - Shirīghī	(d. 619)	..	..	452
..	..	-Muṭṭalib - Sharīf	(d. 1039)	..	..	458
..	..	-Razzāk - Tantarānī.				
		<i>al-Ḥaḥidat al-Tantarāniya</i>	..		..	476
.. - Abīwardī.		<i>al-Ḥaḥḥiya 'Alā Mīr Ḥuḥḥī</i>	..		..	325
..	b. Aḥmad - Sharḥī	-Zabīdī (d. 993).				
		<i>Kiṭāb al-Fawā'id</i>	..	..	..	59
..	.. Akram - Khāḥl	..	..	..	..	188
..	.. 'Alī b. -Ḥusain.					
		<i>'Umdat al-Tālib</i>	..	..	..	230
..	'Alī b. Faṭḥallāh - Sandīlī	(d. 1200).				
		<i>Sharḥ Sullam al-'Ulūm</i>	..		..	231
..	b. 'Alī b. Muḥammad - Basharī	..	..	..	..	502
		<i>Risāla fī Munāḥiṣ al-Bukhārī</i> (1008)	..		..	601

Aḥmad b. 'Alī b. Muḥammad b. Ḥajar 'Asḳalānī (d. 832).			
<i>Tahḍīb Tahḍīb al-Kamāl</i> (808) ..	..	..	276
<i>ad-Durar al-Kāmina</i> (830) ..	..	..	302
<i>ad-Diḥān</i> ..	..	..	465
.. .. -Ṭabarānī ..	..	..	20
.. .. -Ḥasan -Jārahādī (d. 746).			
<i>Sharḥ aḥ-Ḥādīṣa</i> ..	..	..	418
.. .. -Jashan 'Alaviya -Jashkānī.			
<i>ad-Du'ā' al-'Adila</i> ..	..	..	78
.. Kabīr -Ḥāḍī ..	..	..	470
.. b. Manjawnih (d. 428) ..	..	..	274
.. .. Muḥammad b. 'Abd Rabbih (d. 328).			
<i>al-'Iḥd al-Farid</i> ..	..	..	448
.. 'Abd -Sajjād, scribe ..	..	..	74
.. 'Alī -'Asīmī.			
<i>Zain al-Faṭā fi Tafsīr Ḥaṣ ṣū</i> ..	..	..	20
.. b. Ḥajar -Ḥaltamī (d. 973) ..	40, 124, 128, 150, 257		
<i>as-Zawāḍir 'An Iḥtirāf al-Kabīr</i> ..	..	..	43
<i>al-Faḥ al-Mubīn</i> ..	..	..	45
<i>Sharḥ al-Muḥaddama</i> ..	..	..	196
<i>Sharḥ al-Irḥād</i> ..	..	..	199
<i>al-Manḥ al-Makkiya</i> ..	..	..	495
.. -Yamanī -Shirwānī (d. 1256) ..	..	..	470, 471
<i>Jawābir al-Waḥḥūd</i> (1233) ..	..	..	408
<i>'Ujūb al-'Ujūb</i> ..	..	..	498
<i>Nāḥat al-Yaman</i> ..	..	..	498
<i>Ḥadīḥat al-Aḥḥūd</i> ..	..	..	498
<i>al-Manḥūd al-Ḥaidarīya</i> ..	..	..	498
<i>Manḥūf al-Bayḥn aḥ-Ḥādī</i> ..	..	..	498
<i>Baḥr an-Naḥḥ</i> ..	..	..	498
<i>Tūj al-Iḥḥ</i> ..	..	..	498
.. -Ardabīlī (d. 993).			
<i>Majma' al-Fā'idat wa'l Bakhān</i> ..	..	..	290
.. -Bāḥī, scribe ..	..	..	503
.. b. Fahd -Ḥīlī (d. 841).			
<i>Kiṣṣ al-Tahḥīn</i> ..	..	..	509
.. -Ḥaḥramī Baḥḥūr (d. 1901) ..	..	..	501
.. -Ḥafarī ..	..	..	101
.. b. -Ḥanḥāl (d. 201) ..	..	..	129, 296
<i>Kiṣṣ as-Sunna</i> ..	..	..	298
.. b. Iḥḥīm ..	..	..	312
.. -Kalābāḥī (d. 389) ..	..	..	274
.. -Khāḥī, scribe ..	..	..	454
.. -Maghrībī, scribe ..	..	..	29
.. -Maidānī (d. 548).			
<i>Majma' al-Amḥāl</i> ..	..	..	447

Alḥmad b. Muḥammad - Naṣrī (d. 446).				
	<i>Jumāl al-Aḥkām</i>	..	..	173
.. .. .	Niḡm - Jilānī.			
	<i>Paṭṭaḥī Ibrāhīm Shāhī</i>	..	..	184
.. .. .	ʿ-Šaymūnī (d. 872).			
	<i>Manhaj al-Masūlik</i>	...	..	433
.. .. .	b. ʿUmar - Khafījī (d. 1069).			
	<i>al-Hāshiyā ʿAlā Amāl al-Tanzīl</i>	..	..	7
	<i>Sharḥ naḥ-Ḥiḍḍ</i>	..	..	25
.. .. .	Mūsā - Khayāl	..	..	119
a. Alḥmad - Nalujūrī	..	..	..	363
Alḥmad - Rūmī (d. c. 1040).				
	<i>Majālīs al-Aḥrār</i>	..	..	130
.. b. Ṣalāḥ - Maḥallātī, scribe	..	..	..	415
.. Shāh (1162-1183)	..	..	..	66, 70, 416
.. .. .	Muḥammadī, scribe	..	..	453
.. -Shirwānī c. Alḥmad b. Muḥammad b.	ʿAlī - Yamānī - Shirwānī.			
.. Tabṭabātī	..	..	..	132
.. (Saif - Dīn) - Taftāzānī c. Alḥmad b. Yahyā Ḥafīd - Taftāzānī.				
.. b. ʿUbaidallāh - Maḥbūbī Ṣadr - Sharʿa - Akbar (c. 630)	..	..	..	187
.. .. .	Yahyā Ḥafīd - Taftāzānī (d. 916)	..	..	371
	<i>Hāshiyā Muḥṭaṣar al-Maʿānī</i>	..	..	438
.. .. .	Zaḥn ʿ-ʿAbdīn - Mīrī	..	..	185
.. .. .	-Dīn - Ḥusāʾī (d. 1241).			
	<i>Sharḥ al-Furūʿīd</i> (1233)	..	..	491
	<i>ar-Rasāʾid</i>	..	..	492
.. .. .	Zuhāira	..	..	263
Aidamīr	ʿ-ʿAlī - Jildakī (d.c. 750)	..	..	404
	<i>al-Burhān fī Aḥṣār ʿIlm al-Miṣr</i>	..	..	387, 404
ʿ-ʿAidarūs c. ʿAbd - Kādīr b. Shāikh b. ʿAbdallāh ʿ-ʿAidarūs.				
ʿ-ʿAinī c. Maḥmūd b. Alḥmad ʿ-ʿAinī.				
Akbar Emperor (963-1014)	..	..	..	40, 124, 146, 327
Akbar II (1221-1253)	..	..	..	8
Akbar Shāhjahān Ābādī Chishtī	..	..	..	370
Akhī Chālabī Yūsuf b. Junādī - Tūḥṭī (d. 905)	..	..	..	109
ʿ-ʿAḳīl				
	<i>Hadṣʿalī Dīār Bahja</i>	..	..	519
ʿ-ʿAḳṣarī c. Muḥammad b. Muḥammad ʿ-ʿAḳṣarī.				
a. ʿ-ʿAlāʾ, scribe	..	..	..	23
ʿ-ʿAlam - Dīn Bulḡīnī	..	..	..	12
ʿ-ʿAlamgir Aurangzib (1069-1119)	..	30, 72, 110, 122, 160, 205, 245, 444		
ʿ-ʿAlī b. ʿAbdallāh - Samḥūdī (d. 911).				
	<i>Jawāhir al-ʿAḳdāin</i> (897)	..	..	244
	<i>Waḍʿ al-Waḍʿ</i>	..	..	244
	<i>Shulḥat al-Waḍʿ</i>	..	..	244

'Alī b. 'Abdallāh - *Shāhīdī* (d. 694).

	<i>Hizb al-Barr al-Kabir</i> ..	..	..	58
	<i>Hizb al-Lul'</i> ..	..	..	58
.. ..	'Abd -'Alī - <i>Mis'</i> (d. 1032) ..	..	..	70
.. ..	Ahmad - <i>Panjukirdi</i> (d. 513) ..	..	..	451
.. ..	.. - <i>Kasiri, scribe</i> ..	..	..	197
.. ..	.. - <i>Nasavi</i> ..	..	..	377
.. ..	.. - <i>Shīrāzi - Baiyā</i> 'Alī Khān - <i>Madani</i> (d. 1117).			
	<i>Biṣṣat as-Sūnikin</i> ..	..	..	71
	<i>Anawār as-Rubī</i> ..	..	..	72
	<i>Sulūfat al-'Asr</i> (1082) ..	..	..	72, 301
	<i>Sharḥ al-Furḥān</i> ..	..	..	72
	<i>Tirḥ al-Lughāt</i> ..	..	..	72
	<i>Kitāb Abū' al-'As-Sihān</i> ..	..	..	72
.. ..	.. - <i>Wāḥidī</i> (d. 468) ..	..	..	447
.. ..	Aidamur b. 'Alī - <i>Jildakī</i> v. Aidamir b. Alī - <i>Jildakī</i> .			
.. ..	Akbar b. 'Alī - <i>Ikhhādī</i> (d. 1091).			
	<i>Sharḥ Uṣūl Akbarī</i> ..	..	..	421
	<i>al-Uṣūl al-Akbariya</i> ..	..	..	421
	<i>Furūḥ Akbarī</i> ..	..	..	421
.. ..	(a. -Hanan) - 'Alavi ..	..	..	59
.. ..	Aghar b. Muḥammad Yūsuf - <i>Kazvīnī</i> .			
	<i>Taḥlīḥ al-Murām</i> (1103) ..	..	..	169
.. ..	b. Bāḥir - <i>Bān Mawlik, scribe</i> ..	..	..	127
.. ..	a. Bakr - <i>Marghinānī</i> (d. 593) ..	..	..	527
.. ..	Haniza - <i>Kisā'ī</i> (d. 189) ..	..	..	230
.. ..	a. -Haram b. -Nafī - <i>Kurashī</i> (d. 637) ..	..	..	522
.. ..	Hārūn - <i>Zanjānī</i> ..	..	..	303
.. ..	Hasan Khān Masīb - <i>Dawla</i> ..	..	..	101
.. ..	b. Hilāl - <i>Jasā'irī</i> ..	..	..	108
.. ..	Husain - <i>Salyid - Murtafā</i> (d. 436) ..	..	..	445, 451
	<i>Dinān 'Alī</i> ..	..	..	461
.. ..	Zain - 'Abidin (d. 94) ..	..	69, 71, 79, 83, 85, 505	
	<i>as-Shāfi'at al-Kāmilā</i> ..	..	66, 69, 70, 71	
	or			
	<i>as-Shāfi'at as-Sajjādiyya</i> ..	..	..	67
	<i>al-Munāḥḥ</i> ..	..	..	78
	<i>Dur'at as-Salāḥ wa'l Masā'il</i> ..	..	..	79
	<i>Dur'at al-Hilāl</i> ..	..	..	79
	<i>Dur'at al-Jawāḥir al-Kubr</i> ..	..	..	83, 86
.. ..	Husain - <i>Din - Muttakī</i> (d. 975) ..	..	..	46
.. ..	Ibrāhīm - <i>Kumal</i> ..	..	..	14
.. ..	.. - <i>Shīrāzi</i> v. Muḥammad 'Alī Khān.			
.. ..	Jafar b. Muḥammad b. 'Alī Zain al-'Abidin.			
	<i>al-Mas'ūl</i> ..	..	..	203
.. ..	Kāfī v. 'Alī b. Sulḥān Muḥammad - <i>Kāfī</i> - <i>Haravi</i> .			

'Alī - Kātibī (d. 672)	321, 322, 323, 325, 326
.. -Kūshjī v. 'Alī b. Muḥammad -Kūshjī.	
.. b. Muḥammad 'Alī -Tabāṭabā'ī (d. 1231)	170
aḥḥ <i>Sharḥ al-Kabīr</i> (1192)	216
.. b. Muḥammad b. -Aṭṭār (d. 630).	
<i>al-Kāmil</i>	27
.. .. . -Bustī (d. 400).	
<i>al-Kāfiyat an-Nūṣiyya</i>	474
.. .. . -Jurjānī (d. 816) .. 3, 36, 109, 110, 114, 123, 323, 324.	
325, 329, 410, 411, 513	
<i>Sharḥ Miṣṣal al-Maṣṣab</i>	38
<i>Hāshiyah Sharḥ al-Maṣṣab</i>	310
<i>Mir Kūshī</i>	322
<i>Sharḥ Miṣṣab al-'Ulūm</i> (803)	335
.. .. . -Kumīl.	
<i>Kiṣṣat al-Aṭṭar</i>	63
<i>Kūsh al-Iḥṣā</i>	63
.. .. . -Kūshjī (d. 879)	100, 101, 102, 103, 104
<i>Riḥlat al-Hiḥṣā</i>	386
<i>Sharḥ Taṭrīḥ al-'Aḥṣā</i>	406
.. .. . -Uḥayyūnī (c. 900)	423
.. .. . Mūsā -Riqā (d. 202)	20, 52, 225
<i>Fikḥ ar-Riqā</i>	219
<i>Uṣūl al-Dīn</i>	488
<i>ar-Riḥlat ad-Dhahabīyya</i>	488
.. .. . b. Tā'ūs -'Alawī (d. 664).	
<i>al-Iḥṣā</i>	75
<i>Makṣaj ad-Da'awāt</i> (662)	77
<i>Kiṣṣat al-Yaḥyā</i>	241
.. .. . Nāṣir -Ḥusaynī.	
<i>Iḥṣā Nahj al-Hiḥṣā</i>	451
.. .. . Shihāb -Dīn -Ḥamadīnī (d. 796).	
<i>Kūsh al-Mawadda ḥiḥṣā</i>	242
.. .. . Sulṭān Muḥammad -Kūrī -Haravī (d. 1014)	33, 36, 183, 437
<i>Sharḥ Miṣṣal al-Maṣṣab</i>	37
<i>Taḥṣīrat al-Mawḍū'āt</i>	47
<i>Riḥlat al-Iḥṣā</i>	188
<i>al-Aḥmār al-Jawāyib</i>	290
.. -Tabāṭabā'ī Akā Saṣīd (d. 1201)	170
.. b. a. Ṭalīb (d. 40) .. 20, 65, 66, 81, 87, 89, 91, 165, 238, 241, 242, 244, 257,	
258, 260, 444, 446, 450, 451, 461, 472, 479	
.. .. . -Kūrānī	461
.. .. . 'Uḥayyūnī -Kumīl Muṭṭajab -Dīn.	
<i>al-Aḥṣā 'an al-'Aḥṣā</i>	486
<i>al-Fikṣat</i>	488
.. .. . 'Umar -Kātibī -Kāwīnī (d. 675)	321, 322, 323, 326, 333

'Alī b. 'Uthmān -'Uḥl.					
	<i>Bad' al-Amāl</i>	..	..	..	505
.. .. Yahyā -Zandavānī	..	..	..	..	134
.. .. Yūsuf -Shattānawī (d. 561)	..	..	..	..	122, 306
'Alīm b. 'Alī -Ḥanafī	..	..	..	..	180
'Alīšāh v. Ḥasan b. Yūsuf b. Mujaḥḥar -Ḥilāl					
b. 'Amīd v. Muḥammad b. 'Arnūd -Kātib.					
'Amīd -Dīn b. 'Abd -Muṭṭalīb.					
	<i>Kanz al-Fawā'id</i>	..	..	..	255
'Amīdī v. 'Abd -Wahīd b. Muḥammad -'Asnāb.					
'Amīlī v. Bahā' -Dīn -'Amīl.					
Amīn Aḥmad	..	..	..	..	190
.. .. Dīn Ḥasan	..	..	..	..	390
Amīr Beg.					
	<i>Ḥadīq'at ash -Shu'arā' (1262)</i>	..	..	..	529
Amīr al-'Alī Shāh (1258-1263)	..	5, 20, 52, 71, 168, 205, 350, 372, 433,			
		435, 464, 528, 529, 530			
'Amīr b. 'Aḡ -Kindī	..	..	..	..	203
.. .. Balḡ -Jāhiz (d. 255)	..	..	..	..	245
.. .. Kuthūm (d. 570 A. D.)	..	..	..	..	476
'Anṭā b. Shaddād -'Abd (d. 615 A. D.)	..	..	..	..	476, 478
Andāghirwān b. Kullīd	..	..	..	..	452
Anwar 'Alī ..	..	..	..	..	479
Apollonius of Perga	..	..	..	..	376
b. 'Arab Shāh	..	..	..	..	329
b. 'Arabī (Muḥammad b. 'Alī b. 'Arabī Muḥī -Dīn, d. 638)	..	..	..	..	515
Archimedes	..	..	..	..	577, 578
Aristotle	..	..	..	..	312, 338, 339, 340
Asmān Shāh Nūr -Dīn	..	..	..	..	29
Asaf -Dawla, Nawwāb of Oode (1188-1212)	..	..	..	..	468
Asghar 'Alī b. Ḥusain 'Alī, scribe	..	..	..	..	27
'Aḡhā (Maimūn b. Kaīs)	..	..	..	..	476
Aḡhrāf Jahāngīr Samānī (d. 808)	..	..	..	..	425
.. .. Mu'īn -Dīn Mīrā Makhdūm -Shīrānī (d. 995)	..	..	..	..	125
'Askarī -Imām v. Ḥasan b. 'Alī b. Muḥammad -'Askarī -Imām.					
'Aḡmarī v. 'Abd -Malik b. Kurāb -'Aḡmarī.					
b. 'Aḡhīr -Jasārī v. 'Alī b. Muḥammad b. 'Aḡhīr.					
.. .. v. Mubārak b. ..	..	..	..	..
.. .. v. Naṣrallāh ..	..	..	..	..
Ataī (535-551)	..	..	..	..	446
'Aḡfī	..	..	..	..	303
Aḡḡad -Dīn -Kilgīrānī	..	..	..	..	400
.. .. -Nūrī (d. 1061).					
	<i>Ḥujjat al-Widd</i>	..	..	..	140
Aurangzīb 'Ālamgīr (1069-1119)	..	39, 72, 110, 122, 166, 205, 245, 444			
Autolyces	..	..	..	..	579

'Aḡlmalīsh, scribe .. .. .	..	..	..	470
'Aḡṣan'-d-Dīn Aḡmad .. .. .	..	..	..	415
'Azīs Muḡammad Kākaltāsh (Kāhān A'ṣam) .. .. .	..	..	..	40
'Azmatallāh b. Shams'-Dīn-Kūrnyārī.				
		<i>Taqīsh as-Naḡr</i> .. .. .	..	334
Bā'alavi v. a. Bakr b. Salīm Bā'alavi.				
b. Bābūya v. Muḡammad b. 'Alī b. Bābūya-Kumāl.				
-Badā'ūnī ('Abd-Kādir-Badā'ūnī, d. 1004 or 1006) .. .. .	..	..	..	337
Badī'-Zamān-Hamaḡḡānī (d. 398) .. .. .	..	..	..	432
.. .. a. -'Izz b. Ismā'īl .. .. .	..	..	..	304
-Baghavi v. Ḥusain b. Ma'ḡul-Farrā'-Baghavi.				
Bahā'-Dīn-'Amīl v. Muḡammad (Bahā'-Dīn) b. Ḥusain-Hārithī-'Amīl.				
Bahr-'Ulūm v. 'Abd-'Alī Muḡammad b. Nīqām-Dīn Bahr-'Ulūm.				
Bakīlāvi v. 'Abdallāh b. 'Umar b. Muḡammad-Bakīlāvi.				
b. -Baīṣar ('Abdallāh b. Aḡmad b. -Baīṣar, d. 646) .. .. .	..	..	..	406
Bakīr Bahbaktānī Akā (d. 1205) .. .. .	..	..	..	170
.. -Dāmūd v. Muḡammad Bakīr b. Muḡammad-Ḥusainī-Dāmūd.				
.. -Ismā'īl (Muḡammad Bakīr b. 'Alī Zayn-'Abidin, d. 113) .. .. .	..	..	..	14, 49
a. Bakr (11-13) .. .. .	..	..	..	133, 200
a. .. b. 'Abdallāh-'Aidarūs (d. 900) .. .. .	..	..	..	467
.. .. . Aḡmad b. Kāfī Shuhba (d. 850).				
		<i>Tabaḡāt aḡh-Shāh-iya</i> .. .. .	..	206
.. .. . 'Alī b. Hījja-Hamavī (d. 837).				
		<i>Khiṣṣat al-Adab</i> .. .. .	..	435
		<i>Ḥikmat al-Inḡāḡ</i> .. .. .	..	456
.. .. . a. Muḡammad-Makkī, scribe .. .. .	..	..	..	236
.. .. . Muḡsin Bā'būd-'Alavi.				
		<i>al-Muḡmūḡ al-Hindiya</i> (1128) .. .. .	..	450
.. .. . Salīm Bā'alavi (d. 1085).				
		<i>Miṣṣab as-Sarā'ir</i> .. .. .	..	141
.. .. . -Shawwānī (d. 1019) .. .. .	..	..	..	7
b. Bullān (d. 909) .. .. .	..	..	..	12
a. Barakā-Bāzī, scribe .. .. .	..	..	..	317
b. -Bārizī v. Hibatallāh b. 'Abd-Raḡīm b. -Bārizī.				
Barjandī v. 'Abd-'Alī b. Muḡammad b. Ḥusain-Barjandī.				
-Barḡalī .. .. .	..	..	..	450
Barkat Mullā.				
		<i>Sharḥ Masallam aḡh-Thaḡfī</i> (1233) .. .. .	..	104
Hasheerood-Deen Mawlavī .. .. .	..	..	..	13
Bāyaḡd Khān II. 'Uḡṣnānī Sulṭān (836-918) .. .. .	..	..	..	100
-Bihārī v. Muḡṣṣallāh b. 'Abd-Shukūr-Bihārī.				
-Bihārī Ḥājī .. .. .	..	..	..	179
-Birkavī v. Muḡammad b. Fīr-'Alī-Birkavī.				
b. -Bīrṭī-Ḥill v. Yalīya b. Ḥasan b. Ḥusain b. -Bīrṭī-Ḥill.				
-Bukḡārī v. Muḡammad b. Ismā'īl-Bukḡārī.				
-Bukḡānī (Shāh) b. 'Umar-'Alam-Dīn, d. 868) .. .. .	..	..	..	12

·Burī f. ·Abd -Raḥīm b. Aḥmad -Burī.				
Būḥārī (Muḥammad b. Sa'īd -Dūlāl -Būḥārī, d. 804)	..	..	..	471
Carlyle, J. D.	..	..	..	474
Chaghmini f. Maḥmūd b. Muḥammad Chaghmini.				
Chakan -Hindī -Kāḍī (920).	<i>Khizmat al-Rasūyūl</i>	..	..	181
Clement, David Joseph	..	..	..	475
Clouston, W. A.	..	..	..	474
Dādgar.	<i>Nāma Dādgar</i>	..	..	347
	<i>Risāla Dah Ḫisā</i>	..	..	348
-Dāmād f. Muḥammad Bāqir b. Muḥammad -Ḥusainī -Dāmād.				
-Damīrī f. Muḥammad b. Mūsā -Damīrī.				
Dāḥ Shikūh (d. 1000)	..	..	..	150, 151
-Darīr f. Dā'ūd b. ·Umar -Antāki -Darīr.				
a. Dā'ūd (Sulaimān b. -Aḥ'ath -Sijistānī, d. 275)	..	..	..	27, 29
Dā'ūd Mawḥānī	..	..	..	186
.. b. Muḥammad -Kāsim	..	..	..	450
.. -Shirwānī (c. 850).	<i>Hāshiga Sharḥ al-Maḥāḥ</i>	..	..	321
.. b. ·Umar -Antāki -Darīr (d. 1006).	<i>Majma' -Manāḥ al-Badaniga</i>	..	..	406
-Dawlatshādī f. Shihāb -Dīn b. Shams -Dīn -Dawlatshādī.				
-Dawwānī f. Muḥammad b. As'ad -Dawwānī.				
Derenbourg, H.	..	..	..	478
-Djahabī f. Muḥammad b. Aḥmad -Djahabī.				
Dieterici, P. H.	..	..	..	330, 395
Dildār 'Alī Mawḥānī (d. 1235)	..	..	..	335
Diyūnat Khān (d. 1083)	..	..	..	245, 288
Dominicus, G.	..	..	..	315, 317
Ellis, A. G.	..	..	..	11, 370, 445, 453, 462, 474
Enoch	..	..	..	94
Erhardom ratdolt de Augusta	..	..	..	387
Eucled	..	..	..	374, 519
a. -Faḍl 'Allāmī (d. 1011)	..	..	..	337
-Faḍl b. -Ḥasan -Tabarī (d. 348).	<i>Majma' al-Rayḥān</i>	..	..	16
	<i>Jawāmi' al-Jāmi'</i>	..	..	18
Faḍl b. Rūzbahān	..	..	..	127
Faḍlallāh -Jawnpūrī	..	..	..	515
Faḍl -Raḥmān -Mawḥānī	..	..	..	400, 479
Faḍl f. Muḥammad b. Murtaḥḥ Muḥsin -Kāshī.				
Faḍlallāh Khān Nawwāh (d. 1208)	..	..	..	330
Faḍlī a. -Fakī (d. 1004)	..	..	..	337
Fallaḥī f. ·Arab f. Va'ḥūb b. Ishāq -Kirdī.				
Falyād f. ·Abd -Razzāq b. ·Alī -Lāhijī.				

Fakhr-Din	425
.. -Din-Rāsi v. Muḥammad b. 'Umar-Rāsi.	
-Fārūbī v. Muḥammad b. Muḥammad b. Tarkhān -Fārūbī.	
-Farandak (Hammām b. Ghālib, d. 119).	
<i>Ḥaḥdat al-Farandak</i>	472, 606
b. -Fāriq ('Umar b. -Fāriq, d. 632)	479, 480
Farid-Din Mas'ūd Ganjshakar (d. 604)	88
Farrukh Siyar (1124-1131)	118
Fath 'Alī Khān Zafar-Dawla Kapān	539
.. .. Shāh Kāchār (1212-1250)	491
a. -Fath Hākīm (d. 907)	124
-Firūzshāhī v. Muḥammad b. Ya'qūb -Firūzshāhī.	
Firūz Shāh b. Rajab (752-790)	180
Fleischer, H. L.	4
Forget, J.	343
Ganjshakar v. Farid-Din Mas'ūd Ganjshakar.	
-Ghawth -Arzūn v. 'Abd-Kādir (Muhf-Din) b. a. Šāh, Mūsā-Jill -Naḡhādī.	
-Ghazālī v. Muḥammad b. Muḥammad -Ghazālī.	
Ghāzālī-Din Ḥaidar, King of Oude (1229-1243)	468
Ghiyāth-Din Jamālaid -Kāshī.	
<i>Mi'rās al-Ḥusnā</i>	372
.. .. (Muḥammad) b. Rashīd-Din, Vazir of a. Sa'id (d. 790)	318, 322
.. .. Tughlak (723-732)	180
.. .. Sulṭān	324
Ghulām Akbar Nāranjāni, scribe	132
.. Ghawth	65
.. Ḥadrat Mawlawī	471
.. Husain.	
<i>Risālat al-Jarī</i>	335
.. Muḥammad b. 'Abd-Hākīm, scribe	74
.. Muhf-Din .. Muḥammad Šādī, scribe	369
.. Yahyā .. Najm-Din-Bihārī (d. 1180).	
<i>al-Ḥaḥḥiya li-Ghulām Yahyā</i>	335
Göthe, J.	474
Ḥādīq Saiyid Mawlawī	295
-Ḥādī b. Mahdī-Sabzawārī (c. 1280)	358
b. a. -Ḥādīd v. 'Abd-Ḥamīd b. Hibatallāh b. a. -Ḥādīd.	
-Ḥalārī v. Muḥammad b. Aḥmad -Khajrī.	
-Ḥalīd v. Aḥmad b. Yahyā Ḥalīd-Taftāzāni.	
Ḥādīq Darīz v. Muḥammad Aḥsan b. Muḥammad Šādīq Pishāwari, Ḥādīq Darīz.	
Ḥaidar 'Alī b. Mīrā Muḥammad -Shirwānī.	
<i>Manāḥib AN-Baḥ</i>	230
<i>Kūsh al-Majālis</i>	251
Ḥaidar b. 'Alī -'Ubaidī-Ḥusainī.	
<i>al-Kashkūl li-mā Jarā 'Alī 'Alī ar-Rasūl</i>	342

	<i>Jāmi' al-Awāl</i>	..	..	..	242
	<i>Jāmi' al-Halū'ih</i>	..	..	..	242
Haidar -Baghdādī Fakhr -Tajjār	..	..	..	..	408
.. b. Muṣṭafā, scribe	..	..	..	..	200
b. Halyān (Jābir b. Haiyān, d. 100)	..	..	..	..	401
b. Hajar -'Askalānī v. Aḥmad b. 'Alī b. Muḥammad b. Hajar -'Askalānī.	..	..	..	..
.. - Haktarī v. .. Muḥammad b. 'Alī b. Hajar -Haktarī.	..	..	..	..
Hājī -Bihishtī Mawlānā	..	..	..	..	170
b. Hājib ('Uṭṭamūn b. 'Umar, d. 646)	157, 158, 159, 418, 419, 422, 423, 424, 426,				
	427, 428, 429, 430, 513				
Hamdallāh -Saudī (d. 1160)	..	..	..	331, 332, 334, 337, 362	
Hāmid b. 'Abd -Raḥīm -Jawnpūri.					
	<i>al-Hāshiyā 'Alā Awāl -Tanzīl</i>	..	..	..	8
Hanād .. Muḥammad b. Sa'īdallāh, scribe	..	..	..	..	35
Hāmidallāh Kaṣī -Kudāt	..	..	31, 171, 178, 188, 193, 424		
.. - Nakavī	..	..	..	..	63
Hammām b. Ghālib -Farasdaq (d. 110)					
	<i>Kaṣīdāt -Farasdaq</i>	..	..	472, 503	
-Hanafī v. Muḥammad -Hanafī -Tabrizī.					
Hansberg	..	..	..	..	343
a. Hanifa (-No'mān b. Ṭḥābi, d. 150)	..	..	178, 181, 280, 291		
	<i>al-Fikḥ al-Akḥar</i>	..	..	..	503
Hannā b. Jirjīs, scribe..	..	..	..	..	486
-Harīrī v. -Kāsim b. 'Alī -Harīrī.					
Hārith b. Hilliz	..	..	..	..	476
Hārūn -Rashīd (170-193)	..	..	..	..	482
-Ḥasan b. 'Abdallāh -'Askarī, d. 205	..	..	..	..	501
	<i>Kūṣb al-Awāl</i>	..	..	..	266
.. ..	<i>Bāḥarāt -Anṣārī</i>				
	<i>al-Hajjāt bilā Jidāl</i> (1279)	..	..	..	201
	<i>al-Kaṣḥ al-ḥāṣ</i>	..	..	..	202
.. .. 'Alī b. Muḥammad -'Askarī -Imām (d. 266).					
	<i>Taṭār al-Imām al-'Askarī</i>	..	..	..	15
Hasan 'Alī -Hāshimī -Lakhnavī	..	..	..	..	469
Hasan b. 'Alī -Mawṣilīghī (d. 1170)	..	..	..	..	46
Hasan 'Alī Mullā (d. 1066)	..	..	..	..	430
.. b. 'Alī b. Shadkām -Mādanī.					
	<i>Zahr ar-Risāḥ</i> (992)	..	..	..	290
.. .. 'Ammār -Wazīr -Shurābulālī (d. 1099).					
	<i>al-'Iḥṣ al-Farīd</i>	..	..	..	190
-Ḥasan b. Bawāib -Dailamī Baka -Dawla (320-365)	..	..	..	..	440
.. Ḥalabī b. Muḥammad Shāh -Fanā'ī (d. 585).					
	<i>Hāshiyā Sharḥ al-Mawṣilī</i>	..	..	..	109
	<i>Hāshiyā al-Muṭawwāl</i>	..	..	..	440
Hasan b. Ghulām Muṣṭafā -Lakhnavī (d. 1168).					
	<i>al-Hāshiyā 'Alā'l Hāshiyat ar-Zāhidīya</i>	..	..	..	336
	<i>al-Hāshiyā 'Alā'ḥ Shams al-Būrīgha</i>	..	..	..	360

Hasan b. Hasan b. Halijam -Biḡrī (d. c. 430).			
	<i>Riḍā fi Taḥḍīr al-Dīn</i>	..	378
.. .. Manḡūr -Hallī (d. 309)	..	..	347
.. .. Muḥammad -Nahvi (d. 791)	..	..	225
.. Nisām -A'raj	..	..	371
	<i>agh-Shamsiya</i>	..	376
.. Saḡhūr -Hindī (d. 630).			
	<i>Maḡhārī al-Amūr</i>	..	31
.. b. Sharamshah -Astrakhānī (d. 715).			
	<i>al-Wāḡha fi Sharḥ al-Kāfiya</i>	..	423
a. Hasan -Sa'īd Shāikh -Islām	..	..	169
.. Shāikhī v. 'Alī b. 'Abdallāh -Shāikhī			
a. Hasan Sulṭān (of Golkonda, 1683-1698)	..	..	72
Hasan b. Yūsuf b. -Mutahhar -Hillī (d. 726)	..	..	79, 206
	<i>Sharḥ Tajrīd al-'Aḡ'id (694)</i>	..	90
	<i>Nahj al-Mustashhidīn</i>	..	105
	<i>Amūr al-Mulakīn</i>	..	100
	<i>Muntahā al-Uṣūl</i>	..	106
	<i>al-Manāḡij</i>	..	108
	<i>Kaḡhī al-Nahj</i>	..	127
	<i>Taḡhīrāt al-Fuḡahā'</i>	..	204
	<i>Khullāṣat al-Aḡḡāl</i>	..	307, 327
	<i>ar-Riḡālat as-Sa'ābiya</i>	..	495
.. .. Zain -Dīn -'Amīlī (d. 1011)	..	..	167
Hasib -Dīn Aḡmad, scribe	..	42, 99, 134, 263, 275, 290, 331	
Hasan b. Kaīs v. -Nābiḡha -Ja'fī.			
.. .. Ṭāḡībī -Anḡarī (d. 54)	..	..	506
Hātim .. Aḡmad Aḡdal (d. 1912)	..	..	459
Hibatallāh b. 'Abd -Raḡīm b. -Bārīzī (d. 738).			
	<i>Tajrīd al-Uṣūl</i>	..	28
b. Hījja -Ḥamavī v. a. Bakr b. 'Alī b. Hījja -Ḥamavī.			
-Hillī v. Hasan b. Yūsuf b. -Mutahhar -Hillī.			
Hishām (Umayyad Caliph, 103-125)	..	..	472, 505
Hipolensis, J.	..	..	387
Hochheim, A.	..	..	383
Hujjat -Islām v. Muḥammad b. Muḥammad -Ghassānī.			
Huḡlāḡ Khān (634-663)	..	..	334
Husain b. Ishāq -'Iḡādī (d. 209)	..	..	313
	<i>Kaḡb ḡḡḡḡḡḡ</i>	..	312
-Hurz -'Amīlī v. Muḥammad b. .. -Hasan -Hurz -'Amīlī.			
Husain b. 'Abdallāh, scribe	..	..	460
-Husain b. 'Abdallāh b. Sīḡḡ (d. 425)	..	341, 342, 344, 345, 351, 522, 523	
	<i>Kaḡb aḡh-Shāḡḡ</i>	..	315
	<i>Kaḡb as-Naḡāt</i>	..	340
	<i>Kulliyāt al-ḡḡḡḡḡ</i>	..	404

Husain b. 'Abdallāh -Talybī (d. 743)	..	..	35, 36
<i>Sharḥ Miḡhār al-Maḡribī</i>	..	..	34
.. .. 'Abd-Ḥamad -'Amīl (d. 784)	..	..	290
.. .. 'Almūd -'Alamī	<i>Ḥaḡḡ'ī al-Āḡḡ</i>	..	450
.. .. -Zawzani (d. 486)	..	..	479
.. .. 'Alī (-Lūḡan, d. 61)	..	..	280, 479
-Husain b. .. -Tuḡhrī (d. 513)	..	..	464, 477
<i>Lūmīyat al-'Ajam (565)</i>	..	..	473
Husain Baīḡarī v. Sulṭān Husain Baīḡarī.			
-Husain b. a. Bakr -Narīh.	<i>al-'Alam naḡ-Ḥūmīkī</i>	..	526
	<i>Tunḡḡ al-Labīb (639)</i>	..	527
Husain -Rasūl	..	..	29
.. .. Dīdār 'Alī -Naḡīrāḡḡī (d. 1271).	..	..
	<i>al-Maḡribī al-Maḡribī</i>	..	254
.. .. Husain -'Amīl (d. 1076).	<i>'Uḡḡ al-Dur</i>	..	442
.. .. -Khalkhālī (d. 1014)	..	..	114
-Husain b. Ma'ūd -Farrā' -Baḡḡarī (d. 516)	<i>Sharḥ al-Sunna</i>	..	23
	<i>Maḡribī al-Sunna</i>	..	33
Husain (Āḡḡ) b. Muḡammad -Khurḡānī (d. 1008)	..	..	351
.. b. Mu'īn -Dīn -Malḡīḡī (d. 912)	..	..	351
	<i>Sharḥ Hiddīyat al-Ḥikma</i>	..	350
.. Ḥafayī Sulṭān (1105-1135)	..	..	72
.. b. Yahyā -Zandavastī	..	..	134
Husain -Dīn -Baḡḡarī v. 'Umar b. 'Abd -'Azīz -Baḡḡarī.			
.. .. -Māzandarānī v. Muḡammad Ḥālīh b. Aḡmad -Māzandarānī.			
Ibrāḡīm .. ..	..	..	408
.. b. 'Abdallāh -Waḡḡabī.	<i>al-Iḡī'ī fī-Faḡī al-Aḡḡat al-Khulā'ī (107)</i>	..	231
.. .. 'Abd -Baḡḡmān -Kaīl (d. c. 370).	..	..	440
.. 'Āḡḡ Ḥālīh of Bīḡḡpūr (941-965)	..	..	184
.. b. 'Alī -Kaḡamī.	<i>Muḡḡasabāt al-Naḡ al-Lawḡma</i>	..	487
	<i>al-Jumāt al-Ḥḡḡīya (895)</i>	..	487
	<i>al-Balad al-Amīn</i>	..	487
.. Khān Nawwāb	..	..	127
b. Muḡammad b. 'Arabḡḡāh -Iḡarā'īnī (d. 944).	<i>al-Ḥḡḡīya 'Alī Anḡūr al-Tanzīl</i>	..	5
	<i>Sharḥ al-Kāḡīya</i>	..	424
	<i>al-Ḥḡḡīya 'Alī Sharḥ al-Jamīl</i>	..	426
.. .. -Ḥalabī (d. 956)	..	..	181
.. ..	<i>Muḡḡasabāt al-Abḡar (929)</i>	..	182
.. Naw Baḡḡt	..	..	100

Ibrahīm b. Šadr -Dīn -Šīrīnī (d. 1070).	<i>as-Ta'wīdāt -Ala'l Hāshiyat al-Khāfiya</i>	..	103
.. .. Wāqif Shāh -Mīrī (c. 600).	<i>'Urwat al-Wuḥḥā</i>	..	103
.. ..	<i>Jawāhir al-Buhār</i>	..	294
.. ..	<i>Zubad Maḥṣūn Mīr'at as-Zamān</i>	294,	311
.. ..	<i>Kūb al-'Aḡā'ib al-Kabīr</i>	..	284
Ḥaṣṣanallāh .. ..	.. ..	..	470
I'jān Ḥusain b. Muḥammad Kullī (d. 1292).	<i>Shuḥūr al-'Iḡyān</i>	..	308
.. .. 'Abd -Raḥmān ('Adud -Dīn) b. Ahmad -Iḡ.	.. ..	..	..
Iḡhtiyār -Dīn b. Iḡhtiyār -Dīn -Ḥusainī (d. 928).	<i>Asās al-Iḡtibās</i>	..	456
Iḡhwān -Ṣafā .. ..	.. ..	..	363
Iḡhī Bakḡah, scribe .. ..	.. ..	..	140
.. .. Ḥ Arsalān (361-368) .. ..	.. ..	..	448
'Imād b. Jamāl, scribe .. ..	.. ..	..	301
.. .. Muḥammad -Fāriḡ (d. c. 900) .. ..	.. ..	..	324
.. ..	<i>al-Hāshiya 'Alā Mīr Ḥuṣbī</i>	..	323
.. .. -Dīn -Labkanī .. ..	.. ..	..	324
.. ..	<i>Hāshiya Shurḡ Sulṭan al-'Ulūm</i>	..	322
.. .. -Tarīnī .. ..	.. ..	..	188
Imām 'Alī -Mawlawī .. ..	.. ..	..	470
.. .. -Ḥaramainī c. 'Abd -Malik a. -Ma'ālī -Jawānī Imām -Ḥaramain.	.. ..	..	..
.. .. Kāḡin c. Mūsā b. Ja'far -Imām.	.. ..	..	..
Imādī Ḥasan, scribe .. ..	.. ..	..	300
Imru' -Kals b. Ḥuḡr .. ..	.. ..	..	476
'Iḡm -Dīn Mawlā .. ..	.. ..	..	183
.. .. -Isfara'īnī c. Ibrāhīm b. Muḥammad b. 'Arabshāh -Isfara'īnī.	.. ..	..	..
.. .. -Isfara'īnī c. Ibrāhīm b. Muḥammad b. 'Arabshāh -Isfara'īnī.	.. ..	..	..
.. .. c. Muḥammad b. Muḥammad.	.. ..	..	..
Iḡndiyār.	<i>Hisāb Duḡbūi</i>	..	248
Iḡhāk b. Ḥusain (d. 298) .. ..	.. ..	313, 314, 376,	378
a. Iḡhāk -Kāḡ .. ..	.. ..	..	135
Iskandar Abkarīus .. ..	.. ..	..	475
Isma'īl Ṣafavīd Shāh (907—930) .. ..	.. ..	..	101, 350
.. .. b. a. Bakr b. -Muḡrī (d. 837) .. ..	.. ..	..	190
.. .. -Jazari.	<i>al-Kāsidat al-Lāmīya</i>	..	473
.. ..	<i>Kūb al-Banākīm</i>	..	394
.. .. Khān Mawlawī .. ..	.. ..	..	203
.. .. Sa'iyid .. ..	.. ..	..	468
Iḡmānallāh b. A'zam -Sabāranpūrī.	<i>Sharḡ Taḡīr al-Mīyāsī</i>	..	281
'Iyāḡ b. Mūsā -Yahṡūbī (d. 344) .. ..	.. ..	..	25
.. ..	<i>ash-Shi'ā' fī Ḥuḡb al-Mawṡā</i>	..	24

‘Isa -Din (‘Abd-Wahhāb b. Ibrāhīm -Zanjānī, c. 655) ..	..	283
Jābir b. Ḥalyūn (d. 180) ..	..	404
Ja‘far b. Ḥasan -Hillī (d. 670) ..	..	207, 216
.. .. Muḥammad -Ṣādiq -Imām (d. 148) ..	..	14, 49
.. .. <i>Ta‘īr al-Imām Ja‘far al-Ṣādiq</i> ..	..	13
.. .. -Ṣādiq v. Ja‘far b. Muḥammad -Ṣādiq -Imām.		
Jahāngīr (1014-1037) ..	..	6, 27, 124
Jāhiz (a. Uthmān ‘Amr b. Bakr, d. c. 255) ..	..	446
.. -Ṭānī v. Muḥammad b. ‘Amr -Kātib.		
Jāhil -Bihārī -Mawāṣi ..	..	179, 180
.. -Dīn -Dawwānī v. Muḥammad b. ‘A‘ad -Dawwānī.		
.. .. -Rūmī (d. 672) ..	..	112
.. .. -Suyūṭī v. ‘Abd-Rahmān b. a. Bakr -Suyūṭī.		
.. .. Hillī v. Ḥasan b. Yūṣuf b. Muṭahhar -Hillī.		
.. .. -Kirmānī ..	..	3
.. .. -Muṭahhar v. Muṭahhar b. ‘Alī b. Ḥusain.		
Jāmi‘ .. b. Naṣr -Dīn.		
.. .. <i>al-Ḥāshiya ‘Alā Sharḥ al-Jāmi‘</i> (1019) ..	..	428
.. .. -Salyid ..	..	26
James, Anderson ..	..	359
-Jāmi‘ v. ‘Abd-Rahmān b. Aḥmad -Jāmi‘.		
Jamghānī -Kāshī v. Jamghānī b. Ma‘ūd -Kāshī.		
.. b. Ma‘ūd -Kāshī.		
.. .. <i>Miṣbūḥ al-Ḥusayb</i> ..	..	372
-Jārahārī v. Aḥmad b. Ḥasan -Jārahārī.		
Jārahārī v. Maḥmūd b. ‘Umar -Zamakhshārī.		
Jawād Sabā‘ ..	..	409
b. Jawālī v. ‘Abd-Rahmān b. ‘Alī b. Jawālī.		
b. -Jazārī v. Muḥammad b. Muḥammad b. -Jazārī.		
Jazūlī v. Muḥammad b. Sulaimān -Jazūlī.		
-Jiddakī v. Aldamīr b. ‘Alī -Jiddakī.		
Joannes, Hispalensis ..	..	387
Junaid (d. 297) ..	..	136
-Jurjānī v. ‘Alī b. Muḥammad -Jurjānī.		
Ka‘b b. Zuhair (d. 41) ..	..	473, 514
Kāden -Ḥalīb ..	..	188
-Kāfi Chakan -Hindī (d. 900).		
.. .. <i>Kāfiyat al-Rawḍiyāt</i> ..	..	181
.. -Iyāḍ v. -Iyāḍ b. Mūsā -Yahūdī.		
Kāfi Mir Ḥusain -Maibīḥī v. Ḥusain b. Mu‘īn -Dīn -Maibīḥī.		
.. Mubārak v. Mubārak b. Muḥammad Dīn Gūpāmī.		
Kāfi Nūrallāh -Ḥāṣṣarī v. Nūrallāh b. -Salyid Sharīf -Ḥusainī -Ḥāṣṣarī.		
v. Kāfi Ḥubbā v. a. Bakr b. Aḥmad b. Kāfi Ḥubbā.		
Kāfīzāda -Rūmī v. Mūsā b. Muḥammad Kāfīzāda -Rūmī.		
Kāfirbīllāh Aḥmad v. Aḥḥād (381-422) ..	..	391
-Kafavī v. Maḥmūd b. Sulaimān -Kafavī.		

b. -Kaisarī c. Muhammad b. Tāhir -Maḥḍīf.			
-Kalābāghī (Ahmad b. Muhammad -Kalābāghī, d. 369)	..	..	274
Kalb 'Alī -Kāḡinī, scribe ..	..	..	76
Kamāl -Dīn -Kashmīrī Mawlānā ..	..	..	8
.. .. -Sahābī Mullā (d. 1175) ..	..	..	262
Kānir -Dīn b. Muṣṭallāh -Aurangābādī (d. 1193).			
<i>Maḥḥar an-Nūr</i> ..	..	..	117
-Karābāghī c. Yūsuf b. Muḥammad Jān -Karābāghī.			
-Kāsim b. 'Alī -Ḥarīrī (d. 516).			
<i>al-Maḥḥūmū</i> ..	..	..	452
<i>Durrat al-Zharrīn</i> ..	..	..	452, 453
<i>Mulḥat al-Farḥ</i> ..	..	..	452
<i>ar-Risālat ar-Sinīya</i> ..	..	..	453
<i>ar-Risālat ash-Shīniya</i> ..	..	..	453
a. Kāsim b. -Ḥasan -Ḥūplāḡī.			
<i>al-Kawāsin al-Muḥkama</i> ..	..	..	169
Kāsim -Ṭabaṭī, scribe ..	..	..	308
.. b. 'Ubaid waṣīr ..	..	..	313
-Kāṭibī c. 'Alī b. 'Umar -Kāṭibī -Kārvīnī.			
-Kāḡinī -Imām c. Mūsā b. Ja'far -Imām -Kāḡinī.			
-Kārvīnī c. Muhammad b. 'Abī -Raḥmān -Kārvīnī <i>Khaṭīb Dīmashq</i> .			
- <i>Khabīḡī</i> (Muhammad b. a. Bakr, c. 700) ..	..	..	429, 430
Khalīdīn Ḥusayn Mawlayī ..	..	..	3, 134, 224, 275
- <i>Khaḥārī</i> c. Muhammad b. Ahmad - <i>Khiḡrī</i> .			
Khalīrallāh Muḥandīs Sahāranpūrī ..	..	..	404
Khalīr, -Dīn -Jamnāpūrī (d. c. 1242).			
<i>Nuḥd al-Jawāhīr</i> ..	..	..	339
Khiḡḡī Mawlānā ..	..	..	432
Khalīd -Aḥḥārī (<i>Khalīd</i> b. 'Abdallāh -Aḥḥārī, d. 905) ..	..	..	409
Khalīfa Imān'ī Ṭaṭṭī, scribe ..	..	..	186
Khalīl b. Albak -Safadī (d. 764) ..	..	..	481
<i>Sharḥ Lāmīyat al-'Ajam</i> ..	..	..	464
<i>al-Ḥasidat al-Lāmīya</i> ..	..	..	474
- <i>Khaḥīl</i> b. - <i>Ḥḥārī</i> -Kārvīnī (d. 1099) ..	..	..	169
Khalīllallāh a. Ḥāmid ..	..	..	113
- <i>Khalḡḡī</i> (Ḥusayn, d. 1014) ..	..	..	114
b. Khalīkūn (Ahmad b. Muhammad, c. 681) ..	..	..	2, 290
Khaṭān A'jam Ṭaṭṭīr <i>Khaṭān</i> ..	..	..	180
b. - <i>Khaḥḡḡāb</i> c. Muḥammad b. Ahmad - <i>Jawāl</i> .			
<i>Khaṭāṭī</i> (d. 901) ..	..	..	439
- <i>Khaṭīb</i> -Baḡhdādī (Ahmad b. 'Alī, d. 493) ..	..	..	126, 281
Khaṭīb Dīmashqī c. Muḥammad b. 'Abī -Raḥmān -Kārvīnī <i>Khaṭīb Dīmashq</i> .			
- <i>Khaṡāḡī</i> (Ahmad b. Mūsā, d. 860) ..	..	..	319
Khāḡr b. Muḥammad -Rāṭī (c. 840).			
<i>at-Tawḡḡī al-Anṣar</i> (840) ..	..	..	123
Khiḡrī c. Muḥammad b. Ahmad - <i>Khiḡrī</i> .			

<i>Khudā Bahāsh Khān Bahādur</i>	294, 466
-Kindī v. Ya'qūb b. Ishāq -Kindī.	
-Kisā'ī v. 'Alī b. Hammā -Kisā'ī.	
.. v. Muḥammad b. 'Abdallāh -Kisā'ī.	
Kremer, Alfred	414
Kubād Beg (Diyāat Khān, d. 1083)	245, 288
-Kūhistānī v. Muḥammad -Kūhistānī -Kūhistānī.	
-Kulainī v. Muḥammad b. Ya'qūb -Kulainī.	
Kūmukī Hāfiṣ.	
<i>al-Hāshimī 'Alī Sharḥ al-Jāmi</i>	429
-Kūshjī v. 'Alī b. Muḥammad -Kūshjī.	
Ḳuṭb -Dīn Bakhtiyār (d. 633)	89
.. .. -Rāwandī v. Sa'īd b. Hibatallāh -Rāwandī.	
.. .. -Rāzī v. Muḥammad b. Muḥammad -Rāzī Ḳuṭb -Dīn.	
.. .. -Shamsābādī	100
.. .. -Shūrānī v. Maḥmūd b. Ma'ūd -Shūrānī.	
.. Shāh Isḥāq (957-989)	108
Labid b. Rabī'a	476
a. Laith -Sarrakandī v. Naṣr b. Muḥammad -Fakh.	
Lane, E. W.	482
Lea, W. N.	3
Loth, Otto	14, 325
Lusānī, Matthew	438
Lutfallāh, scribe	342
Mahṭūb 'Alī b. 'Inayatalāh, scribe	31
Mahdī -Imām	246
Mahmūd	103
.. b. Abīnād -'Alī (d. 855).	
<i>'Umdat al-Ḳarī</i>	38
.. .. -Bukhārī	181
.. .. a. Bakr -Urmavī (d. 682)	318, 319, 321
.. -Ghaznavī (388-421)	260, 475
.. -Jawnpūrī Mullā (d. 1002)	360, 410, 513
.. b. Ma'ūd -Shūrānī (d. 710)	318, 333, 379
<i>Sharḥ Hikmat al-Ishrāf</i>	246
<i>at-Tuḥfat ash-Shāhīya</i>	382
.. .. Muḥammad -Chaghāminī (d. 745)	383
<i>al-Ḳāshif</i>	523
.. .. -Rāzī v. Muḥammad b. Muḥammad -Rāzī.	
.. .. Salāmān -Kafavī (d. 990).	
<i>I'lam al-Akhbār</i>	239
.. .. 'Umar -Zamakhsharī (d. 538)	18, 416, 432, 457
<i>al-Kaḡhāzī</i> (528)	2, 4, 18
<i>Rabī' al-Abrār</i>	454
-Maibidhī v. Ḥusain b. Mu'īn -Dīn -Maibidhī.	
b. Māja (Muḥammad b. Yazīd, d. 273)	27

Majd-Din-Firuzshahi v. Muhammad b. Ya'qub-Firuzshahi.					
-Majlis v. Muhammad Bilal b. Muhammad Taqi-Majlis.					
-Majlis v. Muhammad b. Tahir-Majlis b. Kaiserani.					
Makhdum-Husain v. Asraf Mu'in-Din Mirza Makhdum-Shirazi.					
b. Malik v. Muhammad b. 'Abdallah b. Malik.					
-Malik-Nasir (Nasir Nasir-Din Hasan, Mamun Sultan, 748-752)					481
Malik-'Ulamā' v. 'Abd-'Ali Muhammad b. Nigam-Din Bahr-'Ulam.					
" " v. Shihab-Din b. Shams-Din-Dawlatshahi.					
-Mamun (198-218)	..	..	..	..	319, 489
-Manzur (136-158)	..	..	..	..	13
Manzur b. Mu'in-Din-Kajal	..	..	..	..	371
Mantaki v. Husain b. Mu'in-Din-Maibekhi.					
Marghinani v. 'Ali b. a. Bahr-Marghinani.					
Margoliouth, D. C.	..	..	..	..	6, 314
Marre, M. A.	..	..	..	..	380
Mas'ih-Dawla 'Ali Hasan Khan	..	..	..	..	101
Mas'ud b. Husain-Shirwani (d. 903).					
		<i>Sharh Risala Adab Baqat</i>	..	..	526
" " Mawdud	..	..	..	..	26
" " Muhammad-Bulghari (d. 461).					
		<i>Mukhtasar Tarih Bagdad</i>	..	..	281
" " I. Saljuq (510-531)	..	..	..	..	478
" " b. 'Umar-Taftakani (d. 792)	..	119, 319, 327, 330, 337, 420, 438,			
		439, 441, 512			
		<i>as-Sa'iqi Sharh ash-Shamsiya</i> (757)	323, 326, 437		
		<i>Sharh Taqri' as-Zanjani</i> (737)	..	420, 437	
		<i>Mukhtasar al-Ma'ani</i> (756)	..	..	436
		<i>al-Mujawid</i> (748)	..	..	437
		<i>al-Tal'ih</i> (758)	..	..	437
		<i>Sharh al-'Adab al-aw-Nasafiya</i> (768)	..	..	437
		<i>Hushiya 'Ali Sharh Mukhtasar al-U'ul</i> (770)	..	..	437
		<i>Risalat al-Irshad</i> (774)	..	..	437
		<i>Makhdud al-Kalim</i> (784)	..	..	437
		<i>Tahqiq al-Manzil wa'l Kalim</i> (789)	..	..	437
		<i>Sharh al-Mi'as</i> (789)	..	..	438
		<i>al-Fatwa al-Hanafiya</i>	..	..	438
		<i>Mi'as al-Fal</i>	..	..	438
		<i>Sharh Tal'ih al-Jami' al-Kabir</i>	..	..	438
		<i>Sharh al-Kashaf</i>	..	..	438
Matas b. Yunus-Kannā'i (d. 328)	..	..	..	..	314
Matthews, A. N.	..	..	..	..	33
Maghar 'Ali, scribe	..	..	..	..	338
Mahren, A. F. M.	..	..	..	..	345
Mahdād b. 'Abdallah-Hill.					
		<i>Kanz al-'Irshad</i>	..	..	19
		<i>Sharh Nahj al-Mustarshidin</i> (792)	..	..	19

Mir Bâğir - Dîmâd v. Muhammad Bâğir b. Muhammad - Husaini - Dîmâd.				
.. [Husain - Maibidhi] v. Husain b. Mu'tin - Dîn - Maibidhi.				
.. Sadr - Dîn - Shîrîzî v. Muhammad b. Mir Ghiyâth - Dîn Mansûr - Shîrîzî.				
.. Zâhid v. Muhammad Zâhid Mir b. Muhammad Aslam - Haravi.				
Mîrak Shams - Dîn - Bulkhârî v. Muhammad b. Mubârak Shâh - Bulkhârî.				
Mîrak Jân Hâbilullah - Shîrîzî (d. 994).				
	<i>Hâshiya Mirzâ Jân 'Ala'l Hâshiyat al-Qadima</i>	163		
	<i>Mîrakîyât 'Ala'l Hâshiyat al-Qadima</i>	164		
-Mirzâ v. Yûsuf b. 'Abd - Rahmân - Mîrî.				
-Mu'allim - Jâlid - Shîrîkhânî.				
	<i>Dağh'îq al-Mîdân</i>	344		
	<i>ar-Sirr ar-Rabbânî</i>	349		
-Mu'allim - Tîhânî v. Muhammad b. Muhammad b. Tarkhân - Fârâbî.				
Mu'ayyem Husain - Mawlavî	..	..	..	451
Mubârak Kâfi Gûpâmû'î	..	..	..	337
.. b. Muhammad b. - Ashîr (d. 690).				
	<i>Jâmi' al-U'ûl</i>	26		
	<i>ar-Nihâya</i>	115		
.. ..	<i>Da'im Gûpâmû'î (d. 1162)</i>	333		
	<i>al-Hâshiya 'Ala'l Hâshiyat ar-Zâhidîya (1143)</i>	337		
.. Sa'id - Shu'aib, scribe	..	..	..	307
.. Shâikh Nâğûrî (d. 1001)	..	..	..	337
-Mudâbbihî (Husain b. 'Alî - Mudâbbihî, d. 1170)	..	..	..	46
-Mudâbbihî b. 'Umar - Abharî (d. 662)	..	349, 350, 351, 352, 361, 362		
Mughlîth - Dîn a. Sa'id Gûrgân (835-872)	..	..	..	497
-Muhakkik - Hîlî v. Ja'far b. - Husain - Hîlî.				
.. -Tûsî v. Muhammad b. Muhammad - Tûsî.				
Muhammad II ('Uthmânî Sultân, 855-886)	..	..	182, 196	
Muhammad, scribe	..	..	124	
.. 'Abbâs	..	..	215	
.. .. Mirzâ, scribe	..	..	207	
.. .. " Ra'îs "	..	..	408, 409	
.. b. 'Abdallâh - Hîmayrî - Kumrî	..	..	48	
.. .. -Khafîz - Tabrizî	..	..	34	
	<i>Mîshkât al-Masûbiq (737)</i>	..	33, 34	
.. .. -Kus'î.				
	<i>Kutûb Bad' ad-Dunyâ</i>	..	220	
.. .. b. Mâlik (d. 672)	..	..	421, 422, 435	
.. 'Abd - Azîm - Makki.				
	<i>Nabghat Tawqîh</i>	..	187	
.. b. 'Abd - Halî, scribe	..	..	528, 529	
.. .. -Jabbâr - Urmî (d. 427).				
	<i>Târîkh al-Fawâ'id (411)</i>	..	260	
.. .. -Jâlid - Wajwî (d. 578)	..	..	416	
.. .. -Karîm, scribe	..	..	271	
.. 'Abd - Ma'jîd	..	..	6	

Muhammad, b. 'Abd Mun'im -Janjari (d. 689)	..	..	190
" 'Abd -Rahmān, scribe	..	..	40
" b. 'Abd -Rahmān -Dimishqī (d. 879)	..	..	199
" " " " -Karrīnī Khattīb -Dimishq (d. 789)	436, 438, 439,		
	440, 441		
" " " " Kurāshī	..	..	199
" " " " -Sakhāwī (d. 902)	..	..	36
" 'Alīd, scribe	..	..	351
" b. Ahmad -Bilajānī ..	..	..	382
" " " " -Dihābī (d. 748)	..	..	44, 120, 230
Tūrīkh Durai al-Ildān	..	..	227
al-Kāshīf	..	..	275
al-Mu'jam	..	..	275
" " " " -Ihīlī (d. 981).	..	..	302
al-Istihāj	..	..	302
" " " " -Jawzī b. -Khushshāh (c. 650).	..	..	11
al-Durr an-Nazim	..	..	11
" " " " -Khāfī.	..	..	101
Hāshiyat al-Khāfī	..	..	101
al-Takmila fi Sharh al-Tadhkirat	..	..	384
Risāla fi Ighlāt al-Wāqib	..	..	518
" " " " -Ramlī (d. 1004)	..	..	7
" " " " -Sarakhshī.	..	..	171
al-Mabsūṭ	..	..	171
" Aḥsan b. Muḥammad Shidāq Hāfi Darāz.	..	..	333
al-Hāshiyat 'Alī Sharh al-Kāfī	..	..	333
" 'Aqīl.	..	..	310
Hadd'iyat Dāwī Bahja	..	..	310
" Aḥsan b. Muḥammad Shākir -Samīlī (d. 1200).	..	..	304
al-Hāshiyat 'Alī Sharh Saḍ-ḍ	..	..	304
" 'Alī	..	..	162
" " " " " " " "	..	..	491
" scribe	..	..	324, 418
" " b. Akṣ Muḥammad Bākir -Bahbahānī (c. 1205)	..	..	216
" b. 'Alī b. -Arabī Muḥl -Dūn (d. 628)	..	..	313
" " b. Bābūya -Kummi (d. 381)	..	..	16
Man li Tadhkirat al-Fakih	..	..	51
" " " " -Haghābarī.	..	..	265
Tūrīkh Haghābarī	..	..	265
" " " " -Ihāṭī.	..	..	107
al-Mujlī Mīr'at al-Munjl (835)	..	..	107
Masālik al-Aḥām	..	..	108
an-Nūr al-Munjlī	..	..	108
" " " " -Jab'ī 'Amīlī (d. 1000).	..	..	207
Madarik al-Aḥām (995)	..	..	207
" 'Alī Khān	..	..	465

Muhammad b. 'Alī -Samarqandī (c. 619)	..	..	..	403
.. .. - <i>Shirāzī</i> , scribe	..	..	..	380
.. 'Alī - <i>Tabāṭabā'ī</i>	..	..	..	409
.. 'Alīm Kāfī	..	..	..	404
.. b. -'Amīd -Kātib (d. 300).				
	<i>Rasā'id Ibn al-'Amīd</i>	..	..	440
.. .. Amīn Tāj -Sa'idī -Ardabīllī (d. c. 875).				
	<i>al-Hāshiyah 'Alā Sharḥ al-Aḥmadīyah</i>	..	..	413
.. Amīnallāh -Mawlawī	..	..	..	470
.. b. As'ad -Dawwānī (d. 905)	.. 400, 103, 104, 113, 122, 336, 337, 518			
	<i>Sharḥ al-'Aḥmadī al-Aḥmadīyah</i> (905)	..	..	111
	<i>Risālah fī Iḥkām al-Wājib (al-Kadīmā)</i>	..	..	121
	<i>Sharḥ Ḥaykīl an-Nūr</i> (872)	..	..	130
	<i>Risālah fī Iḥkām al-Wājib (al-Jadīdah)</i>	..	..	516
	<i>Risālah fī Ḥayāt al-Māhīyah</i>	..	..	521
	<i>'Ain al-Hikmah</i>	..	..	521
.. Aḥraf b. a. Muḥammad -Bardawānī.				
	<i>Sharḥ Sullam al-'Ulūm</i> (1150)	..	..	320
.. b. Aḥraf -Samarqandī (c. 690)	..	..	..	520
.. 'Ashraf Mawlānā	..	..	..	359
.. b. Bahrān	..	..	..	474
.. Bākir b. Bahbahānī Akā (d. 1205)	..	..	..	170
.. .. Imām (d. 113)	..	..	..	14, 49
.. -Maḥmūd b. Muḥammad Bākir b. Muḥammad Taqī -Maḥmūd				
.. .. b. Muḥammad -Ḥusaynī -Dāmād (d. 1040)	..	..	100, 358	
	<i>Sharḥ Ḥayāt al-Kūmilā</i>	..	..	70
	<i>al-Taḥrīmāt</i>	..	..	115
	<i>al-Taḥdīdāt</i>	..	..	116
	<i>Nūrūs al-Diyā'</i>	..	..	116
	<i>as-Sab' asṣ-Ṣiddiq</i>	..	..	165
	<i>Ḥikmah al-Taḥmīm</i>	..	..	211
	<i>al-Uṣūl al-Mabīn</i>	..	..	324
	<i>al-Ḥabashāt</i>	..	..	355, 520
	<i>as-Sīrat al-Mustafīyah</i>	..	..	356
	<i>al-Imāfāt wa'l Taḥrīrāt</i>	..	..	357
.. .. Taqī -Maḥmūd (d. 1110)	..	..	14, 15, 84, 461	
.. b. a. Bakr -Madanī, scribe	..	..	..	448
.. -Bakrī.				
	<i>al-Ḥaṣ'id</i>	..	..	480
.. b. Dīdār 'Alī, Sulṭān -'Ulumk' (d. 1235)	..	..	..	254
	<i>Risālah fī Laṭ' Ḥawl</i>	..	..	495
.. Fīrūs b. Muḥabba				
	<i>Sharḥ Sullam al-'Ulūm</i>	..	..	328
.. -Ḥawth Gūwālyārī (d. 970)	..	..	..	188
.. b. Ḥayyāth -Dīn Manḡūr - <i>Shirāzī</i> v. Muḥammad b. Mīr Ḥayyāth				
	-Dīn Manḡūr - <i>Shirāzī</i> .			

Muhammad Ghayāth b. Nu'mān Beg -Hārithī, scribe	250
.. Hādī Hussain	206
.. Hakīm 'Alī	470
.. b. Hamza -Fauqī (d. 834). Sharḥ Miṣṣāb al-Qhāṣ	135
.. .. -Ḥanafī -'Aintāb (d. 1111)	63
.. -Ḥanafī s. Muḥammad b. Hamza -Ḥanafī -'Aintāb	
.. .. -Tahrirī (d. c. 900)	413
.. .. Sharḥ al-Ḥiṣn al-Ḥaṣin	62
.. .. Sharḥ Risāla Iḥṣān al-Wājib	122
.. b. -Ḥasan b. -Ḥaitham -Bīrī s. -Ḥasan b. -Ḥasan b. -Ḥaitham -Bīrī	
.. .. -Ḥasan -Ḥarr -'Amīl (d. 1090)	212, 461
.. .. -Maṣḥadī. al-Fawā'id ar-Raḍawīya (1217)	480
.. .. Mullā Mirzā	251
.. .. -Muṣṭahar -Ḥillī (d. 771)	204
.. Ḥasan Pishāwari s. Muḥammad Aḥsan b. Muḥammad Shiddīq Pishāwari Ḥādī Darz	
.. b. -Ḥasan -Tūl (d. 458 or 460)	16, 18, 20
.. .. al-Iṭibār	51, 54
.. .. Taḥṣīb al-Aḥkām	51
.. .. Miṣṣāb al-Muthajjid al-Kabīr	74
.. .. 'Uddat al-Uṣūl	100
.. .. Fihrist Kutub aḥl-Shī'a	456
.. .. -Ustākhādī (d. 686). Sharḥ al-Kāfiya (683)	422
.. Hāshim -Hussainī. Hāshiya Sharḥ Hikmat al-'Ain	354
.. Ḥusain Akbarī, scribe	421
.. .. -Aurangābādī (d. 1185)	359
.. .. -Beg	62
.. .. known as Ghulām Ḥusain, scribe	352
.. (Bahār -Dīn) b. -Ḥusain -Hārithī -'Amīl (d. 1030)	119, 167, 168, 301
.. .. Miṣṣāb al-Falāḥ (1025)	208
.. .. Risāla Iḥṣān 'Aghariya	210
.. .. Taḥṣīb al-Aḥkām	374, 385
.. .. Khulāṣat al-Hisab	385
.. .. al-Wajīz	528
.. Ḥusain Mirzā	468
.. .. -Munavvī, scribe	335
.. b. -Ḥusain -Sharīf -Raḍī (d. 406)	451
.. .. Nahj al-Balāgha	450
.. Ibrāhīm	206
.. b. Ibrāhīm -Nu'mānī	14
.. .. -Shīrāzī Shadr-Dīn (d. 1060)	100, 102, 103, 352, 361
.. .. al-Asfūr al-Aḥṣā	338

Muhammad b. Ibrahim - Waṣṣafī (d. 718).				310
	<i>Mabshūṭ al-Fihār</i>	..	..	201
.. .. Idrīs - Shāhī (d. 204)	..	..	..	22, 27, 29
.. .. 'Isā - Tirmidhī (d. 279)	..	..	..	21
	<i>Shamā'il an-Nabi</i>	..	..	515, 516
.. .. Ishāq - Kānawī (d. 672).				27, 29, 31, 38, 39, 274, 301
	<i>Risālat al-Ḥānawī</i>	..	..	297
.. .. Ismā'il - Buḥārī (d. 256)	..	..	..	330
	<i>at-Tārīkh as-Ṣaḡīr</i>	..	..	46
.. Jawād 'Alī Mirzā	..	..	..	15
.. Jawnpūrī	..	..	..	68
.. Kāsim b. Ibrahim, scribe	..	..	..	454
.. .. Muhammad Ḥusain, scribe	..	..	..	457
.. b. Kāsim b. Ya'qūb (d. 940)	..	..	..	529
	<i>Rawf al-Akḥyār</i> (920)	..	..	280
.. Kātib Mirzā (d. 1233) ..	..	..	..	1074
.. Kāsim - Mūsawī.				1243
	<i>Naḥṣat al-'Andariya</i> (1074)	..	..	349
.. Khair - Dīn Jawnpūrī (d. c. 1243).				1212
	<i>Naḥṣ al-Jawāhīr</i> (1212)	..	..	114
.. b. - Khayy (d. 291).				114
	<i>Hāshiyat Sharḥ al-Aḥḍād al-Jalīliya</i>	..	..	183
.. - Khayyī s. Muhammad b. Ahmad al-Khāṣṣī.				941
.. - Khayyānī - Khayyānī (d. 950 or 962).				262
	<i>Jāmi' as-Sumūr</i> (941)	..	..	315
.. Kadal b. Zahr (d. 888).				137
	<i>al-Faṣṭā'il al-Bāhira</i>	..	..	319
.. Mahdī b. Murtaḍā - Ḥamīdī (d. 1212).				19, 820
	<i>al-Maṣṣabih</i>	..	..	470
.. b. Mahmūd - 'Alawī	..	..	..	101
.. .. Bābārī (d. 786)	..	..	..	100
.. .. Mahdī - 'Amīd (d. 786)	..	..	..	517
.. .. Mawlawī	..	..	..	65
.. b. Mir Ghīyāth - Dīn Maṣṣūr - Shāhī (d. 903)				336, 337
	<i>al-Hāshiyat al-Jadīdat as-Sadariya</i>	..	..	354
	<i>Risāla fi Iḥṣān al-Wajīb</i>	..	..	349
.. b. Mir Mahdī - Maḥṣadī, scribe	..	..	..	353
.. Miṣbāḥ - Dīn, scribe	..	..	..	522
.. b. Muḥarrak Shāh - Buḥārī	..	..	..	413
	<i>Sharḥ Ḥudūyat al-Hikma</i>	..	..	53
	<i>Sharḥ Hikmat al-'Ain</i>	..	..	290
.. .. Muhammad - Akṣarī (d. c. 770).				
	<i>Ḥall al-Mūja</i>	..	..
.. .. Baghdādī - Shāhī - Muḥīd (d. 413).				
	<i>Kifāyat al-Aḥṣar</i>	..	..
.. .. Burī - Maḥṣī.				
	<i>Mawṣū'at al-Faṣṣih</i>	..	..

Muhammad b. Muhammad - Farrā' - Hanbalī (d. 526)	..	..	297
<i>Tabaḥḥiṭ al-Hanbalīya</i>	..	..	296
.. .. al-Ḥanbalī (d. 505)	..	..	60, 143
<i>Taḥṣīṣ Sūrat Yūsuf</i>	..	..	9
<i>Ḥayā' 'Uḥm ad-Dīn</i>	..	..	129
<i>Sirr al-'Alamain</i>	..	..	130
<i>al-Manāḥiṣ</i>	..	..	136
.. .. al-Isfahānī (d. 684)	..	..	431
.. .. al-Jazari (d. 734)	..	..	266
.. .. al-Jawzi	..	..	..
<i>Kūṣb al-Manāḥiṣ</i>	..	..	260
.. .. al-Jazari (d. 833)	..	..	..
<i>al-Him al-Ḥaṣṣa</i> (791)	..	..	60
<i>Miṣbāḥ al-Him al-Ḥaṣṣa</i> (831)	..	..	61
.. .. al-Jazari, scribe	..	..	311
.. .. al-Khujandī	..	..	..
<i>al-Talwīḥ</i>	..	..	325
.. .. al-Murtadā (d. 1205)	..	..	129
.. .. al-Rīzī Kūṭb - Dīn (d. 766)	..	319, 322, 323, 325, 335, 345, 346, 431, 437	..
<i>Lawḥat al-Aṣṣar</i>	..	..	318
<i>al-Kuṭbī</i>	..	..	321
.. .. al-Tarīḫān - Fāṣihī (d. 336)	..	313, 314, 315, 340	..
<i>Risāla fī Jam' Bain Ra'yai Ashūpa wa Arasā</i>	..	514	..
.. .. al-Tūṭī Naṣir - Dīn (d. 672)	..	99, 100, 101, 103, 104, 318, 343, 346, 362, 370, 380, 381, 384, 516	..
<i>Sharḥ al-Iḥṣān</i> (944)	..	..	344
<i>Kūṣb al-Manāḥiṣ</i>	..	..	374, 375
<i>Risāla In'ikās aḥyā Shu'ā'</i>	..	..	376
<i>Kūṣb al-Mu'asṣaf</i>	..	..	376
<i>Kūṣb al-Kurāt al-Muḥarririka</i>	..	..	376
<i>Kūṣb al-Maṣṣūf</i>	..	..	377
<i>Kūṣb al-Mākhṣṣah</i>	..	..	377
<i>Kūṣb al-Kurāt wa'l Uṣṣūṣ</i>	..	..	378
<i>Kūṣb Maṣṣūḥat al-Ḥaḥḥāṭ</i>	..	..	379
<i>Taḥṣīṣ al-Miṣṣāṭ</i>	..	..	379
<i>Risālat al-Taḥṣīṣ</i>	..	..	513
<i>Taḥṣīṣ al-Uḥṣāṣ</i>	..	..	519
.. .. al-Muḥarram - Anṣārī (d. 711)	..	..	449
.. .. al-Murtadā, scribe	..	..	145
.. .. al-Kāshī	..	..	..
<i>Maṣṣūḥ aḥyā Shu'ā'</i>	..	..	313
.. .. al-Mūsā - Dāmīrī (d. 898)	..	..	477
.. .. al-Ma'tamad Khān - Bada'khshī	..	..	510
<i>Miṣbāḥ wa-Naṣā'</i> (1124)	..	..	243
<i>Taḥṣīṣ al-Muḥṣṣin</i>	..	..	246
<i>Tawṣīf al-Ḥaṣṣā</i> (1146)	..	..	248, 253

Muhammad Naqī, scribe	77
.. b. Naqr -Buntī -Muḥaddis	303
.. .. Nīmatallāh -Lakḥnavī	400
.. Fāḥā	438
.. b. Fir 'Alī -Birkavī (d. 981).	
<i>at-Tarīkh al-Muḥammadiyya</i>	137
.. Rāfi', scribe	167
.. Rāḥim Ṣāhibzāda	114
.. -Ramlī c. Muḥammad b. Aḥmad -Ramlī.	
.. b. Raḥīd -Dīn Khujā, vaizir of a. Sa'īd (d. 736)	318, 322
.. Raḥīd Khujā -Khujā	470
.. Rāḥ	212
.. b. Rāḥmān b. Mīnūghīr	343
.. Ṣādiq b. Hājī Muḥammad, scribe	52
.. .. Khān "Akhtar"	460, 470
.. Ṣāḍar 'Alī Khān Bahādur	381
.. Ṣājid	470, 471
.. b. Ṣāḥimā -Kujā'ī (d. 434)	444
.. Ṣāḥīb b. Aḥmad -Mīzandarānī.	
<i>Sharḥ Zubdat al-Uṣūl</i> (1038)	107
.. .. . -Mīrī.	
<i>Tarjuma Majma' al-Bahra'in</i>	150
.. Ṣāḥī -Lakḥnavī	320
.. Ṣāḥ of Dohī (1131-1161)	75, 199, 330, 381
.. Sharīf b. 'Abd -Azīz, scribe	317
.. .. Haravī, scribe	68
.. .. Khān b. Akmal Khān (d. 1231).	
<i>Hāshīya Sharḥ Sullam al-'Ulūm</i>	332
.. b. a. Sharīf -Muḥaddis (d. 930)	196
.. -Shirwānī	403
.. -Ṣiddīqī	480
.. b. Sulaimān -Jazīrī (d. 879).	
<i>Dalā'il al-Khairāt</i>	63
.. a. Su'ūd -Jamāl -Mīrī, scribe	100
.. b. Tāhir -Fatawī (d. 986).	
<i>Taḥkīrāt al-Manẓū'āt</i>	40
<i>al-Mughnī</i>	280
.. .. -Maḥdī al b. -Kaimarūnī (d. 907).	
<i>al-Jaw' Bain Rijāl al-Ṣābiḥīn</i>	274
.. Tāj -Dīn 'Alī -Sāvi	419
.. Takī b. Maḥmūd 'Alī -Maḥdī (d. 1070).	
<i>Risāla dar Adāb Hājī</i>	509
.. .. Mīrā	465
.. II. b. Tughlak (755-752)	180
.. b. 'Umar -Rāfi Fakhr -Dīn	94, 341, 345, 388
<i>Sharḥ 'Uḡn al-Hikma</i>	342

Muhammad b. 'Ughmān b. a. Shaiḥa (d. c. 235)	..	..	129
.. Wārith, scribe	..	..	416
.. b. Ya'qūb -Firāzshāhī (d. 817).	..	..	..
.. al-Ḥimām	..	..	417
.. -Kulainī (d. 328)	..	..	14, 51, 55
.. .. a. Ya'is̄ v. Muhammad b. Muhammad -Farrā' -Hanbalī,	..	..	..
.. .. Yūsuf -Iḥkī (c. 400)	..	..	524
.. -Kirmānī (d. 786).	..	..	..
.. Sharḥ Muḥṭaṭar al-Muntaḥā	..	..	158
.. -Samarḳandī (d. 556)	..	..	192
.. Zāhid Mīr b. Muhammad Ashar -Hawāṣī (d. 1191)	..	335, 336, 337	..
.. Hāshiyā Sharḥ al-Muntaḥā	..	..	110
.. Zayn b. Muhammad Ḥijāzī, scribe	..	..	79
.. -Tabel zī, scribe	..	..	462
Muḥibballāh, scribe	..	..	20
.. b. 'Abd -Ṣūḥūr -Rūḥī (d. 1119)	..	161, 162, 164, 328, 329, 330, 331, 332, 333, 334	..
.. Minkhiyāt Muḥallam aṭṭ-Ṭi sūḥī	..	..	150
.. Risāla Jar' ʿlā Yatajazzā	..	..	322
Muḥl -Dīn 'Abd -Kādir -Jilānī v. 'Abd -Kādir (Muḥl -Dīn) b. a. Ḥāṣib Mūsā -Jilī -Baghdādī.	..	..	..
.. 'Arabī v. Muhammad b. 'Alī -'Arabī Muḥl -Dīn.	..	..	..
.. -Jilānī v. 'Abd -Kādir (Muḥl -Dīn) b. a. Ḥāṣib Mūsā -Jilī -Baghdādī.	..	..	..
.. Makki b. 'Abd -Kādir	..	..	425
Muḥsin -Kāshī v. Muhammad b. Murtaḍā -Kāshī.	..	..	..
Mu'īn -Dīn Muhammad a. Naṣr (Akbar II, 1221-1253)	..	..	8
.. Ṣanṭarūnī	..	..	476
-Mu'īn b. Ismā'īl -Rāṣī	..	..	294
.. Kitāb al-Ḥiyāl	..	..	393
Muḥṭab -Dīn Kā'imā	..	..	20
b. -Muḥrī v. Ismā'īl b. a. Bakr b. -Muḥrī.	..	..	..
-Muḥṭabbillāh (530-555)	..	..	94, 97
Muḥṭāb 'Abd -Ḥakīm v. 'Abd -Ḥakīm b. Shams -Dīn -Ṣiyāḥkūṭī.	..	..	..
.. Bakr Dāmūd v. Muhammad Bakr b. Muhammad -Ḥusainī -Dāmūd.	..	..	..
.. Ḥasan v. Ḥasan b. Ḥulām Muṣṭafā -Lakhnavī.	..	..	..
.. 'Imād -Dīn -Labkanī v. 'Imād -Dīn -Labkanī.	..	..	..
.. Kamāl -Dīn -Sahāḥ (d. 1173)	..	..	362
.. Mahmūd -Jawnpūrī (d. 1962)	..	..	360, 410, 513
.. Mirzā v. Muhammad b. Ḥasan Mullā Mirzā.	..	..	..
.. Muḥsin -Kāshī v. Muhammad b. Murtaḍā -Kāshī.	..	..	..
.. Niṣīm -Dīn v. Niṣīm -Dīn Mullā b. Mullā Kuṣb -Dīn -Sahāḥ.	..	..	..
.. Ṣadrā v. Muhammad b. Ibrāhīm -Shirīnī Ṣadr -Dīn.	..	..	..
Müller, D. H.	..	..	414
Mun'im Khān Nawwāh	..	..	118
Muntaḥab -Dīn -Kumrī v. 'Alī b. 'Uḥaidallāh -Kumrī Muntaḥab -Dīn.	..	..	..

Murād I, 'Uthmānī Sulṭān (701-792)	..	..	..	417
.. III, .. (982-1003)	..	..	..	289
.. IV, .. (1032-1049)	..	..	..	7
Murādī -Anṣārī .. ..	..	..	..	490
.. Sa'yid .. ..	..	..	..	361
Mūsā b. Jā'far -Imām Kāsim (d. 183)	..	..	..	49, 203
.. .. <i>Du'ā' al-Jawāban as-Sagħīr</i> ..	..	..	..	80, 86
.. .. Muḥammad Kāḍirāda -Rūmī (d. 815).	..	..	..	..
.. .. <i>Sharḥ Ashkāl al-Ta'ālīs</i> ..	..	..	..	373
.. .. <i>Sharḥ Chaghmini</i> (815) ..	..	..	..	383
.. .. Yūsuf -Māzandarānī, scribe ..	..	..	..	205
Mushkīn Bānū, .. ..	..	..	..	..
.. .. <i>Hisāb Mushkīn Bānū</i> ..	..	..	..	348
Muslim b. -Ḥajjāj -Kashgari (d. 261)	..	..	..	29, 30, 31, 274
Muḥallā b. Pathallāh -Ḥamawī, scribe ..	..	..	..	126
Mustaḥḥim Zāda .. ..	..	..	..	461
Mustamsik Billāh .. ..	..	..	..	235
Mustarḥid .. (312-329) ..	..	..	..	452
Mu'tadid ('Abbaside Caliph, 279-286)	..	..	..	313
Mutahhar b. 'Alī b. -Ḥusain ..	..	..	..	226
b. Mutahhar -Hill v. Ḥasan b. Yūsuf b. Mutahhar -Hill	..	..	..	..
Mutanabbī (a. Talyb) Aḥmad b. -Ḥusain, d. 334) ..	..	..	..	481
Murtaḥḥin ('Abbaside Caliph, 218-227) ..	..	..	..	338
Mutawakkil (.. 232-247) ..	..	..	..	313
Mutawakkil b. Ḥārūn .. ..	..	..	..	67
Muṣṭafar Ḥusain b. Mas'ūd -Dawla ..	..	..	..	57, 102, 109, 210, 234, 321, 343, 349, 351, 383, 415, 425
-Nabīgha -Dhubyānī (Ziyād b. Mu'āwiyā, d. A. D. 694)	..	..	..	476, 477
.. -Ja'fī (a. La'il) Ḥusain b. Kays, d. 61) ..	..	..	..	478
.. <i>Shu'abīnī</i> ('Abdallāh b. -Mukhlisīk) ..	..	..	..	478
Nādir Shāh (1148-1160) .. ..	..	..	..	465
b. -Nafīs v. 'Alī b. a. Ḥaram b. -Nafīs -Kurashī (d. 687).	..	..	..	..
Nafīs b. 'Isa -Kirmānī .. ..	..	..	..	..
.. .. <i>Sharḥ al-Aḥḍāṭ wa'l-'Alamūt</i> ..	..	..	..	405
Najaf 'Alī -Mawlawī .. ..	..	..	..	471
a. -Naḥīb a. -Khair (d. 263) .. ..	..	..	..	98
-Najjāghī (Aḥmad b. 'Alī, d. 406) .. ..	..	..	..	461
-Nasafī ('Umar b. Muḥammad -Nasafī, d. 337) ..	..	..	..	119
Nasafī (Aḥmad b. 'Alī -Nasafī, d. 303) .. ..	..	..	..	27, 29
Nashwān b. 'a'id -Ḥimyarī (d. 573).	..	..	..	..
.. .. <i>Shams al-'Ulūm</i> .. ..	..	..	..	414
Nasīr b. 'Alī -Salyid -Mufarrīd (d. 610).	..	..	..	..
.. .. <i>al-Maghrib</i> .. ..	..	..	..	416
-Nasīr b. Fartāh .. ..	..	..	..	459
Nasīr-Dīn -Bakīkī v. 'Abdallāh b. 'Umar -Bakīkī.	..	..	..	..
Nasīr .. -Ṭūfī v. Muḥammad b. Muḥammad -Ṭūfī Nasīr -Dīn.	..	..	..	..

Najir Husain Shams 'Ullah	..	..	..	..	31
.. H. Dinalih (575-622)	..	..	..	..	394
Najir Mahmud b. Muhammad-Jilani, scribe	..	..	..	..	132
a. Nasr-Farabi v. Muhammad b. Muhammad b. Tarkhan-Farabi,	..	..	..	..
.. b. Hasan.	..	..	..	..
.. .. <i>al-Faw'id al-Khamsiya</i>	..	..	..	..	112
.. .. Husaini	..	..	..	..	18
Nasr a. Laith-Hafiz-Samarqandi (d. 594)	..	..	..	..	171
.. b. Muhammad-Farabi a. Laith-Samarqandi.	..	..	..	..
.. .. <i>Khulasat al-Fiqh</i>	..	..	..	..	170
.. .. Ya'qub-Dinawari (c. 400)	..	..	..	..	391
Nasrallah b. Muhammad b. Athir (d. 637)	..	..	..	..	27, 455
.. .. <i>-Khalkhali</i>	..	..	..	..
.. .. <i>Hishiyah Sharh Hidayat al-Hikma</i>	..	..	..	..	351
Nawawi v. Yahya b. Sharaf-Nawawi.	..	..	..	..
Nimat b. Karanallih, scribe	..	..	..	..	211
Nir, L.	..	..	..	..	376
Niqan-A'raj v. Hasan b. Muhammad-Niqan-A'raj.	..	..	..	..
Niqan-Din-Amaltahvi	..	..	..	..	337
.. .. Mulla b. Mulla Kutb-Din-Sahali (d. 1161)	..	..	..	..	336
.. .. <i>Sharh Musallam at-Thubut</i>	..	..	..	..	161
.. .. <i>Hishiyah Sharh Hidayat al-Hikma</i>	..	..	..	..	352
.. .. Jilani v. Ahmad b. Muhammad-Niqan-Jilani.	..	..	..	..
.. .. Mulk (d. 465)	..	..	..	..	10, 476
.. .. Nasaburi v. Hasan b. Muhammad-Niqan-A'raj.	..	..	..	..
.. .. Shah of Ahmednagar (894-914)	..	..	..	..	309
b. Najim-Miqri v. Zain-'Abidin b. Ibrahim b. Najim-Miqri.	..	..	..	..
Nakrakar v. 'Abdallah b. Muhammad-Nakrakar-Husaini.	..	..	..	..
-Na'man v. a. Hanifa-Na'man b. Thabit.	..	..	..	..
Nur 'Ali	..	..	..	..	117
Nurallah b. Saiyid Sharif-Husaini-Shustari (d. 1019).	..	..	..	..
.. .. <i>ar-Shawrim al-Muhriq</i>	..	..	..	..	124
.. .. <i>Muqab al-Nawab</i>	..	..	..	..	125
.. .. <i>Ishlah al-Falq</i> (1014)	..	..	..	..	127
.. .. <i>Sharh Tahqiq al-Manzil</i>	..	..	..	..	227
Nur-Hafiz-Mawlawi	..	..	..	..	13
.. .. Huda	..	..	..	..	117
Plato	..	..	..	..	338
Prideaux, W. F.	..	..	..	..	414
Ptolemy	..	..	..	..	379, 387
Rabi' b. Ziyad-'Abul	..	..	..	..	478
Rafi-Din	..	..	..	..	425
.. ..-Ustribadi v. Muhammad b. Hasan-Ustribadi.	..	..	..	..
b. Rajab v. 'Abd-Rahman b. Ahmad b. Rajab-Baghdadi.	..	..	..	..
Rama'jan 'Ali, scribe	..	..	..	..	424
Rasul-Bakhsh.	..	..	..	..	133

Ratan Singh Hushyār Jang	200
Rāwandī v. Sa'īd b. Hibatallāh - Rāwandī.	
-Rāī v. Muḥammad b. Muḥammad -Rāī Kōṭh -Dīn.	
.. .. . 'Umar -Rāī Fakhr -Dīn.	
Riḡfī b. Muḥammad, scribe	60
Rudloff	383
Rukn b. Husām -Nāgūrī.	
.. .. . <i>al-Fatḥ al-Hamūdīya</i>	186
.. -Dīn Dillālī (320-360)	51
Sa'ādat 'Alī Khān Bahādur Nawwāb	529
Sa'dallāh b. Ma'ūd b. 'Umar -Taftāzānī	420
Sacy v. Silvestre De Sacy.	
Sa'd -Dīn	101
.. .. . Khāja	495
.. .. . -Taftāzānī v. Ma'ūd b. 'Umar -Taftāzānī.	
Šādīk b. Aḥmad	84
.. Mullā, scribe	506
Šadr -Dīn Aḥmad -Māḡavī	98, 131, 134, 183, 182, 190, 203, 137, 245, 263, 290, 291, 295, 404, 454, 466
.. .. . -Kūnavī v. Muḥammad b. Isḥāq -Kūnavī.	
.. .. . -Shīrāzī v. Muḥammad b. Ibrāhīm -Shīrāzī Šadr -Dīn.	
-Šadr -Shahīd -Bokhārī v. 'Umar b. 'Abd -'Azīz -Šadr -Shahīd -Bokhārī.	
Šadr -Sharī'a -Akbar v. Aḥmad b. 'Ubaydallāh Maḥmūdī Šadr -Sharī'a -Akbar.	
.. .. . -Aghar (or -Tānī) v. 'Ubaydallāh b. Ma'ūd Šadr -Sharī'a -Aghar.	
-Šafadī v. Khālīl b. Albak -Šafadī.	
Šālī -Dīn b. Naṣīr -Dīn	425
.. .. . <i>Ghāyat ar-Taḥḥīṭ</i>	424
.. .. . <i>Dastūr al-Mubtadī</i>	425
.. .. . <i>Ḥall Tarkīb Kāfiya</i>	425
Šāfi b. Muḥammad Amīn -Šāfi, scribe	112
-Šāghānī v. Ḥasan b. Muḥammad -Šāghānī -Hindī.	
Šahī b. Aḥmad Bāḥasan	142
Sa'īd b. 'Alī -Haddādī, scribe	327
a. Sa'īd Gūrgān Mughlī -Dīn Gūrgān (865-872)	497
Sa'īd b. Hibatallāh -Rāwandī (d. 573)	461
Saif -Dīn Aḥmad -Abhari.	
.. .. . <i>Ḥāshīya 'Alī Sharḥ Mukhtasar al-Muntabā</i>	159
.. .. . -Taftāzānī (d. 916)	371
-Saliyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Shīrāzī -Saliyid 'Alī Khān -Madanī.	
Saliyid -Ṭabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'ī.	
-Saliyid Bākir -Dīmād v. Muḥammad Bākir b. Muḥammad -Ḥusainī -Dīmād.	
.. .. . -Murtadā v. 'Alī b. Ḥusainī -Saliyid -Murtadā.	
Saliyid <i>Khulāṣat 'Ulamā'</i>	170
-Saliyid -Sharīf -Jurjānī v. 'Alī b. Muḥammad -Jurjānī.	

-Sajjād v. Zain -'Abidin.				
-Sakhāvi v. Muḥammad b. 'Abd -Raḥmān -Sakhāvi.				
-Sāḥi b. Muḥammad Amīn, scribe	..	..	..	114
-Sakkāki (Yūsuf b. a. Bakr -Sakkāki, d. 620)	..	..	..	423
Salāh -Dīn -Ṣalāḥī v. Khulīl b. Aḥbak -Ṣalāḥī.				
.. .. Yūsuf b. Aiyūb (594-599)	..	..	..	261
Salīm b. Aḥmad Bā'alawi (d. 1035)	..	..	..	142
.. .. <i>Mīṣṣāḥ as-Sarā'ir</i>	..	..	..	141
.. .. Muḥammad -Sanḥūrī (d. 1015).				
.. .. <i>Risāla fī Laḥat an-Niṣf min Shaḥbān</i>				503
Salīmān -Fārisī (d. 33)	..	..	..	81
-Sam'ānī v. 'Abd -Karīm b. Muḥammad -Tamīmī -Sam'ānī.				
Sanjar Sulṭān (b. Maḥmūd -Shāh, 511-532)	..	..	..	175
Sāsān II	..	..	..	347
*Savvaire	..	..	..	182
b. Shaddād -Ḥalabī v. Yūsuf b. Raḥī' b. Shaddād -Ḥalabī.				
-Shādhilī v. 'Alī b. 'Abdallāh -Shādhilī.				
b. Shadkām -Madani v. Ḥasan b. 'Alī b. Shadkām -Madani.				
-Shāhī -Imām v. Muḥammad b. Idrīs -Shāhī I.				
Shāh 'Alam I. Kutb -Dīn (1119-1124)	..	..	..	215
.. .. II. (1173-1221)	..	..	..	8, 328, 345
.. .. Jahān (1037-1099)	..	..	..	6, 110, 119, 325, 328, 512
Shāh Muḥammad	..	..	..	382
-Shahid -Thānī v. Zain -Dīn b. 'Alī -Shāhī -Shahid -Thānī.				
Shāhrukh Mīrā (son of Tīmūr, 807-850)	..	..	..	5
Shāikh -Isām -Haravī	..	..	..	183
.. .. -Sughdī	..	..	..	172
-Shāikh -Makrūl v. Yahya b. Ḥabash -Suhrawardī.				
Shāikh Muḥarrak Nāḡūrī	..	..	..	337
-Shāikh -Muḥid v. Muḥammad b. Muḥammad -Baghdādī -Shāikh -Maḥḥī.				
Shāikh -Ṣadūq v. Muḥammad b. 'Alī b. Bābūya -Kumī.				
.. .. -Sīrī	..	..	..	144
.. .. -Ra'īs v. Ḥusayn b. 'Abdallāh b. Sīnā.				
.. .. -Ṭā'ifa v. Muḥammad b. Ḥasan -Ṭā'if.				
Shāikhṣāda (Muḥammad b. Muṣṭafā, d. 950)	..	..	..	4
a. Shāma ('Abd -Raḥmān b. Ismā'īl, d. 665)	..	..	..	194
Shāma -'Aḥmā -Ḥalwānī v. 'Abd -'Azīz b. Aḥmad -Ḥalwānī.				
.. .. -Sarākḥal v. Muḥammad b. Aḥmad -Sarākḥal.				
.. .. -Dīn -Kūhīstānī v. Muḥammad -Khurāsānī -Kūhīstānī.				
.. .. Nawrāth -Majlis -'Alī	..	..	..	508
.. .. Shāhrazūrī	..	..	..	379
Shams v. 'Abd -Raḥīm b. Muṣṭafā -Jawnpūrī.				
-Shanfarā	..	..	..	473, 477
b. Shāh Aghūb (Muḥammad b. 'Alī, d. 568)	..	..	..	461
Sharaf -Dīn -'Alamī v. Ḥusayn b. Aḥmad -'Alamī.				
.. .. -Bulḡīnī	..	..	..	163

Sharif Khān Hākīm v. Muḥammad Sharif Khān b. Akmal Khān.			
-Sharif-Murtazā v. 'Alī b. Husain -Sāyid -Murtazā.			
.. -Raḡī v. Muḥammad b. Husain -Sharif -Raḡī.			
Shihāb -Dīn b. Shams -Dīn -Dawlatshāhī (d. 845)	..	..	425
.. <i>al-Irshād</i>	..	..	432
.. .. -Suhrawardī v. 'Umar b. Muḥammad -Suhrawardī.			
.. .. v. Yahya b. Habash -Suhrawardī.			
-Shirghī (Ahmad b. 'Abd -Mun'im -Shirghī, d. 619)	..	..	432
-Shirwānī v. Ahmad b. Muḥammad b. 'Alī-Yamanī -Shirwānī.			
Shujā' (Muḥammad Shāh) second son of Shāhjahān (d. 1070)	..	..	327
-Shamṣud-Dīn v. Ahmad b. Muḥammad -Shamṣud-Dīn.			
-Shamṣud-Dīn v. Hasan b. 'Amīr -Wafā'ī -Shamṣud-Dīn.			
Shih b. Jawād v. Yūsuf b. Kuzughī Shih b. Jawād.			
Siddiq Hasan Khān Nawwāb (d. 1307)	..	..	470
Silvestre De Sacy	..	..	476
b. Sinā v. Husain b. 'Abdallāh b. Sinā.			
-Sinblat v. 'Abd -Azīz b. Saḥya -Sinblat.			
Subhān Khān Muḥammad Bahādur Khān	..	..	112
-Subki v. 'Abd -Wahīb b. 'Alī -Subki			
Subuktigin (366-387)	..	..	260, 475
-Suhrawardī v. 'Abd -Kādir b. 'Abdallāh -Suhrawardī.			
.. v. 'Umar b. Muḥammad -Suhrawardī.			
.. v. Yahya b. Habash -Suhrawardī.			
Sulṭān I. (Uḡmānī Sulṭān, 926-974)	..	..	467
.. Jāh (Naḡr -Dīn Hālder, King of Omd, 1243-1253)	..	5, 32, 71, 168, 205, 359, 372, 435, 464, 528, 529	
Sulṭān Aḥmad	..	..	358
.. Husain Bāgharī (873-911)	..	..	5
.. 'Ulamā' v. Muḥammad b. Dikr 'Alī Sulṭān -'Ulamā'.			
-Suyūfī v. 'Abd -Raḥmān b. a. Bakr -Suyūfī.			
Syro	..	..	387
-Tabāṭabā'ī v. 'Alī b. Muḥammad -'Alī -Tabāṭabā'ī.			
-Tabrizī (Yahya b. 'Alī -Tabrizī, d. 592)	..	..	476
-Taftāzānī v. Ma'rūf b. 'Umar -Taftāzānī.			
Tāhir b. Aḥmad -Bukhārī (d. 342).			
.. <i>Khulṣat al-Faṭṭāḥ</i>	..	..	178
.. Muṭahhar -Ḥasānī.			
.. <i>Riḍla Aḥmad</i>	..	..	504
-Taḥṭā'ī (Ahmad b. 'Abd -Raḥīm, d. 1302)	..	..	437
b. Taimiyya (Ahmad b. 'Abd -Hāḥim, d. 728)	..	..	120
Tāyibullāh, scribe	..	..	411
-Tāyibī v. Husain b. 'Abdallāh -Tāyibī.			
Tāj -Dīn -Hamakī	..	..	112
.. b. Wall Muḥammad -Husainī, scribe	..	..	327
Tājammal Husain, scribe	..	..	400
Tāj -Sa'id -Ardabīlī v. Muḥammad b. Amīn Tāj -Sa'id -Ardabīlī.			
Takī -Dīn -Hamavī v. a. Bakr b. 'Alī b. Hija -Hamavī.			

Yahyā b. Ahmad -Ruwaṭī, scribe	..	..	..	451
.. .. 'Alī -Zandavakastī	..	..	..	134
.. .. Ḥabashī -Suhrawardī	..	..	..	130, 137, 346
.. .. Ḥasan b. -Bīṭrūk -Hillī (d. 900).	..	..	..
.. .. <i>al-'Umda</i>	..	..	..	238
.. .. -Ḥusain -Ḥādī -il-ʿī Ḥaḥk (d. 238)..	..	..	..	225
.. .. Mūsawwāh (d. 243)	..	..	..	313
.. .. Shuraf -Nakawī (d. 676)	..	..	..	45
.. .. <i>Minkhāj al-Ṭulūṭin</i>	..	..	..	193
.. .. Zakariya	..	..	..	7
Yaqūb b. Ishāq -Kindī (d. 250).	..	..	..
.. .. <i>Uḡḡūḡiyya</i>	..	..	..	338
Yāqūt b. 'Abdallāh -Rūmī (d. 620).	..	..	..
.. .. <i>Murjama al-Buldān</i>	..	..	..	389
.. .. -Musta'ṣimī (d. 608)	..	..	..	60
a. Ya'īṣ c. Muḥammad b. Muḥammad -Farā' -Ḥanbalī.	..	..	..
Yūsuf b. 'Abdallāh b. 'Abd -Barr -Kurgubī (d. 463).	..	..	..
.. .. <i>Kitāb al-Istīṣā</i>	..	..	..	272
.. .. 'Abd -Raḥmān -Mirzī (d. 742)	..	..	..	270, 280
.. .. Ahmad Najm -Dīn (d. 832).	..	..	..
.. .. <i>ar-Zuhūr 'Alā Kitāb al-Lumā'</i>	..	..	..	225
.. .. Aiyūb Ṣalāh -Dīn (Saladin, 564-589)	..	..	..	251
.. .. a. Bakr -Sakkākī (d. 620)	..	..	..	435
.. .. -Buhārī	..	..	..	213
.. .. b. Ibrāhīm -Kājūrī	..	..	..	16
.. .. Ismā'īl -Baghdādī (d. 710)	..	..	..	406
.. .. Jahlūghāh	..	..	..	498
.. .. Kūnughī Sibā b. -Jawzī (d. 954).	..	..	..
.. .. <i>Tadhkirat Khawāṣṣ al-Umma</i>	..	..	..	236
.. .. Maḥmūd -Manṣūrī	..	..	..	123, 124
.. .. Muḥammad Jān Karābāghī (d. n. 1034)	..	..	..	114
.. .. <i>al-Huṣṣiyat al-Khāṣṣiyya</i> (990)	..	..	..	113
.. .. <i>Risālat al-Karābāghī</i>	..	..	..	119
.. .. Rūḥ b. Shaddād Ḥalabī (d. 632).	..	..	..
.. .. <i>an-Nawādir an-Sulṭāniyya</i>	..	..	..	261
a. Zafar -Hindī -Salyāī	..	..	..	459
Zahīd -Haravī c. Muḥammad Zahīd Mīr b. Muḥammad Aslam -Haravī.	..	..	..
b. Zahr c. Muḥammad -Kudat b. Zahr.	..	..	..
Zaid b. Rifa'a	..	..	..	303
Zain -ʿAbidin c. 'Alī b. -Ḥusain Zain -ʿAbidin.	..	..	..
.. .. b. Ibrāhīm b. Najm -Miṣrī (d. 970)	..	..	..	187, 437
.. .. <i>al-Ashbāh wa'n-Naṣā'ir</i> (969)	..	..	..	183
.. .. -Dīn b. 'Alī -Shāmī -Shahīd -Ṭānī (969).	..	..	..
.. .. <i>Sharḥ al-Bidāya</i>	..	..	..	528
.. .. -Dallāḡ	..	..	..	497
Zakariya b. Muḥammad -Anṣārī (d. 926)	..	..	..	196

-Zamakhsari c. Mahmūd b. 'Umar -Zamakhsari.							
-Zanjānī c. 'Abd -Wahhāb b. Ibrāhīm -Zanjānī.							
-Zawraqī c. -Husain b. Ahmad -Zawraqī.							
Zenker, J. T.	..	..	..	..	..	..	313
Ziyād b. Mu'awiya c. -Nāhiḡa -Djāhlyānī.							
Zufar b. Huḡḡail (d. 168)	..	..	..	..	..	..	291
Zuhair b. a. Sulmā (d. A. D. 631).	..	..	..	..	..	..	476



CLASSIFIED INDEX.

THE works are here classified according to subjects, and arranged, as far as possible, in chronological order. A number within parentheses after the title of a work denotes the Hijra date of its composition, or, when preceded by 'd.' the year in which the author died. The last number refers to the page of the Catalogue.

VARIOUS READINGS AND ORTHOGRAPHY OF THE KUR'ÂN.

Kitâb at-Tafsîr by al-Kurtûbî (d. 444)	1
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COMMENTARIES ON THE KUR'ÂN.

Al-Kashshâf by az-Zamakhsharî (528)	2
Anwâr at-Tanzîl by al-Baidâwî (d. 632)	3
Al-Hâshiyâ 'Alâ Anwâr at-Tanzîl by al-Isfarâ'inî (d. 944)	..	..	..	5
.. by as-Sayfîkûlî (d. 1067)	..	..	..	6
.. by al-Khafâ'jî (d. 1069)	..	..	..	7
.. by Hâmid al-Jawâpûrî	..	..	..	8
Jâmi' at-Tafsîr by Ahmad al-Badakhshî (1037)	..	..	..	8
Tafsîr Sûrat Yûsuf by al-Qhasbî (d. 303)	..	..	..	9
Ad-Durr as-Sa'im by Ibn al-Khashshîb	..	..	..	11
Al-Idhân by as-Suyûtî (878)	..	..	..	12

COMMENTARIES ON THE KUR'ÂN ACCORDING TO Sa'î'a SCHOOL.

At-Tafsîr by al-Imâm Ja'far as-Sâdiq (d. 148)	..	..	..	13
.. by al-Imâm 'Askarî (d. 233)	..	..	..	15
Majma' al-Bayân by at-Tabarsî (d. 348)	..	..	..	16
Jawâmi' al-Jâmi' by .. ..	..	..	..	18
Kanz al-'Irifân by Miqdâd as-Suyûtî	..	..	..	19
Nûr ath-Thakâsin by 'Abd 'Alî al-Huwairî.				
Zain al-Fatâ by Ahmad al-'Âsimî	..	..	..	20

TRADITIONS.

Shamâ'il an-Nabî by at-Tirmidhî (d. 217)	..	..	..	21
Al-Hulyat al-Mubâraka by .. ..	..	..	..	22
Sharh as-Sunna by al-Baghavî (d. 316)	..	..	..	23
Ash-Shifâ by al-Kâfil 'Iyâkî (d. 544)	..	..	..	24
Sharh ash-Shifâ by al-Khafâ'jî (d. 1069)	..	..	..	25
Jâmi' al-Uqûl by Ibn al-Athîr al-Jazari (d. 690)	..	..	..	26
Tajrid al-Uqûl by Ibn al-Bârizî (d. 645)	..	..	..	28
Maqârik al-Anwâr by as-Saghâni (d. 650)	..	..	..	30
At-Targhib wa't Tarkîb by al-Mundhîrî (d. 650)	..	..	..	32
Mishkât al-Masâbîh by at-Tabrizî (737)	..	..	..	33
Sharh Mishkât al-Masâbîh by at-Taiyibî (d. 743)	..	..	..	34
.. by al-Jurjânî (d. 816)	..	..	..	35

Sharḥ Miḥkāt al-Maḡālib by 'Alī al-Kāfi (d. 1014)	..	..	..	37
'Umdat al-Kāfi by al-'Aini (847)	..	..	..	38
Mukhtasar al-Bukhārī	..	..	..	39
Al-Jāmi' as-Saghir by as-Suyūṭī (d. 911)	..	..	..	40
Al-Khaṣṣ' al-Kubrā by ..	..	..	..	40
Al-Fawa'id al-'Asm by .. (882)	..	..	..	41
Al-Budd' as-Sāfir by ..	..	..	..	42
Sharḥ al-Barzakh ..	..	..	..	42
As-Zawājir by Ibn Hajar al-Haitamī (d. 973)	..	..	..	43
Al-Arba'in ..	..	..	..	44
Al-Fath al-Mubin by Ibn Hajar al-Haitamī (d. 973)	..	..	..	45
Tadhkirat al-Mawjūdāt by al-Fatani (d. 986)	..	..	..	46
.. .. by 'Alī al-Kāfi (d. 1014)	..	..	..	47

Sū'IA TRANSMISSION.

Kurb al-Ianād by 'Abdallāh al-Himyarī al-Kummi	..	..	..	48
Man Lā Yahdurahu'l Faḡh by Ibn Bābūya al-Kummi (d. 331)	..	..	..	51
Kiṣṣat al-Aḡhar by 'Alī al-Khazrafi al-Kummi	..	..	..	53
Al-Istibṣāḥ by Abū Ja'far Muḥammad al-Tūsi (d. 438 or 460)	..	..	..	54
Kitāb al-Ḥadīth ..	..	..	..	55
Rawdat al-Janān ..	..	..	..	56

PRAYERS.

Ḥizb al-Barr al-Kabir by Abū'l Ḥasan ash-Shādhilī (d. 654)	..	..	..	58
.. al-Latt by ..	..	..	..	58
Al-Fawā'id wa'l Ṣalāt wa'l 'Awā'id by as-Zabīdī (d. 803)	..	..	..	59
Al-Ḥiḡn al-Ḥaḡin by Muḥammad al-Jazari (791)	..	..	..	60
Miftāḥ al-Ḥiḡn al-Ḥaḡin by ..	..	..	.. (831) ..	61
Sharḥ .. by Mullā Ḥanaḡi ..	..	..	..	62
Dalā'il al-Khairāt by al-Jazūfi (d. 870)	..	..	..	63-65

Sū'IA PRAYERS.

Kitāb ad-Du'a' by 'Alī bin Abī Ṭālib (d. 40)	..	..	..	65
Al-Munājāt by ..	..	..	..	66
Aḡ-Ṣaḡifat al-Kāmila by al-Imām Zain al-'Abidin (d. 94)	..	..	..	66-69
Ad'iya Ayyām Saḡ'a by ..	..	..	..	69
Sharḥ as-Ṣaḡifat al-Kāmila by as-Saḡyid Ḥaḡir ad-Dāmūd (d. 1040)	..	..	..	70
Ḥiyā' as-Sālikin by as-Saḡyid 'Alī Kḡān al-Madani (d. 1117)	..	..	..	71
Miḡbāḥ al-Mutahajjid al-Kabir by Abū Ja'far Muḥammad al-Tūsi (d. 458 or 460) ..	..	..	..	74
Al-Iḡṣā' bi Ṣalāḥ al-'Amāl by Ibn Ṭūṣ al-'Alawi (d. 664)	..	..	..	75
Mahajj ad-Da'wā by ..	..	..	.. (662)	77
Kitāb al-Ad'iya ..	..	..	..	78
Ṣūrat al-Kaḡf ..	..	..	..	78
Al-Munājāt by al-Imām Zain al-'Abidin (d. 94)	..	..	..	78
Du'a' Du'āḡa Imām ..	..	..	..	78
Aḡ-Du'a' al-'Adīla by al-Iḡḡḡānī ..	..	..	..	78

Du'a' as-Ṣabāḥ w'al-Maṣā' by al-Imām Zain al-'Ābidīn (d. 94)	79
Du'a' al-Hillāl by " " " "	79
Kitāb al-Ad'iya " " " "	79
Du'a' al-Jawāhan al-Kabīr by al-Imām Zain al-'Ābidīn (d. 94)	79
" " as-Ṣaghīr by al-Imām Mūsā al-Kāsim (d. 183)	80
" as-Samā' " " " "	80
" al-Mi'rāj " " " "	81
" Ḥaḍḥ' al-Hawā'i " " " "	81
Kitāb al-Ad'iya " " " "	82
Du'a' Salim al-Lail " " " "	82
" Nūr " " " "	83
" al-Jawāhan al-Kabīr by al-Imām Zain al-'Ābidīn (d. 94)	83
Kitāb al-Ad'iya " " " "	83
Du'a' Ṣabāḥ by 'Alī b. Abī Ṭālib (d. 40)	84
Ta' khibāt " " " "	84
Du'a' Kumal " " " "	85
" Kitāb Bad " " " "	85
" al-Jawāhan al-Kabīr " " " "	86
" " as-Ṣaghīr " " " "	86
" Sūṭ " " " "	87
Ziyārat 'Alī b. Abī Ṭālib " " " "	87
" Imām Husain " " " "	87
" Ākhīr rūz 'Ashūra " " " "	88
Kitāb al-Ad'iya " " " "	88
Du'a' Ṣabāḥ " " " "	89
" Amīr al-Mu'minīn " " " "	89
" Suryān " " " "	90
Munājāt " " " "	90
Darūd Kibelt Ahmar " " " "	90
Awrūd Usūd' by 'Abd al-Ḳādir al-Jilī al-Baghdādī (d. 561)	91
Kitāb as-Ziyārat al- " " " "	92
Ziyārat an-Nabī " " " "	92
" Ahl al-Bayt " " " "	92
Arba'in Sūra " " " "	93
Ṣuḥaf Idrīs " " " "	94

SCHOLASTIC THEOLOGY.

Kunūṣ al-Jawāhir " " " "	94
Uṣūl al-Hudā by Shihāb ad-Dīn as-Suhrawardī (d. 632)	98
Sharḥ Tajrīd al-'Aḳā'id by Ibn al-Muṭahhar al-Hillī (694)	99
Al-Hāshiyat al-Jadīdat as-Ṣadriyya by Mir Ṣadr ad-Dīn ash-Shīrāzī (d. 903)	100
Hāshiyat al-Khikrī " " " "	101
At-Ta'liqāt 'Ala' Hāshiyat al-Khikrīya by 'Abd' ar-Razzāq al-Lāhijī (d. c. 1050)	102
At-Ta'liqāt 'Ala' Hāshiyat al-Khikrīya by 'Mirzā Ibrāhīm ash-Shīrāzī (d. 1079)	103

Hāshiya Mirās Jān (d. 994)	103
Minhiyat 'Ala'l Hāshiyat al-Kadima by Mirās Jān	104
Nahj al-Mustarḡidin by Ibn al-Mutakhar al-Hillī (d. 726)	105
Anwār al-Malakūt by	106
Al-Mujib Mir'at al-Munji by al-Ḥaṣṣī (806)	108
Hāshiya Sharḥ al-Mawāḍiʿ by Ḥasan Ḥalabī (d. 886)	109
.. .. . by Mir Zāhid al-Haravī (d. 1101)	110
Sharḥ al-'Aḳā'id al-'Aḳudiya by ad-Dawwānī (905)	111
Al-Fawā'id al-Khaḳāniya by Abū Naṣr	112
Al-'Aḳā'id al-'Aḳudiya by 'Aḥmad ad-Dīn al-Iḥī (d. 756)	112
Al-Hāshiyat al-Khaḳāniya by al-Karābāghī (d. c. 1034)	113
Hāshiya Sharḥ al-'Aḳā'id al-Jalāliya	114
At-Takwīmāt by as-Sayyid Bāḳir ad-Dāmād (d. 1040)	115
At-Takḍīāt by	116
Nibrās al-Diyā' by	116
Maṣḥar an-Nūr by Kamr ad-Dīn Aurangshāhī (d. 1103)	117
Bahr al-Maghāshib by 'Abd al-Wahhāb al-Katmanjī (1125)	118
Risālat al-Karābāghī by al-Karābāghī (d. c. 1034)	119
Hāshiyat al-Khayālī by as-Siyāḳūnī (d. 1067)	119
Kitāb al-'Ulūv	120
Risāla fi Iḥbāt al-Wājib by ad-Dawwānī (d. 907)	121
Sharḥ Risāla Iḥbāt al-Wājib by Muḥammad al-Hanafī (d. c. 900)	122

POLEMICAL WORK.

At-Tawḍīḥ al-Anwar by Khidr ar-Rāzī (840)	123
Aṣ-Ṣawārim al-Mahriḳa by Nūrallāh aḥ-Ḥusaynī (d. 1016)	124
Maṣā'ib an-Nawāḥib by	125
Iḥkāk al-Haḳḳ by (1014)	127
Jalāl Jalāl an-Nazar	128

ASCETICISM AND SUFFRAGE.

Iḥyā' 'Ulūm ad-Dīn by al-Ḥazālī (d. 505)	129
Sirr al-'Alamain by	130
Al-Faṭḥ ar-Rabbānī by 'Abd al-Kādir al-Jilī al-Baghdādī (d. 561)	132
Taḥṣīs Iḥṣā by Ibn al-Jawzī (d. 597)	133
Rawḍat al-'Ulūm by as-Zandavaletī	134
Sharḥ Miṣbāḥ al-Ḥaḳīq by al-Fanṣūrī (d. 834)	135
.. Hayāt al-Nūr by ad-Dawwānī (872)	136
Aṭ-Ṭarīkat al-Muḥammadiya by al-Birkavī (d. 961)	137
Riḥ ar-Rāḥ by al-'Aḳṭarūs (d. 1058)	138
Majālis al-Abrār by Aḥmad ar-Rūmī (d. c. 1040)	139
Hujjat al-Widād by 'Abd al-Aḥad an-Nūrī (d. 1061)	140
Miftāḥ as-Sarā'ir by Abū Bakr Bāḳalavī (d. 1085)	141
Risālat al-Muḥṣanat wa'l-Muṣāharā by 'Abdallāh al-Ḥaddād (d. 1132)	142
.. al-Muḥṣanat wa'l-Muṣāharā by	143
Al-Kibrīt al-Aḥmar by 'Abdallāh al-'Alavī	144
Ṣunan al-Hudā by 'Abd an-Naḥī al-Qangūshī (d. 991)	146

Tarjuma Majma' al-Bahrain by Muhammad Ṣāliḥ al-Miṣrī	120
Rawḍat al-Anwār by 'Abd al-Rasūl al-Bijāpūrī	122

THE PRINCIPLE OF JURISPRUDENCE.

Al-Manḥūl by Maḥmūd al-Qusṣālī	126
Sharḥ Mukhtaṣar al-Muntahā by 'Aḥmad ad-Dīn al-Jī (734)	127
.. .. by Muḥammad al-Kirmānī (d. 789)	128
Hāshiyā 'Alā Sharḥ Mukhtaṣar al-Muntahā by Saīd ad-Dīn al-Abḥārī	129
Minḥiyāt Musallam ath-Thubūt by Muḥibballāh al-Bihārī (d. 1119)	129
Sharḥ Musallam ath-Thubūt by Mullā Niṣṣan ad-Dīn (d. 1161)	131
.. .. by 'Abd al-'Alī Baḥr al-'Ulūm (1180)	132
.. .. by Mullā Barkat (1233)	134

THE PRINCIPLE OF JURISPRUDENCE ACCORDING TO Ḥanafī School.

As-Saḥ' aḥ-Ṣūḥūd by as-Saḥyid Bākir ad-Dīnād (d. 1040)	135
Sharḥ Zubdat al-Uṣūl by al-Māzinadarānī (1038)	137, 138
Tanẓīḥ al-Marām by 'Alī Anḡhar al-Karvīnī (1103)	139
Al-Kawānīn al-Muḥkama by Abū'l Kāsim al-Ḥapḥākī (1205)	139

STATUTES OF LAW (AL-FUḤŪ'): ḤANAFĪS.

Khirṣat al-Fikḥ by Abū'l Laith as-Samarḡandī (d. 373 ?)	170
Al-Mabḥūṯ by Shams al-'Alīma as-Sarakḥālī (d. 438 ?)	171
Jumal al-Aḥkām by an-Nāṣir (d. 446)	172
'Umdat al-Fatāwā by as-Ṣadr aḥ-Ṣhaḥīd (d. 536)	174
Khulāṣat al-Fatāwā by Ṭāḥir bin Aḥmad al-Buḡḡārī (d. 542)	178
Al-Fatāwā at-Tūṣarḡāniya	180
Khirṣat as-Rawāyāt by al-Kāṣi Ḥakīm al-Hindī (d. 920)	181
Multaḥṣal Abḥar by Ibrāhīm al-Ḥalabī (d. 956)	182
Jāmi' as-Rumūs by al-Kuhistānī (d. 962)	183
Fatāwā Ibrāhīm Ṣhāḥī by Niṣṣan al-Jilānī	184
Al-Aḡḡāb wa'n Naṣā'ir by Ibn Nuṣāim (969)	185
Al-Fatāwā al-Ḥammādiya by al-Muṭṭī an-Nāḡūrī	186
Nabḍhat Tawḍīḥ li Ṣalāt at-Taḥbīb by al-Makkī	187
Hāshiyā Sharḥ al-Wikāliya by Wajḥ ad-Dīn al-Gujarātī (d. 1000)	188
Ruḍal al-Iḥidā' li Iḡtīfā' al-Ḥanafīya biḥ-Ṣhaḥī'ya by 'Alī al-Kāṣī (d. 1014)	188
Al-'Iḡd al-Farḡ by aḥ-Ṣḥurānbulālī (d. 1064)	190
Rasā'il al-Arkān by 'Abd al-'Alī Baḥr al-'Ulūm (d. 1235)	191
Kitāb al-Fikḥ	192
Majmū'at al-Uṣūl	192

ḤANAFĪS.

Minḥā' at-Tāḡlīb by an-Nawawī (d. 676)	193
Sharḥ al-Muḥaddama by Ibn Ḥaḡar al-Haitamī (d. 973)	195
.. al-Iḡḡād by	196

Taḥṣīr al-Wuḥūṭ by al-Munāẓirī (d. 1031)	..	..	..	197
Kitāb al-Miṣṣā by 'Abd al-Wahhāb ash-Sha'rānī (d. 973)	..	..	..	198
Rahmat al-Umma	..	..	..	199
Mawāhib al-Fattāḥ by al-Buḥārī	..	..	..	201
Al-Hujjat bilā Jidāl by Ḥasan Bāḥamīd al-Anṣārī	..	..	..	201
Al-Kaḥḥāl by ..	..	..	..	202

SULṬAN.

Al-Maṣā'il by 'Alī bin Ja'far bin Muḥammad	..	..	..	203
Taḥḥīrat al-Fuḥūḥ by Ibn al-Muṭahhar al-Ḥillī (d. 726)	..	..	..	204
Ranz al-Fawā'id by 'Amīd ad-Dīn	..	..	..	205
Majma' al-Fa'idat wa'l Burhān by Ardabīlī (d. 993)	..	..	..	206
Madarik al-Aḥkām by Shams ad-Dīn al-Jab'ī (998)	..	..	..	207
Miftāḥ al-Falāḥ by Bahā' ad-Dīn al-'Amīlī (d. 1030 or 1031)	..	..	..	208
Risāla Ilmā 'Aghariya by ..	..	..	..	210
Shar'at al-Ta'mīniya by as-Salyid Bākir ad-Dāmād (d. 1040)	..	..	..	211
Jāmi' al-Ma'arīf wa'l Aḥkām by 'Abdallāh al-Ḥusainī	..	..	..	212
Mafātīḥ ash-Shar'ī by Mullā Muḥsin al-Kaḥḥālī (1090)	..	..	..	213
Al-Maṣābīḥ by Muḥammad Mahdī (d. 1212)	..	..	..	215
Ash-Sharḥ al-Kabīr by as-Salyid 'Alī at-Ṭabāṭabā'ī (1192)	..	..	..	216
Risāla fī'l Fiqh	..	..	..	217
Fiqh ar-Riddā by al-Imām 'Alī ar-Rifā'ī (d. 302)	..	..	..	219
As-Zuhūr 'Alā Kitāb al-Lum'a by Najm ad-Dīn Yūsuf (d. 832)	..	..	..	223

HISTORY: GENERAL HISTORY.

Tārīkh Dawal al-Islām by aḥḥ-Ḍḥahabī (d. 748)	..	..	..	227
Mir'at al-Jamān by al-Yaḥṣ'ī (d. 767)	..	..	..	228

LIVES OF THE PROPHETS.

Bad' ad-Dunyā by Muḥammad al-Kisā'ī	230
-------------------------------------	----	----	----	-----

EARLY CALIPHS.

Kitāb al-Imānat wa's Siyāsa by Ibn Kutaiba ad-Dīnawarī (d. 270)	..	..	..	231
Al-Iktifā' fi Faḍl al-Arba'at al-Khulafā' by Ibrāhīm al-Waṣṣāḥī (903)	..	..	..	231
Ic'āl Ikhwān as-Salā' by al-'Aḥḥādī (1010)	..	..	..	233

'ALĪ AND HIS DESCENDANTS.

Taḥḥīrat Khawāṣṣ al-Umma by Sibt Ibn al-Jawzī (d. 634)	..	..	..	236
Al-'Umda by Ibn al-Bitrīq al-Ḥillī (d. 690)	..	..	..	238
Kitāb al-Yaḥṣ'ī by Ibn Ṭa'ūs al-'Alawī (d. 664)	..	..	..	241
Al-Kaḥḥkūl fi ma' Jarā' 'Alā 'Alī ar-Raṣīd by Ḥaidar al-Ḥusainī	..	..	..	242
Kitāb al-Muwadda fi'l Kurba by 'Alī al-Ḥamadīnī (d. 786)	..	..	..	242
Jawāhir al-'Alqān by as-Samīḥūdī (897)	..	..	..	244
Miftāḥ as-Najā' by Mīrzā Muḥammad al-Badakhshī (1124)	..	..	..	245
Nafḥat al-Anbariya by Muḥammad Kāḥim al-Mūsawī (1074)	..	..	..	250

Manāḳib Aḥl Bait by Ḥakīm 'Alī aṣṣ-Ṣūrawānī	250
Al-Majālis al-Muḥī'a by as-Saiyid Ḥusain an-Naṣrābādī (d. 1271) ..	254
Kitāb al-Manāḳib	257, 258, 260

UG ARNABIS.

Tārīkh al-Yamīnī by al-'Utībī (c. 411)	260
--	-----

ARABIA.

An-Nawādir as-Sulṭāniyyā by Ibn Shaddād al-Halabī (d. 632) ..	261
---	-----

HISTORY OF EGYPT.

Al-Faḡī'īl al-Bāḥira by Ibn Ḥaḥīr (d. 888)	262
Jawāhir al-Buḥūr by Ibn Wāṣil Shāh al-Miṣrī	264
Tārīkh Ḥuṣṣalbarī	265

APPENDIX TO HISTORY.

Kitāb al-Awā'il by Abū Ḥilāl al-'Askarī (d. 395)	268
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BIOGRAPHY.

Al-Tārīkh as-Ṣaḡīr by al-Bukhārī (d. 256)	267
Ḥilyat al-Awliyā' by Abū Na'im al-Iṣṭihānī (d. 430)	268
Kitāb al-Iṭ'āb by Ibn 'Abd al-Barr an-Namari (d. 403)	272
Al-Jam' Bain Rijāl as-Ṣaḥīḥain by Ibn al-Kaṣīrānī (d. 507)	274
Al-Kāshif by aḥḥ-Dihabī (720)	276
Al-Mur'jam by (d. 748)	273
Tabaḥḥib Tabaḥḥib al-Kannāl by Ibn Ḥajar al-'Askalānī (d. 832) ..	276
Al-Mughnī by al-Fitānī (932)	280
Mukhtaṣar Tārīkh Baḡdād by Ma'ūdī al-Bukhārī (d. 461)	281
Kitāb al-Anaṭh by as-Sam'ānī (d. 362)	282
Tarājim al-Ḥuffāṣ by Mīrāḥ Muḥammad al-Bada'khshī	285
Al-Jawāhir al-Muḥī'a by 'Abd al-Kādir al-Kuraḡhī (d. 775)	288
Ilām al-Akhyār by Maḥmūd al-Kafavī (d. 990)	289
Al-Aḥmār al-Janīya by 'Alī al-Kāfī (d. 1014)	290
Ṭabaḳāt aṣṣ-Shāfi'iyyat al-Kubrā by as-Sabkī (d. 771)	291
.. aṣṣ-Shāfi'iyya by Ibn Kaḥl Shuhba ad-Dimashqī (d. 850) ..	295
.. al-Hanbalīya by Abū Ya'qūb al-Farra' al-Hanbalī (d. 526) ..	298
.. al-Hanbalīya by Ibn Rajab (d. 795)	297
Buḡyat al-Wu'āt by as-Suyūṭī (871)	299
Sulṭat al-'Aqr by as-Saiyid 'Alī Khān al-Madani (1082)	300
Ad-Durar al-Kāmina by Ibn Ḥajar al-'Askalānī (830)	302
An-Nūr as-Saḍr by al-'Aidarūs (1012)	303
Rawḍ ar-Ri'yāḥīn by al-Yaḥyā'ī (d. 768)	304
Khulṣat al-Mafāḥīr by	305
Mukhtaṣar Bahjat al-'Asrār	306

HĪ'A BIOGRAPHY.

Khidāsat al-Akwāl by Ibn al-Mutahhar al-Hillī (d. 726)	..	..	307
Shuḥūr al-Ikṣān by Ijāz Husain al-Kantūrī (d. 1286)	..	..	308

COSMOGRAPHY AND GEOGRAPHY.

Mur'jam al-Buldān by Yāqūt al-Hamawī (d. 626)	..	..	309
Mabādhij al-Fikar by al-Wajūḥī (d. 718)	..	..	310
Zubad Maḥṣin Mir'at az-Zamān by Ibn Waḥīd Shāh al-Miṣrī	..	..	311

LOGIC.

Kitāb al-Makṣad .. .. .	..	..	312
Kitāb Kaṭiḡhūna by Hunain bin Ishāq (d. 209)	..	..	312
.. Bārinūs by Ishāq bin Hunain (d. 298)	..	..	313
.. al-Kayān by Theodorus	..	..	314
.. al-Burhān by Maṭṭā' al-Kannā'ī (d. 328)	..	..	314
Kitāb aḡh-Shūḥā' by Ibn Sīnā (d. 428)	..	..	315
Lawāmi' al-Aḡar by Kutib ad-Dīn ar-Rūḡī (d. 766)	..	..	318
Hāḡhiya Sharḥ al-Manṭiq by al-Jurjānī (d. 816)	..	..	319
.. .. by Dā'ūd aḡh-Shīrwānī	..	..	321
Al-Kuṭūb by Kutib ad-Dīn ar-Rūḡī (d. 766)	..	..	321
Mīr Kutūb by al-Jurjānī (d. 816)	..	..	322
As-Sa'diya by at-Taftāzānī (d. 792)	..	..	323
Al-Hāḡhiya 'Alā Mīr Kutūb by 'Imād al-Fārisī (d. c. 900)	..	..	324
.. .. by as-Siyālikūṭī (d. 1067)	..	..	325
.. .. by Ahmad al-Ablwardī	..	..	325
As-Sa'diya by at-Taftāzānī (d. 792)	..	..	326
Sharḥ Tahḡhib al-Manṭiq by Nūrallāh aḡh-Shūṭarī (1019)	..	..	327
Hāḡhiya Baḡf al-Mizān by Mullā Muḡammad Ṣāḡik	..	..	327
Sharḥ Sullam al-'Ulūm by Muḡammad Fīrūr	..	..	328
.. .. by 'Abd al-'Alī Baḡr al-'Ulūm (d. 1235)	..	..	329
Ta'ḡḡāt 'Alā Sharḥ Sullam al-'Ulūm by .. .. .	..	..	329
Sharḥ Sullam al-'Ulūm by Muḡammad Aḡraf al-Bardawānī (1150)	..	..	330
.. .. by Ahmad 'Alī as-Sandīḡ (d. 1200)	..	..	331
Hāḡhiya Sharḥ Sullam al-'Ulūm by Muḡammad Sharīf Khān (d. 1231)	..	..	332
.. .. by Mullā 'Imād ad-Dīn al-Labkani	..	..	332
Al-Hāḡhiya 'Alā Sharḥ al-Kāfi by Ḥāḡī Darīz (d. 1263)	..	..	333
Hāḡhiya Ḥaḡḡalāh .. .. .	..	..	334
Risālat al-Ja'ī by Ghulām Husain	..	..	335
Al-Hāḡhiya by Ghulām Yahyā (d. 1180)	..	..	335
.. 'Alā Hāḡhiyat az-Zāhidīya by Mullā Hasan (d. 1198)	..	..	336
.. by Khāḡ Muḡarrāḡ Qūṣmānī (d. 1162)	..	..	337
Mizān al-Manṭiq .. .. .	..	..	337

PHILOSOPHY.

Akwāl Adāḡm .. .. .	..	..	338
Uḡḡājiya by Aristotle	..	..	338

Risāla Alif as-Sughra by Yahyā bin 'Adī (d. 364)	..	..	339
Kitāb an-Najāt by Ibn Sīnā (d. 428)	..	..	340
Sharḥ Kitāb an-Najāt	..	..	341
.. 'Uyūn al-Hikma by Fakhr ad-Dīn ar-Rāzī (d. 606)	..	..	342
.. al-Ishārāt wa'l Tanbīhāt by Naṣīr ad-Dīn at-Tūsī (644)	..	..	344
.. Hikmat al-Ishārāt by Kutb ad-Dīn ash-Shīrāzī (d. 710)	..	..	346
Risāla by Adar Shāfi	..	..	347
Nāma by Dādyār	..	..	347
Risāla Dah Ghalī by	..	..	348
.. by Muḥḥīn Hāfi	..	..	348
.. Dastībāl by Isfندیār	..	..	348
Sharḥ Hidiyat al-Hikma by Mirak Shams ad-Dīn	..	..	349
.. .. by al-Maḥdī (880)	..	..	350
Hāshiya Sharḥ Hidiyat al-Hikma by al-Khalīl	..	..	351
.. .. by Mullā Nigām ad-Dīn (d. 1161)	..	..	352
Risāla Hal'at by al-Kāshānī (d. 879)	..	..	352
Sharḥ Hikmat al-'Ain by Mirak Shams ad-Dīn	..	..	353
Hāshiya Sharḥ Hikmat al-'Ain by Muḥammad Ḥāshim	..	..	354
Al-Uful al-Mubīn by as-Salyid Bāqir ad-Dāmād (d. 1040)	..	..	354
Al-Kabasāt by	..	..	355
Aṣ-Ṣirāt al-Mustakīm by	..	..	356
Al-Imādāt wa'l Taḥrīkāt by	..	..	357
Al-Asfār al-Arba'a by Ṣadr ad-Dīn ash-Shīrāzī (d. 1050)	..	..	358
Nakd al-Jawāhir by Khair ad-Dīn Jawnpūrī (1212)	..	..	359
Al-Hāshiya 'Alaḥ Shams al-Bāzigha by Mullā Ḥasan (d. 1198)	..	..	360
.. 'Ala Sharḥ Ṣadr by 'Abd al-'Alī Bahr al-Uḥra (d. 1215)	..	..	361
.. .. by Muḥammad A'lam (d. 1200)	..	..	362
Sharḥ Risāla Muḥakkik Tūsī	..	..	362
Rasā'il Ikhwān as-Safā	..	..	363

MATHEMATICS AND ASTRONOMY.

Ash-Shamsiyya by an-Nigām al-'Arā' an-Nisābūrī	..	..	370
Ar-Risāla fi'l Hisāb by Bahār ad-Dīn al-'Amīlī (d. 1030)	..	..	371
Sharḥ ash-Shamsiyya by 'Abd al-'Alī al-Barjandī	..	..	371
Miftāḥ al-Hisāb by Ghlyāth ad-Dīn Jamshīd al-Kāshānī	..	..	372
Sharḥ Aḥkām al-Ta'wīl by Kaḥḥāzī ar-Rūmī (d. 816)	..	..	373
Kitāb al-Munāẓar by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	..	374
Taḥrīr al-Aḥkām by Bahār ad-Dīn al-'Amīlī (d. 1030)	..	..	374
Majmū'at as-Rasā'il al-Hikamiyya	..	..	374
Taḥrīr Kitāb al-Munāẓar by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	..	375
Risāla In'ikās ash-Shu'ar	..	..	375
Kitāb al-Mu'atīyāt by	..	..	376
.. al-Kurāt al-Mutaharrika by	..	..	376
.. al-Matrūḡāt by	..	..	377
.. al-Makḥūdhāt by	..	..	377
.. al-Kurāt wa'l Usjūwana by	..	..	378

Risāla fi Tarbī' ad-Dak'ira by Ibn al-Haitham (d. c. 430)	..	..	378
Kitāb Maṣābiḥ al-Ashkāl al-Baḍi'a wa'l Kariya by Naṣir al-Dīn aṭ-Ṭūsī (d. 672)	..	..	379
Taḥrīr al-Miḡnī by Naṣir al-Dīn aṭ-Ṭūsī (d. 672)	..	..	379
Sharḥ Taḥrīr al-Miḡnī by 'Abd al-'Alī al-Barjandī	..	..	380
" " " by 'Imāshādh as-Sabīranpūri	..	..	381
Az-Zīgh al-Mulakhkhaḥ	..	..	381
At-Tuḥfat ash-Shāhiya by Kutb al-Dīn ash-Shirāzī (d. 710)	..	..	382
Sharḥ Chaghmini by Kāfīzāda ar-Rūmī (815)	..	..	383
Al-Hāshiya 'Alā Sharḥ Chaghmini by 'Abd al-'Alī al-Barjandī	..	..	383
At-Takmilā fi Sharḥ at-Tadhkira by al-Khidrī	..	..	384
Taḥrīr al-Abāk by Bahā' ad-Dīn al-'Amīlī (d. 1030)	..	..	385
Khulāṣat al-Hisāb by " " "	..	..	385
Risāla 'Ilm Hisāb by al-Kūshjī (879)	..	..	386

ANTHOLOGY

Kitab al-Thamara by Ptolemy	387
-----------------------------	----	----	----	----	-----

ALCHEMY.

Al-Burhān fi Asrār 'Ilm al-Miṣnā by al-Jildakī (d. c. 743)	..	..	387
Dakā'ik al-Miṣnā by as-Sārūkhānī	..	..	388
As-Sirr as-Rabbānī by ..	..	..	389

Mand.

Kitāb al-Tūmā	..	..	..	..	..	300
Manāẓir al-Aḥjār	..	..	..	..	..	300

INTERPRETATION OF DREAMS.

Kitāb al-Tahbīr	301
-----------------	----	----	----	----	----	-----

Methodology

Kitāb al-Ḥiyāl by Ismāʿīl al-Jazarī	++	++	++	++	393
-------------------------------------	----	----	----	----	-----

MEDICINE.

Kulliyat al-Kanūn by Ibn Sīnā (d. 428)	..	..	404
Sharḥ al-Ashbāḥ wa'l-'Alāmāt by Naṣīf al-Kirmānī (927)	..	..	405
Majma' al-Manāzil al-Badaniya by al-Antākī (d. 1008)	..	..	406
Kitāb al-Tibb	..	..	407

Discussion

Al-Adab al-Bahiya	by 'Abd al-Bāqī al-Jawwādī (d. 1086)	..	410, 412
Al-Abhāth al-Bahiya	by .. ..	..	411
Sharh al-Adab al-Ajūdīya	by 'Abd al-'Alī al-Barjandī	..	412
Al-Hāshiya 'Alā Sharh ar-Risālat al-Ajūdīya	.. ..	..	413
.. ..	by Tāj as-Sa'ūdī al-Ardabīlī	..	..
	(d. 959)	..	..

LEXICOGRAPHY.

<i>Shams al-'Ulūm</i> by Naṣṣwān al-Himyarī (d. 573)	414
<i>An-Nihāya</i> by Ibn al-Aṭṭār al-Jazārī (d. 600)	415
<i>Al-Mughrib</i> by Naṣīr al-Muṭarrisī (d. 610)	416
<i>Al-Kāfiya</i> by Majd ad-Dīn al-Firāsābādī (d. 617)	417

ETYMOLOGY.

<i>Sharḥ aṣḥ-Ṣāfiya</i> by al-Jāribardī (d. 746)	418
.. .. by 'Abd al-Bāqī al-Kannawjī (d. 1223)	419
.. <i>Taqrī' as-Zanjīnī</i> by at-Taṭṭā'īnī (737)	420
.. <i>Uṣūl Akḥarī</i> by 'Alī Akḥar (d. 1001)	421
.. <i>al-Lāmīya</i>	421

SYNTAX.

<i>Sharḥ al-Kāfiya</i> by Raḍī ad-Dīn al-Usturbādī (683)	422
<i>Al-Wāfiya fī Sharḥ al-Kāfiya</i> by Rukn ad-Dīn al-Usturbādī (d. 713)	423
<i>Sharḥ al-Kāfiya</i> by al-Iṣarā'īnī (d. 944)	424
<i>(Iḥyāt at-Taḥqīq</i> by Ṣāfi ad-Dīn	424
<i>Al-Hāshīya 'Alā Sharḥ al-Jūmī</i> by al-Iṣarā'īnī (d. 944)	426
.. .. by Wajīh ad-Dīn al-Gujarātī (d. 1000)	427
.. .. by Jamāl ad-Dīn (1019)	428
.. .. by Ḥāṣi Kūmahī	428
.. .. by as-Siyālkūtī (d. 1067)	429
<i>Hāshiyat al-Muwashḥah</i>	429
<i>Ḥall Tarkīb Kāfiya</i> by Kūkūṣī	430
<i>Sharḥ al-Lubāb</i> by Nuṣṣakīr (735)	431
<i>Al-Irshād</i> by Shūnāb ad-Dīn ad-Dawlatābādī (d. 842)	432
<i>Manhaj al-Maṣṣik</i> by aṣḥ-Ṣhūmunnī (d. 872)	433
<i>Tauḥīd an-Naḥv</i> by 'Amīnallāh	434

RHYTHMIC.

<i>Sharḥ Miṭṭāl al-'Ulūm</i> by al-Jurjānī (803)	435
<i>Rihzīnat al-Adab</i> by Ibn Ḥijjāt al-Hamawī (826)	436
<i>Mukhtaṣar al-Ma'ānī</i> by at-Taṭṭā'īnī (756)	436
<i>Hāshīya Mukhtaṣar al-Ma'ānī</i> by al-Ḥafīd (d. 916)	438
<i>Al-Hāshīya 'Alā Hāshiyat al-Khaṭā'ī</i> by 'Abdallāh al-Yasīdī (972)	439
<i>Hāshiyat al-Mutawwal</i> by Ḥasan Ḥalabī (d. 886)	440
.. .. by as-Siyālkūtī (d. 1076)	441
..	441
<i>'Uḳūd ad-Durar</i> by Ḥusām al-'Amīdī (d. 1076)	442

PROVERBS AND MAXIMS.

<i>Zuhdat al-Aḥbār</i>	443
<i>Qhṣar al-Hikam</i> by al-'Amīdī	444
<i>Kalimat Maknūna</i>	446
<i>Majma' al-Amthal</i> by al-Maṣṣīnī (d. 548)	447

PROSE.

Al-'Iqd al-Farid by Ibn 'Abdabbāh (d. 328)	..	..	..	448
Rasā'il by Ibn al-'Amīd (d. 390)	..	..	..	449
Nahj al-Balāgha by as-Sayyid al-Hafīf (d. 406)	..	..	..	450
Ilām Nahj al-Balāgha by 'Alī bin an-Nāṣir	..	..	..	451
Al-Makāmāt by al-Harīrī (d. 516)	..	..	..	452
Durrat al-Dhawwā by .. ..	..	..	..	453
Habī' al-Abrār by az-Zamakhsharī (d. 538)	..	..	..	454
Al-Falak ad-Da'ir by Ibn Abī 'l-Hadīd (d. 655)	..	..	..	455
Ḳahwat al-Inḡā' by Ibn Hījāt al-Hamawī (d. 837)	..	..	..	456
Asās al-Iktihās by Ikhtiyār ad-Dīn (897)	..	..	..	456
Rawḍ al-Akhyār by Muḥammad bin Kāsim (926)	..	..	..	457
Kitāb al-Murāsāt by 'Abd ar-Rahmān al-Murshīdī (d. 1037)	..	..	..	458
.. .. ..	..	..	..	459
Al-Makāmāt al-Hindīya by Abū Bakr al-'Alawī (1118)	..	..	..	459
Ḥadā'ik al-Adab by Sharaf ad-Dīn al-'Alamī	..	..	..	460

POETRY.

Ad-Diwān by 'Alī bin Abī Tālib (d. 40)	..	..	..	461
.. by 'Abd ar-Rahmān al-Bar'ī	..	..	..	463
Sharḥ Lāmīyat al-'Ajam by as-Safādī (d. 761)	..	..	..	464
Ad-Diwān by Ibn Hajar al-'Asqalānī (d. 852)	..	..	..	465
Al-Manḥ al-Makkiya by Ibn Hajar al-Haitamī (d. 973)	..	..	..	465
Faḥ al-Jawād by al-'Aldarū (d. 1035)	..	..	..	466
Sharḥ al-Ḳaṣīdat an-Nūniya by .. (999)	..	..	..	467
Jawāhir al-Waḳḥīd by Ahmad as-Sayrawānī (1233)	..	..	..	468
Ad-Diwān by Wasīf 'Alī as-Sandili	..	..	..	470
Majmū'at al-Aḡḡar	..	..	..	471
Al-Ḳisā'idat al-Jarīda by 'Abdallāh al-'Akkāshī	..	..	..	471
Al-Ḳaṣīda by al-Faradī (d. 110)	..	..	..	472
Sharḥ Būnat Surūd by 'Abdallāh al-'Akkāshī	..	..	..	473
Lāmīyat al-'Ajam by at-Tuḡhrā'ī (d. 513)	..	..	..	473
Al-Ḳaṣīdat al-Lāmiya by as-Safādī (d. 761)	..	..	..	474
.. an-Nūniya by al-Bustī (d. 400)	..	..	..	474
.. al-Lāmiya by Ibn al-Muḳrī (d. 837)	..	..	..	475
.. at-Tantarāniya by at-Tantarānī	..	..	..	476
Al-Ḳaṣīd al-'Aḡḡar	..	..	..	476
Sharḥ Lāmīyat al-'Ajam	..	..	..	477
.. al-'Arab	..	..	..	477
Al-Ḳaṣīda by an-Nābiḡha (d. A. D. 604)	..	..	..	477
An-Zahrīya by Rabī' b. Zaynūd al-'Aladī	..	..	..	478
Al-Ḳaṣīd by Ibn al-Fāriḡ (d. 632)	..	..	..	479
.. by al-Rikrī	..	..	..	480
Al-Ḳaṣīda by Ibn al-Fāriḡ (d. 632)	..	..	..	480
Al-Ḳaṣīdat al-Baḡīya by Ibn Saḥīya (d. 750)	..	..	..	480

FABLES AND TALES.

Sirat 'Antra	482
--------------	----	----	----	----	----	-----

MISCELLANEOUS.

Al-Āba'ūn 'an al Arba'in by Muntajab ad-Dīn al-Kumāl	..	..	..	..	486
Muhāshabāt an Nafs al-Lawwāma by Ibrāhīm al-Kaf'amī	..	..	..	..	487
Usūl ad-Dīn by al-Imām 'Alī ar-Ridā (d. 302)	..	..	..	..	488
Ar-Risālat ash-Shahābiya by .. .. .	..	..	..	..	488
Al-Fawā'id ar-Raḡaviya by Muḥammad bin al-Ḥasan al-Maḡhaddī	..	..	..	..	489
Sirāj al-'Ibād	..	..	..	..	490
Tarjumat as-Salāt	..	..	..	..	490
Sharḥ al-Fawā'id by Ahmad al-Aḥsā' (d. 1241)	..	..	..	..	491
Ar-Rasū'il by .. .. .	..	..	..	..	492
Ar-Risālat as-Sa'diya by Ibn al-Mutahhar al-Ḥillī (d. 726)	..	..	..	..	495
Risāla fi Lafẓ Ḥawl by as-Sayyid Muḥammad bin Dāḥir 'Alī	..	..	..	..	495
Sharḥ Tajrid al-'Aḳā'id by al-Kūshjī (d. 879)	..	..	..	..	496
Ar-Risāla by Zain ad-Dīn al-Dallāl	..	..	..	..	497
Ad-Durr al-ḥ-Thamīn by al-'Aldarūs (944)	..	..	..	..	498
'Iḳd al-La'āl bi Fadā'il al-Āl by .. (d. 1008)	..	..	..	..	499
Al-Tiḳādiya by .. .. .	..	..	..	..	500
Ḥidḳ al-Waḥ' by .. .. .	..	..	..	..	501
Risāla fi Manāḳib al-Buḡhārī by .. .. .	..	..	..	..	501
.. .. . by Ahmad bin 'Alī al-Baskarī (1008)	..	..	..	..	501
Al-Ibtihāj bi'l Kalām 'Alī l-rā' wa'l Mī'rā by Najm ad-Dīn al-Ḥillī (d. 981)	..	..	..	..	502
Risāla fi Lailat an-Niḡl min Shā'ban by as-Saḥbūrī (d. 1015)	..	..	..	..	503
Majmū'at ar-Rasū'il .. .. .	..	..	..	..	503
Kitāb al-Wasā'il wa Ma'rifat al-Awā'il by as-Suyūṭī (d. 911)	..	..	..	..	504
Risāla fi Ḥayāt an-Nafs by .. .. .	..	..	..	..	504
Al-Fikḥ al-Akbar by al-Imām Abū Ḥanīfa (d. 160)	..	..	..	..	505
Bad' al-Amāl by Sirāj ad-Dīn al-Ḥillī	..	..	..	..	505
Majmū'at ar-Rasū'il .. .. .	..	..	..	..	506
Al-Maḳālāt an-Nāḡ'a by al-'Aldarūs (d. 1038)	..	..	..	..	507
Al-Ḳawā'id al-Jāmi'a by .. .. .	..	..	..	..	507
Buḡhyat al-Mustafid by .. .. .	..	..	..	..	508
Al-Fatḥ al-Ḳudat by .. .. .	..	..	..	..	508
Kitāb at-Tahqīq by Ibn Fahd al-Ḥillī	..	..	..	..	509
Risāla dar Adab Ḥajj by al-Majlisī (d. 1070)	..	..	..	..	509
Ḥadā'iq Dhāt Babja by al-'Aḳīl	..	..	..	..	510
Al-Ḳasida .. .. .	..	..	..	..	511
Al-Faraj min ha'd ash-Shidda	..	..	..	..	511
Ad-Da'wat al-Tayyiba	..	..	..	..	512
Sharḥ Talahūṭ al-Manāḳib by 'Abdallāh al-Yasīdī (d. 1015)	..	..	..	..	512
Al-Asā'ib ar-Rashīdiyya by 'Abd ar-Rashīd al-Jawnpūrī (d. 1038)	..	..	..	..	513
Sharḥ Risālat al-Munāḡara	..	..	..	..	514
Bānat Sa'ūd by Ka'b bin Zuhair	..	..	..	..	514

Risāla fi Jam' bain RA'yai Aḥḥādīn wa Aḥḥādī by al-Fārābī (d. 330)	..	515
Risālat al-Kūnawī by Ṣadr ad-Dīn al-Kūnawī (d. 672)	..	515
.. at-Tūsī by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	515
.. al-Kūnawī by Ṣadr ad-Dīn al-Kūnawī (d. 672)	..	516
Risāla fi Iḥbāt al-Wajīb by ad-Dawwānī (d. 907)	..	516, 517
.. .. by Mīr Ṣadr ad-Dīn aṣh-Shīrāzī (d. 903)	..	517
.. .. by al-Khūfī	..	518
Tahrīr Uḡlūḡas by Naṣīr ad-Dīn at-Tūsī (d. 672)	..	519
'Ain al-Hikma	..	520
Risālat al-Falsafa	..	520
Risāla fi Bayān al-Mahiyat wa'l Husnīyat by ad-Dawwānī (d. 907)	..	521
'Ain al-Hikma	by ..	521
Risāla fi 'Ilm mā Ba'd at-Tabīya	..	521
.. Juz' 15 Yatajazza by Muḥibbaddīn al-Bihārī (d. 1110)	..	522
Ḥall al-Mūja by al-Aḡḡarī (d. c. 770)	..	522
Al-Kūnūja by Maḥmūd al-Chaghmīnī (d. 745)	..	523
Kitāb at-Tibb	..	523
Risāla Awaḡn by Tāḥīr Muḡaḡḡhar al-Chaḡḡḡlī	..	524
Sharḡ al-Fuḡḡl al-Ilāḡīya	..	524
At-Talvīḡ ilā 'Asār at-Tanḡīḡ by al-Kūnawī	..	525
Sharḡ Risāla Adāb al-Balḡḡḡ by aṣh-Shīrāzī (d. 905)	..	526
Al-'Alam aṣh-Shamīḡḡ by an-Narīḡ	..	526
Tanḡīḡ al-Labīb	by .. (939)	527
Khulāḡat al-Aḡḡāl by Ibn al-Muḡaḡḡḡhar al-Ḥīlī (d. 726)	..	527
Al-Wajīza by Bahā' ad-Dīn al-'Amīlī (d. 1030)	..	528
Sharḡ al-Bidāya by Zain ad-Dīn al-'Amīlī (d. 900)	..	528

SUPPLEMENT.

Ḥadā'ik aṣh-Shu'arā by Amīr Beg "Amīr" (1202)	..	529
---	----	-----

ADDITIONS AND CORRECTIONS.

Page	2, line	1.	Read <i>Ḳur'ān</i> for <i>Kur'ān</i> .
..	3, ..	33.	Read <i>Nasir ad-Dīn</i> for <i>Nasir ad-Dīn</i> .
..	4, ..	9.	Read for
..	.. ..	24.	Read <i>Escuria</i> for <i>Escuria</i> .
..	5, ..	15.	Read <i>al-Isfarā'īnī</i> for <i>Isfar'īnī</i> .
..	7, ..	9.	Read ' <i>Ulamā'</i> ' for ' <i>Ulama</i> '.
..	8, ..	10.	Read (A.H. 1173-1201, A.D. 1759-1808) for (A.H. 1173-1202, A.D. 1759-1788).
..	9, ..	35.	Read <i>Yūsuf</i> for <i>Yusuf</i> .
..	14, ..	34.	Read <i>Muḥammad Bāḳir bin Muḥammad Taḳī al-Majlisī</i> for <i>Muḥammad bin Muḥammad at-Taḳī al-Majlisī</i> .
..	16, ..	11.	Read <i>عبد الله</i> for <i>عبد الله</i> .
..	13, ..	27.	Read <i>Tabaḳāt al-Kubrā, Vol. IV</i> for <i>Tabaḳāt al-Kubrā Vol. V</i> .
..	25, ..	23.	Read <i>شرح الشفاء</i> for <i>شرح الشفاء</i> .
..	26, ..	21.	Read <i>Majd ad-Dīn</i> for <i>Majdad-Dīn</i> .
..	27, ..	23.	Read <i>an-Nasā'ī</i> for <i>an-Nisā'ī</i> .
..	29, ..	9.	Read .. for ..
..	32, ..	14.	Read <i>Tadhkirat al-Huffāz</i> for <i>Tadhkirat al-Huffāz</i> .
..	.. ..	15.	Read <i>Tabaḳāt al-Kubrā</i> for <i>Tabaḳāt al-Kubrā</i> .
..	.. ..	16.	Read <i>Suyūṭī</i> for <i>Suyūṭī</i> .
..	41, ..	30.	Read ' <i>Abd ar-Raḥmān</i> ' for ' <i>Abd ar-Raḥman</i> '.
..	42, ..	14.	Read <i>Nasta'īk</i> for <i>Nasta'īk</i> .
..	.. ..	19.	Read <i>AḌ-ZAWAJIR</i> for <i>AR-ZAWAJIR</i> .
..	.. ..	38.	Read <i>Nūr as-Sāfir</i> for <i>Nūr as-Safir</i> .
..	46, ..	..	Read ' <i>Abd ar-Raḥīm</i> ' for ' <i>Abd ar-Rahim</i> '.
..	.. ..	39.	Read <i>Khān 'Aṣm</i> for <i>Khan 'Aṣm</i> .
..	47, ..	3.	Read <i>Akhbār al-Akhbār</i> for <i>Akhbar al-Akhyār</i> .
..	.. ..	4.	Read <i>at-Ta'liqāt as-Saniya</i> for <i>at-Ta'liqāt as-Saniya</i> .
..	48, ..	31.	Read <i>Fihrist Tūl</i> for <i>Fihrist Tūl</i> .
..	53, ..	20.	Read <i>an-Nu'mān</i> for <i>a-Nu'mān</i> .
..	.. ..	32.	Read <i>as-Ṣadūq</i> for <i>aṣ-Ṣadūq</i> .
..	55, ..	27.	Read <i>Ya'qūb</i> for <i>Ya'qūb</i> .
..	56, ..	12.	Read <i>Imāmīte</i> for <i>Imāmīte</i> .
..	60, ..	14.	Read <i>الدعوات</i> for <i>الدعوات</i> .
..	.. ..	27.	Read <i>an-Nubalā'</i> for <i>an-Nubalā'</i> .
..	61, ..	15.	Read <i>Tamarīḡa</i> for <i>Tamarlane</i> .
..	.. ..	30.	Read <i>Hājī Khaliḡa</i> for <i>Haji Khaliḡa</i> .
..	62, ..	14.	Read <i>أذن</i> for <i>أذن</i> .
..	63, ..	15.	Read <i>also</i> for <i>also</i> .

Page	86, line	30.	Read <i>al-Awlyā'</i> for <i>al-Awlyā'</i> .
"	72, "	8.	Read <i>Kuṭub Shāh</i> for <i>Kutub Shāh</i> .
"	" "	12.	Read [A.H. 1083-1089] for A.H. 1083-1089.
"	83, "	12.	Read <i>see</i> for <i>set</i> .
"	85, "	16.	Read <i>عز</i> for <i>عز</i> .
"	86, "	20.	Read <i>the</i> for <i>the</i> .
"	88, "	31.	Read <i>العز</i> for <i>العز</i> .
"	93, "	10.	Read <i>النبى</i> for <i>النبى</i> .
"	99, "	28.	Read <i>Kuṭub al-Hajab</i> for <i>Kuṭub al-Hajab</i> .
"	100, "	8.	Read <i>Qhayāth ad-Din</i> for <i>Qhayāth ad-Din</i> .
"	" "	19.	Read <i>Bāyazīd</i> for <i>Bayazid</i> .
"	" "	24.	Read <i>his life No. 92, 1</i> for <i>his life No. 92</i> .
"	101, "	9.	Read <i>Qhayāth ad-Din</i> for <i>Qhayāth ad-Din</i> .
"	102, "	4.	Read <i>Al-Khidriya</i> for <i>Al-Khidriya</i> .
"	103, "	4.	Read <i>Al-Hāshiyat Al-Khidriya</i> for <i>Al-Hāshiyat Al-Khidriya</i> .
"	104, "	32.	Read <i>See No. 92</i> for <i>see No. 92</i> .
"	106, "	8.	Read <i>as-Sayid</i> for <i>as-Sayid</i> .
"	107, "	31.	Read <i>al-Iḥṣā'</i> for <i>al-Iḥṣā'</i> .
"	108, "	1.	Read .. for ..
"	" "	18.	Read <i>Imāniya</i> for <i>Imaniya</i> .
"	114, "	8.	Read <i>Shāhāda</i> for <i>Shāhāda</i> .
"	120, "	37.	Read <i>الأصناف</i> for <i>الأصناف</i> .
"	122, "	1.	Read <i>Ṣiddīkī</i> for <i>Ṣiddīkī</i> .
"	" "	"	Read <i>A.D. 1501</i> for <i>A.D. 151</i> .
"	" "	13.	Read <i>Qasrī</i> for <i>Qasrī</i> .
"	123, "	7.	Read <i>his life No. 289</i> for <i>his life No. 288</i> .
"	125, "	11.	Read <i>as-Sayid</i> for <i>as-Sayid</i> .
"	127, "	7.	Read .. for ..
"	" "	16.	Read <i>Jamāl ad-Din Ḥasan bin Yūsuf</i> for <i>Jamāl ad-Din bin Yūsuf</i> .
"	132, "	16.	Read <i>WA'L</i> for <i>WA'L</i> .
"	135, "	28.	Read <i>Ḥamza</i> for <i>Ḥamza</i> .
"	137, "	17.	Read <i>Umar bin Muḥammad</i> for <i>Umar bin 'Abdallāh</i> .
"	141, "	22.	Read <i>Khulāṣat al-Aṭhar</i> for <i>Khulāṣat al-Aṭhar</i> .
"	150, "	19.	Read <i>ink</i> for <i>nk</i> .
"	155, "	20.	Read <i>after-effect</i> for <i>after-effect</i> .
"	160, "	3.	Read <i>Bihar</i> for <i>Bihar</i> .
"	183, "	5.	Read <i>al-Aṣḥar</i> for <i>al-Aṣḥar</i> .
"	" "	36.	Read <i>Wāḥid</i> for <i>Wāḥid</i> .
"	185, "	34.	Read <i>Aḥmad</i> for <i>Aḥmad</i> .
"	187, "	36.	Read <i>Aḥmad bin 'Uṣaidallāh</i> for <i>Aḥmad bin 'Uṣaidallāh</i> .
"	188, "	2.	Read <i>الدين العلوي الجبراني</i> for <i>الدين العلوي الجبراني</i> .
"	194, "	17.	Read <i>Brown</i> for <i>Brown</i> .

Page 195,	line	13.	Read <i>Hafraṁl</i> for <i>Hāfrāmī</i> .
" "	"	15.	Read <i>Haitamī</i> for <i>Haitāmī</i> .
" 197,	"	15.	Read <i>Nashh</i> for <i>Nāshh</i> .
" 198,	"	19.	Read <i>aḥḥ -Shar'āl</i> for <i>aḥḥ -Shar'āl</i> .
" 201,	"	10.	Read ' <i>A'idārūs</i> for ' <i>Iidrūs</i> .
" 203,	"	20.	Read (died A.H. 187, A.D. 799) for (died A.H. 180, A.D. 793);
" "	"	32.	Read <i>Saiyid</i> for <i>Saiyed</i> .
" 210,	"	8.	Read A.D. 1621 for 1620.
" 212,	"	8, 15.	Read al-' <i>Amill</i> for al-' <i>Amill</i> .
" 215,	"	15.	Read <i>Fūṣf</i> for <i>Yusūf</i> .
" 216,	"	12.	Read Vol. I., p. 406 for Vol. I, p. 409.
" 227,	"	34.	Read A.H. 746 for A.H. 789.
" 230,	"	13.	Read <i>Haman</i> for <i>Hamaza</i> .
" 231,	"	23.	Read <i>Mohammadan Dynasties</i> for <i>Mohammadan, Dynasties</i> .
" "	"	30.	Read <i>Al-Arba'at</i> for <i>Al-'Araba'at</i> .
" 234,	"	23.	Read الدر المربعة for الدر المربعة
" 235,	"	10.	Read al-' <i>Aidarūs</i> for al-' <i>Iidrūs</i> .
" 238,	"	10.	Read <i>Imāmiya</i> for <i>Iranamiya</i> .
" 245,	"	35.	Read ' <i>Asur</i> for ' <i>Amar</i> .
" 249,	"	28.	Read <i>Mahdi</i> for <i>Mihdi</i> .
" 263,	"	14.	Read ' <i>Amr bin al-'As</i> for ' <i>Amar bin al-'As</i> .
" 269,	"	23.	Read <i>Nasta'lik</i> for <i>Nusta'lik</i> .
" 302,	"	22.	Read <i>As-Durar al-Kāmina fi A'yān al-Mi'at ath-Thumina</i> for <i>Al-Durar al-Kāmina fi A'yān al-Mi'at ath-Thumina</i> .
" 304,	"	2.	Read al-' <i>Aidarūs</i> for al-' <i>Iidrūs</i> .
" "	"	30.	Read A.H. 767, A.D. 1365 for A.H. 768, A.D. 1366.
" 305,	"	24.	Read " " " " " " " " " " " "
" 314,	"	24.	Read <i>Yūsuf al-Kannā'i</i> for <i>Yūsuf al-'Kanna'i</i> .
" 315,	"	15.	Read the title of الشيخ الرئيس for the titles of الشيخ الرئيس and المعلم الثاني
" "	"	22.	Read <i>aḥḥ -Shif'a</i> for <i>aḥḥ -Shifa</i> .
" 318,	"	14.	Read <i>Tabaḥḥit</i> for <i>Tabaḥḥt</i> .
" 319,	"	15.	Read تمام زائدة عبارة مذكورة في هذه الصحيفة and تمام زائدة الصحيفة
" 320,	"	27.	Read preceding one for proceeding, one.
" 321,	"	13.	Read affirmation, تصديقات for affirmation و تصديقات
" 323,	"	22.	Read A.D. 1399 for A.D. 1390.
" "	"	"	Read See No. 399 for See No. 398.
" 324,	"	"	Read as- <i>Saiyid</i> for as- <i>Sayid</i> .
" 326,	"	17.	Read as- <i>Sa'diyā</i> for As- <i>Sa'adiya</i> .
" "	"	20.	Read A.D. 1390 for A.D. 1389.
" "	"	21.	Read See No. 399 for See No. 398.
" 327,	"	8.	Read as- <i>Saiyid</i> for as- <i>Sayid</i> .
" 329,	"	26.	Read al-' <i>Ali</i> for Al-' <i>all</i> .
" 335,	"	25.	Read العاشية العام بعين for العاشية للعام بعين

Page 327, line 30.	Read <i>Mizān</i> for <i>Mizān</i> .
.. 343, .. 24.	Read <i>Haneberg</i> for <i>Haneberg</i> .
.. 344, .. 7.	Read <i>Nasta'liq</i> for <i>Nasta'liq</i> .
.. 363, .. 19.	Read <i>العواشي القطيعة</i> for <i>العواشي للقطيعة</i> .
.. 366,	Read <i>صراط المستقيم</i> for <i>صراط المستقيم</i> .
.. .. 20.	Read <i>As-Sirdj</i> for <i>Sirdj</i> .
.. 358, .. 10.	Read <i>A work on</i> for <i>A work on</i> .
.. .. 22.	Read <i>al-Hādī bin Mahdī</i> for <i>al-Hādī bin-Manḥū</i> .
.. 372, .. 23.	Read <i>Ghayāth</i> for <i>Ghayāth</i> .
.. 376, .. 7.	Read No. 499, II for No. 282, II.
.. 378, .. 8.	Read for
.. 382, .. 14.	Read <i>Paris Cat. No. 3528</i> for <i>Paris Cat. No. 2318</i> .
.. 382, .. 25.	Read <i>At-Tuhfat</i> for <i>At-Tahfat</i> .
.. 404, .. 20.	Read <i>Ibn Jābir</i> for <i>Ibn Jubair</i> .
.. 414, .. 14.	Read <i>Nāḥiyyūn</i> for <i>Nāḥiyyūn</i> .
.. 419, .. 7.	Read <i>as-Sirī</i> for <i>as-Sāḥ</i> .
.. 421, .. 6.	Read <i>al-Iḥṣāṣi</i> for <i>al-Iḥṣāṣi</i> .
.. 424, .. 13.	Read <i>al-Iṣṭiṣnāʾ</i> for <i>al-Iṣṭiṣnāʾ</i> .
.. 433, .. 12.	Read <i>Bughyat al-Waṣī</i> for <i>Bughyat al-Waṣī</i> .
.. 434, .. 8.	Read <i>Tanqīh</i> for <i>Tanqīh</i> .
.. .. 10.	Read <i>ʿAbd al-Malik</i> for <i>ʿAbd al-Malik</i> .
.. 435, .. 7.	Read <i>Miṣṣāḥ</i> for <i>Miṣṣāḥ</i> .
.. 437, .. 14.	Read <i>al-Baḥr</i> for <i>Baḥr</i> .
.. 449, .. 37.	Read <i>al-Ḥusayn</i> for <i>al-Husayn</i> .
.. 456, .. 26.	Read <i>Ghayāth</i> for <i>Ghayāth</i> .
.. 457, .. 22.	Read <i>al-Akhḥār</i> for <i>al-Akhḥār</i> .
.. 459, .. 6.	Read <i>al-Aidrūs</i> for <i>al-Aidrūs</i> .
.. 460, .. 3.	Read <i>حدائق الآداب</i> for <i>حدائق الآداب</i> .
.. .. 4.	Read <i>al-Adab</i> for <i>al-Adab</i> .
.. 468, .. 31.	Read <i>Aidrūs</i> for <i>Aidrūs</i> .
.. 467, .. 16.	Read .. for ..
.. .. 20.	Read .. for ..
.. 469, .. 17.	Read <i>Printed in Calcutta, A.H. 1231</i> for <i>Printed in Calcutta, A.H. 1231</i> .
.. 473, .. 8.	Read <i>ʿAkkāshī</i> for <i>Akkāshī</i> .
.. 474, .. 6.	Read <i>Golius</i> for <i>Golius</i> .
.. .. 20.	Read <i>Bahrūn</i> for <i>Bahrūn</i> .
.. 475, .. 1.	Read <i>Subuktagin</i> for <i>Subuktagin</i> .
.. 486, .. 30.	Read <i>Muḥammad b. ʿAlī bin al-Husayn</i> for <i>ʿAlī bin al-Husayn</i> .
.. 504, .. 33.	Read <i>as-Sirāj al-Wahhāj</i> , a work on for <i>Sirāj al-Wahhāj</i> , A work on.
.. 516, .. 1.	Read <i>al-Muʿallim aṭṭ-Thānī</i> for <i>Muʿallim aṭṭ-Thānī</i> .
.. 517, .. 25.	Read <i>Ghayāth</i> for <i>Ghayāth</i> .

- Page 521, line 27. Read *See No. 462, IX*, for *See No. 462, XI*.
 .. 530, .. 23. Read *أخول الصفاة* for *أخول الصفاة*
 .. 533, .. 20. Read *بعر الرائق* for *بعر الرائق*
 .. 548, .. 22. Read *شرح مقام الغيب* for *شرح مقام الغيب*

जेल-
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